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SPRING 1992

VOLUME XCVII PART I



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Fr Abbot

Patrick Barry O.S.B. was re-elected Abbot of Ampleforth on 3 April for a second eight year term of office

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Part I

HOSPITALITY, THE MONASTERY AND THE GRANGE

ALFRED BURROWS OSB

"I was actually one of the few guests who had actually been invited. People were not invited — they went there." From F. Scott Fitzgerald's "The Great Gatsby"

Perhaps monasteries ought not to have much in common with the lifestyle of the millionaires of 1920's New England, but at least they have this much in common: that people visit and do not have to receive personal invitations. In fact, in the world of the late 20th century, there are an increasing number who feel the need to spend some short period of time, even regularly, in or near a monastic community. Why do people want to come to stay at a monastery?

There are almost as many reasons as there are visitors. But maybe three main reasons predominate: Firstly and generally, many people experience the secular world as being increasingly materialistic in its orientation. Career ambition, sexual satisfaction, the pursuit of technological comforts, all tend to marginalise prayer, generosity and the Christian virtues. So, many believers, potential or actual, feel the need to visit such monastic oases of spiritual refreshment. Secondly, others come to find counsel or personal support in their difficulties and trials. They discern that their problems have some sort of spiritual basis and think that maybe in a quieter, reflective atmosphere, or a session or two with a wise monk or priest, might help them. Thirdly, there are those who wonder whether God is calling them to the monastic life and who come to observe and live the life for a short period. For many, two or even all three of these motives may be in their minds and hearts when they come to a monastery.

Why is it, though, that the monastic tradition so values this virtue of hospitality? Why is it that monasteries at their best have always been noted as places where guests are given a special welcome? The answer lies not only in the mind of St Benedict, but much earlier still in the roots of our faith, way back in the Old Testament in fact. Already, there, God taught his people that the stranger guest must be treated with special generosity, if only as a reminder to the Jews how, before the settlement in Canaan, they had been strangers themselves, dependent upon the hospitality of others. Not only that, God wanted to remind them that they themselves, though living in the promised land, were only pilgrims on earth. Thus the psalmist sings "For I dwell with you as a stranger guest, a pilgrim like all my ancestors". The Jewish tradition was

conscious of the plight of the stranger looking for hospitality, especially if he was poor. Thus, the Book of Ecclesiasticus describes the humiliation of the passing visitor who asks for lodging: "It is a miserable life going from house to house. Wherever you stay you dare not open your mouth. On top of that you will hear bitter remarks, such as 'Be off, stranger', 'Make room for somebody more important'. 'My brother is coming to see me, I need the room'. It is hard for a good man to have hospitality denied him and to be treated like a debtor." Maybe St Benedict had this text in mind when he insists that monks should be especially concerned for the poorer guests because, as he says, "The very respect that the rich inspire guarantees them special treatment anyway."

There are some outstanding examples of hospitality in the Old Testament, which lead us directly into the Christian spirituality of hospitality. One is the episode in Genesis chapter 19 of the generosity shown by Lot to the two men visiting the city of Sodom. These visitors would have had to spend the night in the square. But, "Lot pressed them so much that they went home with him and entered his house". The details are significant. Lot stood up to greet them and he bowed to the ground. He offered to wash their feet. He prepared a meal for them, "baking unleavened bread, and they had supper". It is interesting that these very features of ancient hospitality are the ones St Benedict asks his monks to show. It is not enough to show middle class politeness to a guest, he must be received with reverential respect. "By a bow of the head or by complete prostration of the body", St Benedict says. It is not only the Abbot but the whole community who must be involved in dealing with their personal needs. "The Abbot, with the entire community, shall wash their feet" – an important act of physical kindness for travellers along the dusty roads of the Mediterranean world. St Benedict goes on to insist that the guests shall eat with the Abbot and no effort is spared to ensure that the kitchen arrangements for them and the food provided are of the best available. The climax of the episode for Lot, who had also protected the men from the violence of the townspeople, was the revelation that he had, all unawares, entertained angelic messengers from God in the guise of needy travellers. The result was that Lot and his household were rescued from the destruction which overtook the wicked city.

The other outstanding example of hospitality in the same Old Testament book is that of Lot's uncle, Abraham, who entertains three men who come out of the desert in the hottest part of the day. The detailed actions of Abraham are the same which Lot showed: bowing low, the foot washing and the shared meal of the best calf in his herd. But in this case Abraham discovers that it is God himself, along with two of his angels, that he has been entertaining. In return for Abraham's faith, expressed through his willing hospitality, God promises the birth of a child, Isaac, who will be the bearer of God's saving plan to the next generation.

It is thus that, much later, Our Lord himself inherits a teaching that the receiving of guests with love and courtesy guarantees in some sacramental way the reception of God's own presence. Jesus's contrast between the minimal hospitality offered by Simon the Pharisee and the unnamed prostitute in Luke

chapter 7 presents us with the further insight that loving hospitality can be linked with forgiveness of our sins. "You poured no water over my feet, but she has ... You gave me no kiss, but she has ... You did not anoint my head with oil, but she has ... for this reason I tell you that her sins, many as they are, have been forgiven her because she has shown such great love. It is someone who is forgiven little who shows little love." It does not seem to be coincidence, then, that St Peter, in his letter, should make the same connection, "Above all, keep your love for one another at full strength because love cancels innumerable sins. Practise hospitality ungrudgingly to one another." So, genuine hospitality to guests, with love and without inner grudge, is a means of forgiveness of our sins, since the openness towards others involved is the equivalent of our forgiving them their failings. Thus we bring ourselves under the divine logic of the Sermon on the Mount. "If you forgive others their failings, your heavenly father will forgive you yours. But if you do not forgive others, your father will not forgive your failings either."

Our Lord, however, goes further in his teaching on hospitality. In the awesome parable of the sheep and the goats, not only does he identify his own personal presence with that of the person to whom we have or have not shown hospitality, as God did with Abraham, but he tells us that this will be the substantial criterion for our own final judgement. "Then he will say, 'I was hungry and you gave me nothing to eat; I was thirsty and you gave me nothing to drink; I was a stranger and you did not invite me in'. They will answer, 'Lord, when did we see you hungry or thirsty or a stranger?' He will reply, 'Whatever you did not do for the least of these, you did not do for me'. Then they will go away to eternal punishment but the righteous to eternal life.'"

Thus the mystery of hospitality, which will be fully revealed at the last judgement, is based upon a real sacramental presence of the risen Christ in the stranger guest, especially in the needy. Christians must understand that Christ's presence in the Blessed Sacrament of the Eucharist is not our sole means of encountering Christ in the here-and-now. Though it is the most intense form of his presence this side of the grave and it should be the focal point of all our encounters with him, yet he is also truly revealed in our daily life at varying degrees or depths of sacramentality: in all created things, in the Holy Scriptures, in men and women, all of whom are by definition in his image and likeness, but especially in the poor and under-privileged. This is why C.S. Lewis can say, "After the Blessed Sacrament your neighbour is the most sacred object presented to your senses."

It is because he is rooted in this gospel tradition that St Benedict bases his famous teaching about hospitality on this doctrine of Christ's presence in the visiting guest. The monk, especially the guestmaster, must show the utmost welcome and generosity towards the guest, because in him he receives Christ himself. The preferential option for the monastery must be the poor and those who are strangers in the country, since St Benedict is aware that the well-to-do usually have no problem in finding people to welcome them. Nevertheless, it is important that, as a follower of Christ, the monk should be able to mix with

all social classes. Any social narrowness of mind, stemming from school or family upbringing, is a real handicap in the service of Christ. On the basis of these simple yet profound insights, Benedictine and Cistercian monachism has developed over the ages a tradition of openness and hospitality which has been, at its best, one of the glories of monastic history. Thus, during the English Reformation, the closing down of the monasteries meant, at least initially, the almost complete lack of provision of hospitality and material support for the poorer classes of society, both local residents and travelling strangers.

What about today's world and, more specifically, the role of Ampleforth Abbey in our society? Readers of this Journal will be reasonably familiar with the work of the community in the College and the many activities, both major and minor, conducted there. They are even likely to know something about the monastic work in our parishes, our hall of studies in Oxford and the little urban daughter house of St Bede's in York. But the ongoing hospitality of the monastery, its scope and extent, is likely to be less familiar to many readers.

The Grange, our retreat house and guest house halfway down the main drive, is a moderate size, late Georgian house, which was extended in the late 1960's to form a retreat centre with accommodation for up to 30 people. This was a wise and far-sighted decision by the community, because the need for oases of the spirit has grown very much greater as the pace of our society, the consequent stress and the ease of communications have increased. Thus, in 1991 the Grange hosted no less than 77 groups and 426 individuals. The groups are very varied. They include parish groups, both men, women and mixed; student groups from universities and colleges, both Catholic and Anglican; ecumenical groups, for example local Christian councils of churches; Anglican groups of clergy, ordinands or others; associations such as oblates, Catenians, Ladies of Malta, etc; and several open retreats.

What do these groups and individuals look for when they come to Ampleforth? They come, of course, because of the existence of the monastic community living only 50 yards away from the Grange. For all visitors, the round of the Divine Office, the series of daily services, offering God praise, thanks, love and intercession, forms the structure of their stay insofar as they wish. Many may not rise at 5.30 am for Matins at 6 o'clock, but the chief daily offices, with Mass and Compline, are regularly attended by visitors. For most people, this normality and regularity of public prayer is an eye-opener which never fails to make an impression. Not a few individuals as a result go away and invest in an Office Book to take on the praying of some sections of the Office by themselves at home. It should not surprise anyone that this prayer structure, the most ancient and tested-by-time in the Church and which in essentials goes back to Christ's own Jewish practice, should attract Christian people. For too

long, pious devotions had driven out the centrality of the liturgical office for the ordinary Catholic.

Beside the Office, the contact with various monks is much appreciated. Many of the retreats have some input in the form of talks, conferences and discussions by the Warden or other members of the community, and usually an informal evening can be arranged when a few monks can come up for a short time to meet the retreatants. The hearing of confessions and counselling is another means of frequent contact with various members of the community. Whatever type of retreat people may be looking for, and these days the word retreat can mean anything from the old-fashioned sort with much silence to a sort of vaguely religious Butlin's holiday camp, yet the presence of some periods of quiet for deeper reflection, prayer and relaxation of soul, is an important element of any retreat worth the name. The retreatants cannot directly share the silence of the monastery enclosure itself, either the *Summum Silentium* or the ordinary silence, but they can do their best to guarantee some spaces and places of quiet during their stay here. With few exceptions, these real oases of silence are valued by all groups from 18 to 98.

It is also part of our Benedictine hospitality that the meals we provide should not be a form of asceticism for the visitor, but without being lavish, should be enjoyable and something to look forward to rather than something to offer up. When meals are taken together, after thanks to God, something of the value of Christian *Koinonia* (Community) should be set up, just through the sharing with one another of food and conversation. Many people in this age of television, snacks on trays and junk food, rarely, if ever, experience the deepening of human community-togetherness which the taking of food together can bring about. This is very much part of the monastic experience and so something which monastic hospitality tries to extend to guests. "In this broken world God sees the table as a sacred thing" – thus says the constitutions of a modern Benedictine group called the Jerusalem Community. But it is in fact a central insight of all monastic life.

Although, as already indicated, people of all ages and stages come to the Grange on retreat, yet there is much to be said for the idea that it is young adults, those on the verge of taking up an adult faith, who benefit most from contact with the monastic life, usually from seeing the example of young monks committing themselves to God. Young people between 18 and say 28 are perhaps most in need of the kind of human and spiritual guidelines which the monastery can offer. It should not surprise us that young people are attracted by certain elements which monastic life at its best should exemplify. These include: firstly, the transcendent in prayer and worship – and the Abbey liturgy of Mass and choral Office seem to communicate this in a way that more subjective, man-centred liturgies do not. Secondly, human friendship: this, too, they should find in coming into contact with monks whose vow of celibate loving should universalise their ability to relate humanly to others, not limit it. Thirdly, simplicity and sincerity: these are virtues which should flow naturally from the detachment and poverty of spirit at the heart of monastic living. It is not

surprising, therefore, that some young people should be attracted to the monastic life by what they experience on their visits to the Grange.

What, therefore, can we monks offer our guests? As already indicated, we should enable them to share our prayer and our life insofar as is appropriate and possible. A monastic community has to be careful to protect its capacity to be private, to be a family. There are occasions when every monastic family needs to be alone, like any other family. Yet, other than those times, an openness to the presence and needs of guests is a call upon the time and patience of the whole community, not only the guestmasters. Above all, I suppose it is generosity which visitors rightly look for in a monastic community. This can be very demanding and it is here that a monk must, by his nature, be as open, unbiased and non-judgemental as possible. We must love people as they are, and not as we would wish them to be. This requires the most distinctive monastic virtue to be exercised, namely humility. "Let the greatest humility be shown to guests", says St Benedict. Realism, which is humility, lies in freeing ourselves from our subjective preferences for our favoured racial, social or educational categories of people. It is those we least expect, the poor stranger, who will manifest Christ to us. Such is the hospitality of St Benedict.

This humility will therefore ensure that our generosity is for real and not fake. That is, that our welcoming should be sincere and spontaneous and not one of the spurious substitutes so often offered in place of generosity. What are these spurious substitutes we need to avoid? They include "charity", that is the more or less conventional gift of alms which can so often be no more than a sop to our conscience, enabling us to do nothing more for that person. It is sad that the translation of the Latin word for the selfless love of the New Testament should have been taken over for this substitute. It was Albert Camus who said, "Too many people have decided to do without generosity in order to practise charity".

A second common substitute for sincere generosity is conventional politeness. When a more or less formalised set of gestures and bourgeois politenesses become our stock response to monastic guests, we have offered them a skin-deep external form, rather than the welcome of Christ. Quite different is genuine courtesy, the eldest daughter of love, which can act as an entry into genuine kindness. Another spurious substitute which can destroy the spirit of generosity is acquisitiveness by the community. It is possible for a community to become a taking, rather than a giving, community. When its financial accounts become more important than its spiritual *raison d'être*, then a community needs to start worrying.

In all our response as a community to our visitors, it is obvious that we should be seen as men professing faith in Christ and detached from the standards of acquisitiveness, ambition and exploitation. While in no way burying our heads in the sand in a hermit-like way, we must live lives which stand out in contrast to the secular materialism which pervades our society. In other words,

to be effective witnesses in our hospitality we must be in the world, but not of it. This is why our monastic liturgy, solemnly and lovingly performed, should be the most authentic voice of our monastic witness.

Hospitality, however, is a two-way thing. It is not a paternalistic giving of charity to inferiors. The monastic tradition has always been aware that a guest confers a benefit on the community just by coming, simply because he is a walking sacrament of Christ. If Our Lord himself welcomed sinners and ate with them, it is because he felt it a privilege to be in their company. It also means that we ourselves have no right to be choosy in the people we receive. In fact, one of the most important injunctions of St Benedict to his monks, that they should be listening persons, comes into play here. Our guests should be listened to because God sometimes communicates his will through them. Thus, in his chapter on visiting monks, St Benedict says that "If with humble charity he reasonably criticises or points some things out, the Abbot should consider the matter carefully, for it may be that the Lord has sent him for this very purpose." So, guests should be valued not only because of their own personalities, not only because of the support and affirmation that they give us, but because of the questions they throw at us or the new insights they give about aspects of our life, our observances or our work.

Finally, it is important to say that, though the spiritual ideal can be written down and pondered with comparative ease, it is not always so easy in practice to put into effect our Gospel instructions. In reality, a good deal of patience, a good deal of humour and just simple perseverance are needed in the actual guestmaster situation. Sometimes, for instance, a guestmaster has a duty to protect a community from certain guests, maybe because they are too insensitive and demanding. His or her stays in the Grange may have to be rationed. It can occur that the guestmaster will agree heartily with Shakespeare's Duke of Bedford that in some cases "Unbidden guests are often welcomest when they are gone". Certainly a sense of humour is an important ingredient in keeping one's balance in certain situations. I like the story told by Douglas Woodruff of the visiting German monk who was dining in an English Benedictine monastery. He looked doubtful when, at the end of the meal, a whole Stilton was brought in, and since he was the principal guest, placed first before him. "No, no", he said after consideration, "it is too much, give me half". So the reality on the ground always looks slightly different from the heavenly ideal. Yet it is only in the pursuit of the profound truths of Christ and St Benedict that our monasticism will have any value and be seen by others as something worth emulating.

THE AMPLEFORTH JOURNAL
THE GRANGE 1992

JAN.	4	Br James' Ordination	JUNE	9	Liturgy Commission
	8-10	Bamber Bridge Ladies Renewal		9-12	Appleby & Warwick Bridge Parish Retreat
	10-12	Ampleforth Renewal Group		12-14	Selby Choir Group
	17-19	The Pilgrims		14-20	Ushaw
	24-26	Nottingham University Anglican Society		22-26	Rotherham Ladies Retreat
FEB.	28-29	'Living Stones' (Anglican Clergy)	JUL.	26-28	Catholic Doctors Retreat
	31-2	Open Retreat		3-5	St Matthew's Parish, Sheffield (Anglican)
	7-9	Denton Group & Caroline Rose Group		6-10	St Clare's Parish, Middlesbrough
	13-14	Eton College - 6th Form		10-12	Guisborough UCM
	14-16	Mrs Collinsons' Group		14-16	Rey Hawley's Group, Kirkby, Liverpool
MAR.	17-18	Maria Ljustina's Group	AUG.	17-19	Fenham Old Girls
	21-23	York University Catholic Society		3-9	Community Retreat
	24-28	Grassendale Youth Group		10-14	Chapter
	28-1	Parents' Retreat		21-23	Simple Professions
				28-30	Solemn Professions
APR.	2-5	Dames of Malta	SEPT.	1-4	Oblates
	6-8	York Diocese FOV Retreat		18-20	Open Retreat
	11	Liturgy Commission		25-27	Heaton, Reddish
	20-22	Cambridge Catenian Circle		28-30	Ripon M.U.
	27-29	Stockport Catenians			
MAY	3-5	Moravian Women	OCT.	2-4	Lourdes Retreat
	6-9	St Clare's Parish, Liverpool		5-9	Diocesan Retreat
	10-12	Manchester Chaplaincy Association		9-11	Bamber Bridge
	16-20	EASTER GUESTS		13	Liturgy Commission
	20-24	Nuns' Retreat		16-20	40 Martyrs & School Retreat
JUNE	24-26	Leyland Parish Ladies Retreat	NOV.	23-25	Workington Parish
	27-30	Parish Fathers Retreat		26-28	Confraternity of St Richard
	1-3	Calix		30-1	North Cheshire Catenians
	5-7	Barnados		6-8	Bradford University
	8-10	Grassendale Parish		13-15	Leyland Parish
JULY	11-15	Diocesan Retreat	DEC.	20-22	Salford University
	15-17	Open Retreat		27-29	Easingwold & District Christian Council
	22-25	EXHIBITION		4-6	Ashton Prayer Group
	25-1	Nuns' Retreat		7-10	Cambridge University
				8	Liturgy Commission
AUG.	1-5	St Charles Presbytery, Grange over Sands	SEP.	11-13	Edinburgh University
	5-7	Lourdes Working Party			

This list does not exclude any cancellations, nor does it include any groups added since December 1991.

THE WORSHIPPING COMMUNITY

HENRY WANSBROUGH O.S.B.

Master: St. Benet's Hall, Oxford

1. Lecture delivered to Methodist Headmasters, Headmistresses and Chaplains, St. Swithun's School, Winchester: 3 April 1991

It is a pleasure to be asked to take part in this forum, although I am aware that I am substituting for Fr Dominic Milroy, headmaster of Ampleforth College. I have long-standing links to the Methodist community, and a considerable debt of gratitude. I have long been associated with Ashville College, taking teams there from Ampleforth to compete at Rugby, Chess or Athletics. One of the most exciting and stimulating periods I have had as a theologian was as a member of the theological sub-commission of the Roman Catholic/Methodist talks. In conjunction with Raymond Davies, Arthur George and Geoffrey Wainwright we formulated agreed statements on the eucharist, ministry and authority. For me it was a period of learning, when the probing of those dear men (who have remained good friends) led me to refine and rethink a lot of my own theology. Therefore if I contribute anything to this conference, I am no more than repaying a debt to the Methodist movement.

The title 'The Worshipping Community' was well chosen. It contains the paradox and the difficulty familiar in any act of school worship. If worship is to have any value or authenticity it must represent humanity face-to-face with its creator. For specifically Christian worship one must add 'in Christ'. The act of worship must reflect the nature of the community. The worshipper is expressing, even dramatising, the deepest reality of his or her being. I might even dare to suggest that the act of worship is like the act of love, an expression of a relationship which makes sense only as part of a live relationship which extends over the whole of life. We cannot therefore approach the subject of how a community should worship without first examining the values of the worshipping community which are to be expressed in that worship. And here precisely I see the difficulty to lie. The act of worship may well seem to contradict so many of the values which we seek to embody and foster in the school community.

It is hardly fitting for me to suggest to a group of head teachers what values they should encourage in their schools. I have therefore taken the liberty of sheltering under the banner of St. Benedict. The *Regula Monachorum* which is attributed to him, though written some 1500 years ago, can claim to be the inspiration of the schools of Europe. It was monastic schools which ensured the labour of learning and teaching during the last centuries of the first millennium. There is a case to be made that monastic schools were the first boarding schools of Christianity. The contribution of specifically English schools to Europe under the leadership of such figures as Bede, Alcuin and Dunstan was more marked at the time of monastic schools than perhaps at any other time in history - with the possible exception of the limited re-introduction to Europe of boarding schools on the English model in the nineteenth century. It was the *Regula Monachorum*

which formed the spirit of these educators and of these institutions, and I am convinced that the wisdom of the author of this Rule still has much to teach about the worshipping community of the school. There is perhaps something especially suitable about this approach in the City of Winchester, which the Benedictine Bishop St. Swithun made a centre of learning and education, where King Alfred was responsible for the first translation of the *Regula Monachorum* into English, where the Bishops of the Benedictine Cathedral were responsible for the foundation of three Oxford Colleges, New College, Magdalen and Corpus.

1. Benedict calls his monastery a 'school of the Lord's service'. He is constantly aware that he is regulating for the weak, for those who are seeking and have not yet found. One of the most amusing consequences of this is his regulation about drink. He recognises that monks should not drink wine: 'We read that monks should not drink wine at all, but since the monks of our day cannot be convinced of this, let us at least agree to drink moderately' (c. 40). The Abbot must always temper the wind to the shorn lamb. Benedict hopes to prescribe 'nothing harsh, nothing burdensome' (Prol.); he sees that long probation is needed in his school of the Lord's service before a monk is fit and reliable to be a hermit and to pursue his goals unaided (c. 1). But he then speaks of the mature monk 'running on the path of the Lord's command with unspeakable sweetness'.

These attitudes have much to teach us about responsibility and independence in a school. The student who emerges from secondary school must be capable of standing on his or her own feet, but this needs to be gradually learnt. We are not dealing with fully formed personalities, even at the end of a school career, let alone at the beginning. *A fortiori*, we are not dealing with fully formed Christians. We seek to develop a system of values which the student has adopted personally. We are no doubt all happier if the system of values is our own, but the principal importance is that the student should have acquired a basis in life, should not be subject to any wind that blows, no longer led by the 'herd-instinct' so prevalent in the early teenage years. I do not, of course, mean that the student who finishes secondary education should necessarily have formed and final views on all the problems of the age, should have solved all the problems of medical ethics and social justice, of nuclear war and environmental pollution. But our task has not been done if there is not a basic commitment to such values as truth, honesty and loyalty, combined with a certain willingness to put up with the inconveniences of sticking to principles. Courage and self-confidence have been built up, shaping a firm, but hopefully not a closed, independence. During the school years, however, the student is assimilating, is forming a point of view, is finding his or her feet. Challenges there must be, but it is unfair to challenge this delicate faith too vigorously. The student is still seeking, is still very much a beginner in the Lord's service.

2. Allied to this independence and firmness of stance is the Benedictine

quality of freedom of speech in an open but critical and articulate spirit. Benedict insists that each student in the school of the Lord's service should have the right of free speech. The Abbot, before making important decisions, must consult the whole community and listen even to the youngest member, for 'the Lord often reveals what is better to the younger' (c. 3). He does insist on tact and good manners, in that 'no one should dispute with the Abbot defiantly or outside the monastery'. Both these regulations presuppose that a premium is put on articulate formation of views.

At times free speech can be inconvenient for any superior. But I think that in our heart of hearts most of us are delighted when a student comes up with a well-conceived and well-expressed argument even if it opposes our own wishes. Protest, strike and demonstration are alike to be discouraged – they would definitely come under Benedict's heading of opposing the Abbot defiantly or publicly – but the student who has the courage, tact and wit to produce a reasoned argument wins only praise – or perhaps even acquiescence as well. One of the values of the modern and advanced studies, working on primary evidence and primary sources, is the fostering in the student of an ability to judge personally. Another value fostered by the same academic exercises is the practice and skill in articulating that judgement. I myself have found that this is one of the great advances achieved by the project work done for GCSE as well as A-level: one finds all kinds of pockets of knowledge where the pupil really has feet on the ground and is prepared to defend a point of view. Once the student knows the extent and the limits of his or her own knowledge and his or her own power to judge and assess, education has done its basic task.

3. Benedict is aware that in communities small is beautiful, and that the individual flourishes on individual and personal responsibility. He subdivides the community into groups of ten, each in the charge of a dean, who is responsible for his ten to the Abbot (c. 21). This provides the friendship-and-interest group where the monk may flourish and develop. Similarly monks should use and develop their talents – 'if there are artisans in the monastery, they are to practice their craft in all humility' (c. 57) – though he warns that this can lead to a swelled head in which case 'he is to be removed from his craft'.

One important element in a school community is the development of sub-communities from interest groups. Pupils choose an activity in which they may hope to excel or to which they have something to contribute, or in which they can simply share with their friends. An important task of the pastoral staff in a school is to find some such activity which will develop and mature each individual pupil. Friendship and loyalty play an important part here, and the team-work itself fosters the Christian virtues of tolerance, self-discipline, generous effort and perseverance. It is in this sense that the Battle of Waterloo was held to have been won on the playing fields of Eton. In these days team-work is more widespread than on the games field, showing itself perhaps in design teams, music groups or drama, or even in groups engaged in school-based business enterprises. But the principle remains: each individual has a special part

to play, and grows and matures by feeling – and indeed having – a unique responsibility, playing a part which no one else can play, and achieving recognition in that role. A successful school community is made up of small sub-groups. The pride which swells within the breast of the scorer to the 3rd XI or the appointed custodian of Mr. Chips' board-marker can be a crucial factor in a child's development. One has only to see the listlessness of the drama group on the morrow of their major production to realise how much they have derived from their association and mutual commitment.

4. In the monk's life for which Benedict is regulating, private prayer plays a necessarily important role. The oratory is central to the monastery, and respect for privacy in community is especially important there. 'After the divine service, all should leave in complete silence and with reverence for God, so that a brother who may wish to pray alone will not be disturbed by the insensitivity of another. Moreover if at other times someone chooses to pray privately, he may simply go in and pray, not in a loud voice, but with tears and heartfelt devotion' (c. 52).

I am not suggesting that every student in our schools is a dedicated prayer. But this passage does speak to me of two things: the deep respect which must exist for the privacy of the young person (and the privacy of the young is more vulnerable than that of hardened older people), and the need for space to reflect and be alone. There must be room in everyone's life, and especially in a young person's life, for daydreaming. This is akin in a monk's life to what Cardinal Hume, when he was Abbot, used to call 'mooching in the Lord'. An adult – and how much more a child or young person? – must have time to think, to plan, to wonder, to turn events over in mind, to be alone. It is there that self-knowledge develops. It is there too that the young person finds God, in whatever way this may be expressed. The confrontation with the angry friend or teacher who at last tells the crucial home-truth is of little value unless the student has time to reflect in privacy and solitude on such events. It is the reflection, private and perhaps only momentary, a diamond set amid acres of perhaps useless or indulgent daydreaming, which brings the student to maturity. The modern school buildings may not have so central an oratory in the form of a building, but every inhabitant of the campus must leave space so that individuals 'may simply go in and pray' to the oratory within.

5. This brings me finally to a principle which is at the heart of all Benedict's teaching, respect for the individual. He puts it in a way characteristic of a Christian. Christ must be seen in the Abbot (c. 2), in the sick (c. 36). Guests who come to the monastery must be received by Christ himself (c. 53), even though this is expressed in the somewhat archaic treatment (which would be alarming today) of the Abbot washing their feet. Respect (and affection) must be shown not only by juniors to seniors, by also by seniors to juniors (c. 71).

Talk of human rights and the rights of the individual is nowadays frequent at all levels. I would suggest that St Benedict's way of thinking is infinitely more

noble and more Christian, and must be the basis of the treatment of all individuals in a Christian school – staff as well as students. Prominent among manifestations of this attitude must be care for the unsuccessful, both within and outside the community, an awareness that not everyone can fight for themselves, that the weak need to be protected from the strong, not only by the authorities but by individuals too. Voluntary work for the obviously disadvantaged and handicapped is always popular, especially if it involves activity. More difficult is the championing of the unsuccessful or helpless or friendless within the community. Sympathy for and understanding of condemned prisoners and social misfits – 'gentlemen of the road' – comes reasonably easily. I might even say that it is in an approach to the unfortunate that the generous, aware and alert student most easily sees God. The acceptance of the rights of the individual creature leads onto and is connected with acceptance of the Creator. Acceptance of the unpopular or the misfit within the school comes less easily. Forgiveness of the thief within the school community is perhaps the hardest of all.

Having defined our 'community of worship', what then of Worship itself? The difficulty is that in any sort of community worship there exists the danger of negating just these values which at other times we foster in the school community. At any rate the participants feel that these values are not being given their due expression. The problem of the worship of such a community as we have outlined above, where these values are paramount, is the danger of these values being not merely not expressed, but actually suppressed, in any common shape of formal worship.

1. The first difficulty is that in chapel we treat students like already formed adults. Firstly, we assume that they want to be there. There is a sort of tacit convention that they are present willingly, although we know that in many cases this is far from the truth. In much of school life choice and a controlled individuality and self-expression are the key to success. There are, of course, certain activities which, except perhaps in a handful of so-called 'progressive' schools, are compulsory, such as classes. The immediate benefit of these is obvious, with the carrot of examination results visible before the eyes of the students. Games may be compulsory in the lower forms, but less probably for the senior students; even if they are compulsory for senior students, non-gamblers of any character and initiative will have evolved ways of evading them. Other successful activities need to be chosen freely, especially if any commitment is required. For acts of worship the voluntary principle plays a limited role. There may be voluntary acts of worship; these are often fruitful and exciting. The problem lies with the larger, public and official acts.

Not only are such acts compulsory; they are also formal. In chapel the students sit in rows, perhaps expected to be more carefully turned-out and sitting

in a more disciplined pose than elsewhere. This is felt to be artificial and distasteful. Youth and formality do not join happily together. At least a certain hush is expected, whereas among young people crowd appreciation is more likely to be expressed noisily, as at a pop concert, than by a hushed reverence. Too easily hushed reverence (if it does occur) is merely the outward expression of cowed or bored passivity.

To make matters worse, it is assumed that the students are already Christian. Outside the chapel we recognise that they are at best on the way to faith, that we are in a School of the Lord's Service. In the chapel – apart, perhaps, from the sermon, we assume that they are already full believers. Hymns and responses express full and ardent belief in a manner which many find difficult to assimilate. The scripture readings assume faith – among other things, to which we will return. In the classroom and in extra-curricular activities we take the students at their own starting point. But in chapel we forget this. Some may already be committed Christians, others will come from non-believing or half-believing families; some will be on their way to faith, others quite uncertain, and others still sceptic or even hostile. But we treat them, persuasively perhaps, as fully committed.

2. The instructional element is always important in a service, whether it comes in the form of sermon or of reading from scripture. In a classroom we encourage assimilation of the material by questioning and discussion, and various other forms of intellectual digestion. Different techniques of presentation are used, not only the spoken word, but the visual and often the dramatic. The best teachers are often the best actors, are 'characters' whose eccentricities are endearing and long-remembered, who are prepared to make controlled fools of themselves. Concentration spans may be longer than the 45-second slot favoured by TV advertisers, but a fairly frequent change of tone, activity and technique is essential. Is seven to ten minutes a maximum concentration span in a classroom, or am I being absurdly optimistic? There must be a rotation of information, absorption and criticism, each activity playing its due part and having its due time, if a lesson is to be effective.

None of these teaching techniques reaches full development in worship services. It is not normally considered appropriate for the preacher or president or reader to be a 'character' or to act out his or her eccentricities on the stage of the chapel. It is assumed that the messenger should be a self-effacing channel of the Lord's message, placing no obstacle to the message rather than forming it and shaping it through his or her own personality. We would not on the whole welcome an Ezekiel who put across the Lord's message by stripping naked or by lying for 390 days on his left side. Even gesture is suppressed, let alone drama. At most, perhaps a little spectacle-play is permitted!

The scripture readings themselves have their profound difficulty. In the classroom no teacher would dream of reading out an ancient document as long as the shortest scriptural reading. For any such document there would be preparation as well as analysis and discussion. Scripture we read as though it were

self-explanatory, when in fact it is the product of an archaic frame of mind, fragmentary and couched in archaic terminology. There is, I think, considerable room for avoiding this particular difficulty, by the use of drama, dramatising scripture readings, at least reading in parts, the use of the visual in the form of placards and illustrations. This could be a useful point for exchange of ideas.

3. One of the major difficulties occurs in a large formal service, where the students are massed together in an amorphous group. This is against all the principles of 'small is beautiful', the principle of the sub-community where each individual has value and responsibility. Here a good deal can be done in preparation, by entrusting different elements to different sections of the community, perhaps by rotation. The choir seldom complains of boredom. If a group such as a house is entrusted with perhaps a drama or preparation of a visual element, even those members of the group who are not involved will feel a loyalty and pride and commitment to their fellows who are directly responsible for it. Here ingenuity and inventiveness must be poured into the preparation of the service by those responsible.

In my experience, however, it is the worship of a small group which is the most gripping and memorable for the participants. This may be the service of a sub-group or interest group, very often voluntary. Here more commitment, assimilation and even discussion is possible, where the group is small and intimate enough for the participants to feel able to be themselves, not embarrassed in front of their fellows, and not afraid to show interest. This interest is catching, the less forthcoming and articulate can be drawn along by the more articulate. Such fragmentary services can and do eventually contribute to the main services. The experience of a small group comes to be shared by the larger.

4. A major difficulty for Roman Catholics, which I suspect may not be shared by Methodists, comes in leaving room for private prayer. For Roman Catholics the main worship service is always the Eucharist, which is an active, structured form of worship, leaving little opportunity for meditative prayer. The discipline of stillness is difficult for large numbers. Even for monks St. Benedict prescribes that silent prayer in the oratory should be short. Again the solution may be small prayer groups, if possible meeting on a regular basis. This also requires, at any rate in early stages, dedicated enthusiasm by members of staff.

2. OXFORD UNIVERSITY SERMON: 27 October 1991

We are on the threshold of November. Among the many customs and traditions which the Christian Church adopted from the Roman culture of the world into which it was born is the practice of remembering the dead during this month. In Roman times a week was set aside for the Parentalia, a week in which public business was severely restricted, and during which no weddings might be

celebrated. The family dead were remembered by various celebrations, offerings and funeral banquets. Nevertheless, there is an inconsolable sadness about everything connected with death in the classical world. It is still possible to travel, or even drive, down the little road which was once the great Via Appia, leading south out of Rome, and to see the tombs which line the roadside, sad, forgotten faces begging for the only immortality available to them, recognition from the passing traveller. The same inconsolable sadness breathes from the pages of the Greek Anthology, with its many grieving epitaphs. Especially the epitaphs on children are tragic, mourning a hope utterly snuffed out, with unmitigated finality. Death truly brought bitter news to hear and bitter tears to shed. I remember particularly the tragic poem of Catullus on the death of his brother; even that ribald and ebullient poet is reduced to reverent solemnity when he comes to the tomb (and breaks all the accepted rules of scansion inculcated in this university) 'ut mutam nequiquam alloquerer cinerem'.

Very different is the Christian attitude to death, as Newman so pointedly expresses it in the last stanza of *Gerontius*, 'Farewell, but not for ever, brother dear', alluding no doubt to Catullus' lingering finale, 'Atque in perpetuum, frater, ave atque vale'. It is the Christian hope in death which I wish to consider this morning.

For Christians death is not a blank wall, a wall to be finally crashed into, beyond which there might as well exist nothing. It is rather a door to be passed through, no doubt with a painful and even a frightening passage, but a door with something beyond it. The fact that Christians have a hope beyond death, that death for Christians has only a transitory significance, is a key factor in the Christian attitude to life itself.

In a famous sermon, preached in this Church just fifty years ago, (8 June 1941, published in *Theology*, November 1941) C.S. Lewis spoke of the desire for our own far-off country which is in each of us, of which we find a reflection in beauty. Elsewhere he speaks of the nostalgia evidenced precisely in the unsatisfying nature of beautiful things, because they are not quite perfect, because they cannot last. This experience of the beauty of a symphony or a sunset, which fails wholly to satisfy and leaves a sense of yearning for something more betokens that yearning for eternity which is at the heart of human longing for a homeland. This confused longing is surely that which is expressed by Job. In his suffering under the heavy hand of God he both longs to be rid of his torment and clings to the hand which inflicts it. Spurning the counsels of his human would-be comforters, he declares his hope against all hope:

Will no one let my words be recorded,
inscribed on some monument
with iron chisel and engraving tool,
cut into the rock for ever?

I know that I have a living Defender
and that he will rise up last, on the dust of the earth.
After my awakening, he will set me close to him,
and from my flesh I shall look on God. (19.23-25)

It is not till the New Testament that we see more clearly the fulfilment of this desire. In his great chapter on the resurrection of Christ and of Christians, First Corinthians 15, Paul knows better than to attempt to be explicit on the nature of the risen body, or rather, as we would put it in the modern equivalent of the biblical terminology, the risen person. He can only stutter and use analogies. The first point which it seems to me that he is trying to express is that there is change but continuity. The most important element is that, in whatever form, it will be I who continue to exist. There will be a continuity as a centre of consciousness. This he expresses by using for his analogy the image of the seed, familiar from the Lord's teaching in the gospels. The seed must die, but the plant which grows is in continuity with the seed: 'What you sow is not the body that is to be, but only a bare grain, of wheat I dare say, or some other kind ... for each kind of seed its own kind of body.' A thistle does not grow from a wheat seed, nor a mustard plant from an olive pip.

In what this transformation within continuity consists is not clear. This is not the moment to enter into too profound a philosophical discussion of what constitutes the centre of personality. How would we judge whether a chance passer-by really was Napoleon or Charles II? Low on the list of criteria, though not without some probative value, would be physical size, shape and other characteristics. It would be hard to acknowledge a Don Bradman who had no off-drive, and in this size, strength, quickness of eye and physical knack all play their part. A Marlborough or Wellington who could not plan a campaign or win a battle would be a strange contradiction, and for this a whole range of disparate abilities comes into play. How important is memory? The conundrum behind a whole series of modern plays and films is the puzzle of a man who has lost his memory but retains the characteristics of his temperament and ability. A person is surely formed by experiences undergone and known by the reactions to those experiences, whether remembered or not. I would suggest that memory is normal for continuity of personality; affections are formed and strengthened by experiences shared with friends and by the memory of these experiences. Certainly one criterion for identity would be the sort of friends a person chooses, the interests and desires of that person. A person without a past is no person, but is a person without a memory of that past thereby disqualified from continuity with the past?

The other element in the image of the seed dying and blossoming is the notion of the transformation that takes place, and here Paul has recourse to a further series of images, each rich with biblical overtones:

what is sown is perishable, but what is raised is imperishable
what is sown is contemptible, but what is raised is glorious
what is sown is weak, but what is raised is powerful
what is sown is a natural body (or literally, psychic) and what is raised is a spiritual body (or literally, pneumatic).

Each of these betokens in a different way a move into the divine sphere, the fourth summing up the other three. The change from perishable to imperishable enables the Christian to participate in the unchangeability of God,

for permanence and eternity are among the most marked characteristics of God in the Bible: 'you neither change nor have an end'. Elevation from the contemptible to the glorious is, to an ear attuned to biblical language, simply awesome: no human being may see the glory of God and live. The weight of glory casts any human being to earth in prostrate awe and terror, to hide in the crevices of the rock before the majesty of the Lord. It is the quality which makes the proper name of the Lord too sacred to be spoken. And now the risen Christian is said to share in this unimaginable and unspeakable glory. The same is true of the transformation from weak to powerful: humanity is weak, whereas the power of God is absolute and cannot be opposed. It shows itself in God's victorious power in battle, in the power of the storm: God rides on the wings of the wind and controls the waves, those two potent natural sources of energy which even modern technology has not succeeded in harnessing.

The fourth contrast sums up all the others. Here I must apologise for going into Greek, without which I see no way of mediating Paul's meaning. The unrisen Christian is *psychikos*, that is, with a being activated and controlled by the *psyche*, the human life-principle. Paul means that the normal human life-principle is operative. The risen Christian, on the other hand, is *pneumatikos*; that is, informed no longer by the natural human life-principle, but by the Spirit of God. The Spirit of God has taken the place of the life-principle, so that all the actions, thoughts, reactions, initiatives of the Christian are shaped by and spring from the Spirit of God. The Spirit of God is the influence of God in the world, the power of God at work in creation, in maintaining creation, in guiding, cherishing and fostering God's people. It is the Spirit through which God interacts with human beings. This quality seems to me to sum up the other three, because in the sphere of the divine it must be the Spirit of God that is the one, sole well-spring of action.

Does this understanding not remove all individuality and personality from the human being? The well-spring of action is surely the *psyche*, a concept which Aristotle formed to account for the activity of living beings, plant, animal and human. If someone is acting no longer according to the principles of the *psyche*, but according to the principles of God's spirit, does it not imply that such a person loses the proper individual personality which goes with the proper individual human *psyche*? If I am informed no longer by my *psyche* but by the Spirit of God, am I still myself? Yes, for the basic datum is that the continuity between the seed and the grain is maintained. It must be, therefore, that my own human personality, without losing its individuality, is taken up into the Spirit of God. While remaining itself, it is enlarged by being taken up into God. While remaining myself, I become not dissolved but enlarged in God.

In the same vein, in Second Corinthians Paul writes movingly of the wonder of the New Covenant. Using the same image of the divine glory which we have already discussed, he speaks of the brightness of the glory that is revealed, and of the direct access which we now have to it, instead of being shrouded in a veil as Moses was after experiencing only the reflection of the divine glory. This divine brightness is not static or ineffective, but is instrumental

in the process of transformation: 'And all of us, with our unveiled faces like mirrors reflecting the glory of the Lord, are being transformed into the image that we reflect in brighter and brighter glory'. The process by which we are transferred into the sphere of God has already begun by our being joined into the New Alliance. It is not a sudden moment at death, but begins already beforehand. So death is no sudden and unprepared intrusion, but a stage on the road.

John's Gospel also gives grounds for this Christian hope in death, a hope which is already partially realised in us, and which becomes more and more fully realised. The theme is expressed in John's teaching on eternal life and on knowledge of the Father, two strands which interweave throughout the Gospel. It is one of the features of John's Gospel that the Christian already has eternal life. In John it is not a matter of looking forward to the coming of the kingdom, for the Son came that all might have eternal life: 'Anyone who believes in the Son has eternal life' already, not merely in the future.

Eternal life is to know the Father. This seems to me to be the clue to how we can already possess the eternal life which reaches its fulfilment beyond the grave. The bliss of heaven consists in knowing a person who is more wonderful, more interesting, more attractive, more comforting, more understanding, more lovable than any human person that has ever been – and by an exponential factor simply unimaginable. All happiness consists ultimately in relationships between persons, and this perfect relationship to the perfect person, who has every good human quality to an inconceivable degree and in an inconceivable intensity, provides the endless moment of total bliss. If one takes every happy memory, every happy experience of love in childhood, in youth, in adult life, all pale into nothingness beside the experience of knowing God, when we know him as we are known by him.

We have already that eternal life, in that we can to an extent already know God and take our joy in him. We can know him by prayer and meditation. We can experience him in glimpses of beauty created by him, in experiences of love and generosity derived from him. The Church Fathers said of the eucharist that our hunger grows by feasting on the Bread of Life. So with the knowledge of God, our knowledge and joy in him grow by experiencing him. The more we know of him in this world, the greater our capacity to know him in the fullness of the future life. The stronger our eternal life is now, the stronger it will be, the greater its capacity for growth when we have passed through the gate of death.

Such, it seems to me, is the content of our Christian hope. It is expressed by John in terms of knowledge of the person of God, and by Paul in the terms of transformation of the person into the sphere of the divine. In the last analysis these two coincide: it is by knowledge that we commit ourselves to God, that we respond to his offer of himself, and so are transported into his own life. It is this that we celebrate in the great feast of All Saints, of all those who enjoy eternal life, the innumerable saints, known and unknown, recognised by the Church and unrecognised. Let us celebrate November as the month of eternal life.

3. FAITH: Winchester Cathedral – 18 June 1991

I once had the experience of being caught in a spring thunderstorm in the desert. I was a student, and was crossing the desert from Baghdad to Jerusalem on a motor scooter, a journey on a rough track where one could travel for several hours without seeing anything move other than a herd of wild camels. It was an eerie sensation, and I well remember the relief of seeing a group of Bedouin watering their flocks at a water hole and then disappearing again over the horizon. Suddenly it grew dark and cold and torrential rain and lightning started. On a flat expanse of sand I was on top of the only piece of metal for miles around, a natural lightning conductor. Should I brave it out and try to drive away from the storm, or should I dump the machine and cower on the flat, damp sand? Everything I had been told by my elders and betters about the folly of trying to make the journey across 300 miles of desert came home to me. My torn and picked carcass would be found months later, perhaps to be identified by dental records – if anyone took the trouble. God felt near, and frightening. I was dependent and unprotected.

That was the experience of Abraham, or part of it. Down at Ur and Uruk a few days before I had seen the traces of the polished and formal civilisation he left. There were the immense temple towers, covering several acres and decorated with endless flights of processional stairs. The figurines show men dressed in decorative kilts with square-cut, formal, curled beards, and ladies decked out in elaborate headdresses with gold flowers, and all with the happy smile of secure prosperity. It was this comfortable, wealthy civilisation that Abraham was asked to leave behind for the vulnerable solitude of the desert.

He was called by God. But what God? What did he know? We know God all-powerful creator, of whose fidelity and loving kindness there is no end, the loving Father of our Lord Jesus Christ, the source of the Spirit who dwells in our hearts, the God of this great cathedral and of the Benedictine tradition which goes back so many centuries. To Abraham all this lay in the unknown future. Even the name of his God was unknown, and without a name one is powerless. If you do not know someone's name you have no grip on that person, cannot even summon or attract the attention of the person. Compared with gods of sun and moon worshipped in Ur, Abraham's home town, who was this God? All Abraham knew was that this God promised him protection, called him from his comfortable existence to discomfort, loneliness and insecurity with the promise of a destiny for himself and his descendants. It is the nearest thing Abraham could envisage to an eternal destiny, for personal immortality was as yet unknown too. The destiny of a great nation and countless descendants opens Abraham to a limitless future, a future indefinite rather than infinite, for all of which this God will be the guarantor.

For this Abraham became a vagrant. The Bible, aware from subsequent generations of the greatness of the nation, dignifies Abraham with countless flocks and herds, association with the great Pharaoh of Egypt. The modern

tourist, if sufficiently intrepid, may book a holiday in a fine coloured Bedouin tent. But Abraham leaves his father's house and his kindred for grimy, smoke-blackened pots, cooking over a minimal fire of thorny brushwood at the mouth of a grimy smoke-stained tent, pitched on stony ground. He hasn't even grimy children with flies round their eyes, to liven the scene.

And then comes the final trial, the sacrifice of Isaac, one of the most brutal of all biblical stories. It is narrated by the Bible with almost unbearable poignancy, as the bright young child bounces along beside his monosyllabic father, enjoying the novelty of the journey and full of bubbling, good-humoured questions. The tension increases as the young men of the party are left behind and the child, gingerly carrying the pot of fire, asks why they have fire and wood but no victim. As Abraham seizes the knife, the modern reader cannot forbear asking questions about the morality of demanding of a father the willingness to slaughter his son (isn't it rather like the nuclear deterrent; someone must be prepared to press the button?). But the intensity of the father's faith is undeniably tested to the full. Without this hope in the future he would fall back into childlessness, just a lonely old couple wandering the desert till they dropped or fell prey to bandits, the weather or other predators.

It is in the darkness that faith is really seen. When there is nothing visible to grasp, then is the real trust to be found. Abraham did not have a fully developed concept of God to rely on. Faith is nothing to do with propositions. When we say 'We believe in God, the Father Almighty', 'We believe in Jesus Christ', 'We believe in the Holy Spirit', this is an elaboration of how and why we expect to be saved. But the basic stance is the unquestioning assumption that God is the protector, the personal champion, the stalwart on whom we can rely.

The centurion is put forward as our model for faith in the gospel: 'I have not found faith like this in Israel', says the Lord. The point which I should like to emphasise is the openness of his faith. "'Go' to one man and he goes'. He likens Jesus to himself in giving one order to one man, another to another, in a seemingly incomprehensible and random series. The centurion trusts himself to Jesus and leaves open what Jesus should command, whether he should heal the boy or not. This is so different from our often demanding prayers, when we think we know better than the Almighty what we should be given. The child prays for a birthday present, the sportsman for fine weather, the ailing for recovery. If we really believe that God is a loving Father in whom we trust, we need to pray much more that we may accept his will and see things as God sees them.

Often we view petitionary prayer as out on a limb, different from the other types of prayer, such as praise and thanksgiving and the prayer of repentance. I would like to see all the prayer that takes place in this mighty Cathedral, and has taken place for so many centuries, as one prayer in faith. In all types of prayer we are uniting ourselves with God, acknowledging his power and control and greatness, and our own undignified lack of worth and solidity. I would suggest that all prayer in faith should be brought closer together, and petition viewed more as putting ourselves in submission to God and acceptance of his will. From

this point of view petitionary prayer is the prime expression of faith. We do not know what God wills for us, but we trust ourselves to him.

We pray no longer as Abraham, with faith in an unknown God. Jesus calls us no longer servants but friends, and we know what our Father is doing. We know so much more of his plan for us than did Abraham. But behind all the theology and worldly wisdom the basic act of faith is still 'I shall be safe'. The details we leave to God.

4. THE CONCEPTION OF MARY : St Paul's Cathedral – 8 December, 1991.

One cannot walk through the streets of London, even on a Sunday, without being aware of the eager expectation abroad at this season. The elements which go to make it up form a mixture from many ages and many cultures, the ancient magic of the yule log and the mistletoe, a Christmas tree, that fertility symbol from the dark Nordic forests, the tinsel which represents the snow of those mythical Christmases when oxen were roasted whole on the ice of the Thames. Above all there is the excitement of children – of the child in all of us – at the expectation, sometimes materialistic, sometimes wonderfully generous, of Christmas presents. Then there are the maturing plans of grown up children to return to their families for Christmas, for Christmas is especially the family festival. At the heart of it all, sometimes forgotten, is the family in a very different land and with very different customs, where Mary waited for her son to be born. Advent is the time of waiting, filled with the excitement of the mother waiting for her first child.

Every mother, as she waits for her child to be born, through the sickness, the discomfort, the frustration of nine long months in which her attention goes more and more to the child, wonders what her child is to be. How much did Mary know? What was the message of that scene we call the Annunciation? I cannot imagine it with angel feathers and the virgin kneeling piously at her faldstool. To begin with, we may presume that Mary was no more than 12 or 13 years old, for that was the normal age for the betrothal of Jewish girls in Palestine at this time, and the engagement period was normally only half a year. I picture her like any child of 12 or 13, wondering about herself, about her development, about her future, perhaps about her sexuality, when she received the divine message and gave her consent.

It was at this consent that history entered a new phase. The ancient business tradition in the City of London, which gave the name 'Lady Day' to the day of the Annunciation, expressed the centrality of this day: it was our Lady's day above all days. To what did she give her consent? In the gospel narrative of the Annunciation the message is expressed in biblical terms, terms drawn from the religious traditions of her people. In giving her consent, Mary must have known that her son was to bring to completion the plans of God for his people, that through her son God was to bring his promises to fruition and complete the

destiny of centuries. She must have known enough of the religious traditions of her people to realise that this unique messenger of God upon earth, in whom the completion of his plan and the destiny of Israel had come, would not establish God's will without pain and suffering. It was an open-ended and courageous consent. Can she have foreseen the full extent of the disappointment which awaited him, his utter failure at the human level, the seeming waste of so much promise? Can any mother-to-be envisage that her child will be a useless reject?

Mary's consent prepared for and mirrored the consent of her Son on the Cross. At this moment the union of wills between Jesus and his Father was at its most complete and its most perfect. It had always been a total union, Jesus listening to his Father's will and carrying it out. On the Cross it was at its most perfect because then the acceptance of his will was most utterly opposed to any human inclination. We all shrink from the moment of dying and the means of death, but Jesus was dying a cruel and disgusting death, a death which revolted even the strong-stomached and brutal Romans. Furthermore, he was dying in failure. He had failed in his mission of winning the Jews to the completion of their destiny. He had failed even to win a small band of disciples: they had always been slow to understand, and now, at the moment of his most acute trial, they deserted him, leaving him to die alone and abandoned. He 'knew what was in man', and – on a purely natural plane – must have seen it coming. It was this bitter failure that he accepted, remaining true to his mission even as he saw its consequences approaching. And out of his acceptance of the Father's plan for him came his Father's acceptance of him. Because he was obedient even to death, God raised him high and gave him the name which is above every other name, the name of 'Lord'.

What has this to do with Mary? With the advance of the human sciences such as psychology we learn more and more of the importance of early affection and training. Jesus was a complete human, and needed the loving training of an exceptional mother – the more exceptional in that he was an exceptional child. Mary gave him that vital first education and support which fostered the growth of his loyalty, his stability, his endurance, his understanding, his devotion, his fidelity to the will of God.

Nor is Mary's influence confined to the nurturing and training and parental support of Jesus. As we discover more about human genetics we become more aware of the interplay of parental genes in the children. And yet in Jesus' case the only human genes were those of Mary. To begin at externals: we know nothing of Jesus' external appearance, for the gospel writers do not consider it important for us to know. But with the genes only of Mary, Jesus must have looked stunningly similar to his mother. Picture them walking along together, side by side, son the image of his mother! But also the same gestures, the same temperament, the same reactions to a situation. Any school teacher will tell you that it is only when you have met the parents that you understand the child, for the parents carry the characteristics of the child, writ large. In the case of Jesus it was the characteristics of his mother alone that he carried. A mother learns too

from her child, and as Mary fostered and nurtured Jesus she must have learned, wonderingly no doubt, from her son. For this reason she can be called the first and most intimate disciple of her son.

The inarticulate perception of this truth explains the growth in early Christianity of the legends about Mary, often now seen to be not merely unhistorical but impossible, such as her Presentation in the Temple. They merely see in Mary the history of her Son. As on the human level her son must have been the image of his mother (we are more used to seeing him on the theological level as the Icon or Image of his Father), so her story was built as a model for his. I stress that in this one parent family (though we must not wholly forget Joseph) the son must have been the image of his mother, and our interest in the son, the perfect man, the Son of God, is paramount. But we can also read the mother from the son: if the son was the likeness, the mirror-image of his mother, so was the mother the likeness and mirror-image of her son.

Today in the calendar of the Church of England is commemorated the Conception of the Virgin. Why the Conception? After responding to God at the Annunciation, and making this commitment, the mother who accepted God's invitation to bear and nurture his son cannot have gone back on her whole-hearted commitment, cannot have turned away from her mission. We cannot imagine that she tarnished her caring for Jesus through personal failure. But such decisions are not made in a moment, without preparation. So beforehand too, in order to prepare for this great task, Mary must have been making ready for this moment and this task. There were in her no scars of sin which she could pass on to her son. Good Protestant hackles rise at the Popish doctrine of the Immaculate Conception of Mary, and yet all it means is that from the first moment of her being Mary had no sin in her. Her task of motherhood was already in view, already in preparation.

I would like to end with a boast. The English Church has always honoured Mary. The ancient churches dedicated to Mary are legion. There are even many churches dedicated to the 'modern' doctrine of the Assumption. In ancient times there were statues of Mary everywhere, to remind the passer-by of the Mother of God. These statues were mostly removed by the Cromwellians. In my own city of Oxford there stands an empty niche outside the Church of St Mary, which I pass most days. Near the entrance to the ancient school dedicated to St Mary at Eton stands Lupton Tower, where for centuries passers-by doffed their hats to the empty pedestal of the statue of Our Lady of the Assumption. So too with the teaching on the sinless Conception of Mary: it was an Englishman, a disciple of Anselm of Canterbury, with the good Saxon name Eadmer, who was the most important early Church writer in the elaboration of the doctrine.

MAKING AND THINKING

WALTER SHEWRING

A brief selection of his 1957 collection of essays and writings

From the PREFACE

The essays collected in this book propound and apply a view of art which was once as widespread and as normal as it is now uncommon and eccentric. My presentation of it is certainly incomplete, and others may care to supplement it with points which I have not in fact made but should not necessarily deny. In any case, I believe that the points I have chiefly stressed are those which are most important for the society of our time; they are also the hardest to grasp for those brought up (as I was myself brought up) among theories of a different kind, the most prevalent of which is still perhaps that of 'Art for Art's sake' (I say the theory, not the phrase, which for some time has been unfashionable).

In re-reading these writings of twelve or twenty years ago, I have had it borne in on me (no doubt the reader also will) how much further our world had moved since then from the likelihood of accepting or practising the principles; or merely of our continued progress in the direction of disaster.

LITERACY – THE ABILITY TO READ AND WRITE – is assumed in our day to be an unqualified good and an indispensable condition of culture. Here, as elsewhere, we fail to distinguish means and ends. We do not ask if the things likely to be read or written are worth reading or writing, whether in themselves or to the human person concerned.

In civilisations other and higher than ours – in ancient India and China, in medieval Europe – the matter has been very differently viewed. The man of letters has been of a class apart, one for whom books and writing are the tools of apprenticeship and mastery in his own calling, the natural means of fulfilling his function according to his own way of life. Other classes have other tools, functions and ways of life; and the knowledge which reaches some through reading reaches these from elsewhere, the visual arts especially providing richer means of communication than we can now easily imagine. Nor does the lack of literacy imply the lack of what now we call literature, which is partly received by oral tradition, partly created by the unlettered classes themselves. In such conditions memory is vigorous and the spoken language resists decay. Even now, the older peasants in Tuscany (officially styled *analfabeti*) keep a sensibility to pure idiom envied by professional writers; and there are still some of them who have cantos of Dante by heart.

Popular schooling today enforces on men in general a convention of book-learning aping the apprenticeship proper to a clerical class. In a non-functional society with slight intellectual foundations, it is natural that the bookish education imposed should be largely irrelevant to a man's future life, standardised so as to fit no one well, and undirected by general principles based on the nature and hierarchy of knowledge. Few are concerned over

this; there is no doubt of the quantitative increase in literacy of a kind, and amid the general satisfaction that something is being multiplied, it escapes enquiry whether the something is profit or deficit.

Mass-produced learning for the people has had its influence among the still privileged classes of scholars, men of letters, and 'well-read' folk of leisure. The inorganic aridity of research, the presumption of 'cultured readers' ignorant of the greater part of the world's thought, the confusion of good and fashionable in the literary judgements of the genteel – these things are now more pronounced, though they have their counterparts in the past.

But the worst effects of enforced literacy have been on those for whom it was first designed – the poor who have been 'compelled to come in' but are offered little better than a Barmecide feast – biased history, cheap science and a smattering of national classics soon erased. The few natural students are not better off than those of their ancestors who were schooled at some benefactor's expense or who bought their own knowledge of letters to read the Bible and *Pilgrim's Progress*. With the majority, their new accomplishment serves no ultimate end. For some it helps commercial advantage; for most it merely facilitates exploitation by political propaganda and business advertisement. Society at large is not intellectually enriched meanwhile. Learning and wisdom have often been divided; perhaps the clearest result of modern literacy has been to maintain and enlarge the gulf.

EDUCATION IN AN ABNORMAL SOCIETY

Then the maiden Aunt

*Took this fair day for text, and from it preached
An universal culture for the crowd,
And all things great.*

The Princess: A. Medley

I was reading lately an essay on education in a Catholic review. The writer was concerned to show how 'vocational education' (i.e., school training in manual work for particular occupations) might be accompanied by 'cultural and religious' training so that pupils should have the advantages of all three. He was anxious that clerical attainments should not make for contempt of manual work, but thought that all would be well if teachers would 'blend but not confuse' in those whom they taught the 'three streams of education, the religious, the cultural and the economic'. So taught (he concluded hopefully) 'the individual will be content to earn his living at the job, whatever it may be, that he is best fitted to perform'.

The writer was a man of great experience in education, and his words had certainly some practical aim. But it is to be regretted that terms like 'culture' and 'vocation' should have been used without apology as they are used by secular sentimental thought; that almost no reference should have been made to Christian principles and tradition; and that any idea of integration should, seemingly, have been dismissed from the writer's mind.

Doubtless he thought some truths too plain to need repeating; I differ, and shall repeat them here.

Let me state first some platitudes upon human work and then return to this business of education. Man in general is called by God to some kind of work, without which he 'shall not eat'. Man is a rational being and a member of society. His work must be worth doing, or he offends his own reason; it must be useful to others, or he forfeits his claim upon society. Hitherto, the greater part of mankind has found such work in the provision of food (the work of peasants and shepherds and fishermen) or in the making of things (the work of builders and carpenters and potters). Others, a far smaller number, have found it in the care of the men's selves (the work of governors, soldiers, physicians, teachers, philosophers, priests). In a normal society, work in any of these kinds has a fundamental likeness: it is worth doing, and is therefore agreeable to reason; it is useful to the community, and is therefore rewarded by the community; it is all in some sense a co-operation with nature and with God's purpose, and is therefore man's first means to happiness and sanctification.

Work in a normal society is a way of life; or, if you prefer, a particular kind of worker has a particular way of life which springs organically from the work itself. The peasant is more than a worker on the land; but all that he does and makes belongs to the land. He sings at his work, but his songs are not the ballads of courtiers or the shanties of sailors. He is a member of a family and of a community, but they are a peasant family and community, whose talk and proverbs, whose church and inn and cottages are different from their counterparts in a fishing village or town.

Education in a normal society is the grafting of the knowledge proper to 'this' man on the knowledge proper to man in general. Man in general must know his nature and destiny and how to talk and think; such knowledge comes naturally from instruction in church and from converse with the community. 'This' man must know how to do or make the particular things required of him by his work; such knowledge comes naturally from apprenticeship to the work itself. Schools and schoolmasters are a necessary means of education for those whose work cannot be done without book-learning; for others they only become necessary if it is thought that a knowledge of reading and writing is proper to man in general. The older civilisations postulated a knowledge of visible symbols instead.

Culture in a normal society is the flower or fruit of such education, supervening when a man's working life has been grafted on the traditional wisdom of the community; it is expressed in the whole visible aspect of fields and villages, in folk-songs and in the traditional names of flowers. An acquaintance with 'fine arts' unrelated to life and a knowledge of miscellaneous 'facts' is not only not culture, it is a thing destructive of culture. English countrymen possessed a culture when they made the song called 'Searching for Lambs' and gave to flowers the names of Snapdragon, Ragged Robin and Love-lies-bleeding. Their descendants today, who can listen on the wireless

to German drawing-room *lieder* and spell out in school the jargon to botanists, have not only lost that culture but are being insulted in their loss of it. It is as if you prevented a Catholic from ever going to Mass and then offered to teach him how to enjoy the weekly sermon in *The Times*.

For our society is not a normal society. Its deviation from the norm might be discussed at any length, but may be summed up in two phrases: Modern society subjects the spiritual to the temporal; and it mistakes means for ends. The results of this deviation are beyond number. What concerns us here is that work is no longer considered a way of life, and that its worth and usefulness are no longer regarded.

Even in England today the two chief kinds of workers remain; let us call them, for simplicity's sake, the land workers and artisans. But what is their way of life now? The land workers have long since been dispossessed of their own land; their natural communities have been broken up; and though their work remains worth doing and necessary to the nation, it is so little recognised for such that the workers are despised, great numbers of them have been enticed into cities, and at the moment I write (Autumn 1937) some of the best ploughland in Wiltshire is about to be made a nursery for tanks.

The artisans are worse off, for the nature and purpose of their work have both been corrupted. The artisan was once a responsible artist (responsibility being so obvious a condition of his work that it was taken for granted in normal societies). Now, generally speaking, he neither is nor is expected to be responsible for the quality of his work; he is either a machine-mimic or a machine-minder. If the things he makes are still useful by nature, their manner of making lessens their usefulness. (We still need tables and chairs, but not these tables and chairs, which are weak in use and bristling with art-nonsense. We still need bread, but not this kind of bread, which tastes nasty, goes stale in two days, rots the teeth and induces blotches and blains). Many of the things he makes are in no sense useful. And finally, he may at any moment be thrown out of any work soever by the functioning of machines; it being one function of machines to throw men out of work.

Of those who are neither land workers nor artisans some follow the traditional 'professions', working as soldiers, teachers, physicians, and so forth. For our present purpose, they may be considered as working traditionally, though this is not strictly so. In any case they are few. On the other hand, a once minor class has become vastly important – the class of merchants and 'men of business'.

The merchant was once a kind of worker. Less venerable than the priest or peasant, he nevertheless served society by fetching and carrying and arranging the product of other men's work. (The old-fashioned village grocer used to blend his teas himself to the taste of particular customers, and was in so far an artist). Some merchants perform their old functions still, and are useful and lawful workers. But modern merchants in general, and still more modern men of business in general – the owners of stores, the heads of vaguely-named 'firms', the contractors of industry – are not concerned with

arranging and distributing useful things but simply with buying anything cheap and selling anything dear; and this is not an accidental or private vice, but the whole reason of their business. They claim to organise other men's work; actually they disorder the very nature of work, since by the power of their money they compel men to work in an inhuman way and to make things as things should never be made. They decree what goods the consumer shall have, and what and how the craftsman shall make; and whereas it was once said, 'He that hath not the craft, let him shut up shop', it is now the craftsman who shuts up shop to work irresponsibly in a factory.

For these rulers of our society the one test, the one conceivable test of human doing or making is the gain or loss of money. If anyone doubts this, let him consider the justly famous words of the Chairman of the Cunard Company: 'The sole factor in our policy has been, and always will be, to strive to choose such a policy as in our opinion is most likely to produce dividends. It is that consideration and no other which has produced the *Queen Mary*.' (Letter to *The Times*, 15th January 1936). It is that consideration and no other which is the test of most work today; a test which seems natural not to company directors only but to nearly everyone else. The test by money has infected society: it has infected language. When men speak of profit and loss, they mean profit and loss in money. When they say that someone has got a 'better job', they do not mean that the work is better suited to his capacity or better worth doing; they mean that he gets more money by it. They know what is meant by gaining the whole world; they do not know what is meant by losing one's own soul.

In such a society work is a 'job' not a vocation. When (as Graham Carey has said) men no longer earn in order to go on working, but work in order to go on earning, the idea of a vocation – a calling by God – becomes a mockery. God does not call men to earn money no matter how.

Who sweeps a room as for Thy laws
Makes that and the action fine.

Thus George Herbert summed up the Christian doctrine. The sweeping of rooms and the governing of nations, the tilling of land and the writing of Divine Comedies, the making of pots and pans and icons, the building of huts and houses and cathedrals – all these things may be done and have been done as for God's laws. But to mind machines while they turn out bad work for which you are not responsible, to whiten wheat flour by means of chlorine, to take an inferior part in the juggling of stocks and shares – how can you do these things as for God's laws and make the thing and the action fine?

No one would claim, I think, that the characteristic activities of modern life are themselves a means to holiness. We are told, no doubt rightly so, that you can be a good Christian in a factory (i.e., although you work in a factory, you can still pray and go to church and refrain from obvious vices); we are not told that you can become a better Christian *by working* in a factory. Yet

in a normal society it was a simple truth that work itself was a means to holiness – the work of ploughing and common crafts no less than the *opus Dei*.

With vocation goes training for vocation – that is, as I claim, education itself. If men are not called to work in factories, neither can they be educated to work in factories. The teacher aspires to save their minds as the priest aspires to save their souls – in spite of their work. And in such conditions the teacher's own work is a deviation from the norm, since he is generally a guardian of charges rather than a master of apprentices. Nevertheless, as a guardian of charges he has important duties. Given the modern conception of education – book-learning for everyone for several years, to be used hereafter not in work but in leisure – the teacher is responsible, not only for the kind of learning provided, but for the general moral guidance of his pupils (a thing which properly belongs to parents and community, but in the collapse of tradition has been delegated to him).

With the kind of learning provided I am not here concerned; though I believe it could be more usefully directed. Moral guidance is a graver matter; and here our teachers seem often to have neglected their duty and opportunities in this very matter of work and vocation. For though there is little work today which is worth doing or really useful, some work remains; and it is a clear and important duty of a teacher to distinguish good from bad and to urge his pupils to choose the good where choice is possible.

I say 'where choice is possible'. Often it is not, and therefore it seems to me cruel as well as foolish to write that under some system of education 'the individual will be content to earn his living at the job that he is best fitted to perform'. Well he might be! But there are thousands who are not allowed to earn a living so, for the only jobs they can get are such as no human being is fitted to perform. In their case all a teacher can do is to inculcate heroic virtue. But where there is still a choice between human and inhuman work – if a boy can earn a living wage on the land, as a jobbing gardener, by making anything useful in a responsible way – then let him be urged to do so rather than mind machines or serve a stockbroker. And let the reasons given be the simple ones; that these things, and not the others, are useful and worth doing and the kind of thing man was meant to do.

I have been speaking chiefly of the poor, who in any case matter most. But teachers of the well-to-do and the rich might also do something for their pupils. If it were explained (and believed) that a 'good post' is not the same thing as a highly-paid one, these boys also might be persuaded to choose useful work rather than a useless job; it might mean in their case that they earned four hundred a year perhaps instead of six hundred. I suggest at random that a rich young man might build decent plain houses rather than design Gothic town-halls and Graeco-Roman Banks; or that instead of buying chemical-brewery shares he might set up a 'free house' which provided honest food and drink.

These proposals are no solution of education's problems; nevertheless, the things I have said seem to me to concern professors of education more

closely than their professed business. Education itself I believe to be impossible for most people in our abnormal society; meanwhile, those engaged in teaching should know where they stand.

A DIGRESSION ON BEAUTY

Why is it that all this while I have had nothing to say on beauty? Merely because beauty for the Scholastics is not a special prerogative of works of art. Prevailing opinions to the contrary invite this digression.

Like being and truth and goodness, beauty is essentially a transcendental. Hence it cannot formally be defined, and we are not likely to get a closer description of it than St Albert's 'radiance of form' (*resplendentia formae, splendor ipsius formae*). Passing at once from essential beauty to beauty as participated – as a quality of things – we may resume St. Thomas's *obiter dicta* on the subject by saying that a thing's beauty is its perfection in its own kind, and this not as something known or desired, but as something apprehended. It therefore belongs not to works of art only but to visible nature and to the lives and actions of men.

It is from nature that Christian thought has most often drawn its examples of beauty – above all from the ordered universe as a whole; the tradition is well established in St Gregory Nazianzen, St Basil and St Ambrose. St Augustine constantly returns both to the general beauty and to the particular beauties of nature. Profoundly aware that things are beautiful in their own kind and not in another kind, that a thing's perfection is independent of private likes and dislikes, and that relations of part to whole in nature may be less intelligible to us than they are in themselves, he praises not only the beauty of the stars, sky and ocean but the beauty of thistles, frogs, fleas, monkeys and worms. St Thomas is in the same tradition. 'To belittle the perfection of creatures is to belittle the perfection of the divine power', and 'there are many things we do not need for our own house which help to complete the wholeness of the universe'.

As for a good life and good actions, we need scarcely recall that Christian thought is at one with classical in attributing beauty to them – this quite properly and without metaphor. It is clear that we can regard an action – of the Good Samaritan, of St Martin of Tours – as something beautiful in itself, apart from the words in which it has been recounted (the 'prose form' of the Gospel of Sulpicius Severus). And 'if we care for fine verses, how much more for a noble life?'

Works of art, like anything else, are beautiful through perfection in their own kind; they must be something before we call them beautiful, and if some things are beautiful in a higher mode than others, it is because they exist in a higher mode. A Madonna of Sano di Pietro has indeed a nobler and deeper beauty than a well-made cup or dish; but this does not mean that painted pictures as such have a special right to beauty. 'An iron stylus', says St Augustine 'is at once beautiful in its own kind and adapted for our using it' and it is a deep mark of modern degradation that we should be content to use

ordinary things which are not beautiful and be eager to look for beauty in specialised works of 'fine art'. If a painter can conceive Madonnahood itself as imitable in paint, he has found an intellectual region closed to potter and smith; if he uses the ostensible theme of a Madonna for a mere composition in lines and colours (best observed, as sensitive connoisseurs inform us, upside down), his activity is no more elevated – it is only less honest – than theirs. There are in fact many thousands of easel paintings which have less to communicate to the intellect than a classical Korean vase.

One thing more. There are those who write as though beauty differed from other transcendentals in communicating itself whole in every manifestation. 'In great art alone it is given us to touch the Absolute.' Need one say that such words are meaningless? Being, truth, goodness, beauty – each of them in itself is an absolute, each is known to us only as participated. The beauty of any work of art is no nearer to being beauty in itself than the goodness of any action to being goodness itself, and neither ultimately can satisfy us. In the words of Lucian which so haunted Marius the Epicurean, 'We desire not something beautiful, but the most beautiful of all. Unless we find that, we shall think that we have failed.'

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BISHOP OF HEXHAM AND NEWCASTLE

Abbot Ambrose Griffiths has been appointed by the Pope to be the eleventh Bishop of the diocese of Hexham and Newcastle which is the sixth in size of the Catholic dioceses; it covers Northumberland, Durham and part of Cleveland. There is a strong tradition of Catholicism centred round the Tyne and stretching southward to the Tees and the seminary for the Northern Province is at Ushaw near Durham. The diocese was originally called Hexham but Newcastle was added in 1861 and the cathedral is at Newcastle. The area is associated with the flowering of Christianity in Anglo-Saxon times and it is the saints of that time who are remembered in the area. Chief among them is St Cuthbert who is associated with Our Lady as patron of the diocese. Lindisfarne and St Cuthbert's island hermitage lie off the coast. Durham Cathedral, where St Cuthbert and St Bede are buried, was the great Benedictine centre in the Middle Ages. Hexham Abbey itself, going back to St Wilfrid's time, was also Benedictine. As bishop of such an area with so many saints to help him Abbot Ambrose should not feel too remote from his Benedictine roots.

After leaving the school in 1946 Abbot Ambrose read Chemistry at Balliol and took a first class degree. His Theology study was at Rome in S. Anselmo, the international Benedictine University. That qualified him to teach Theology and Canon Law in the monastery as well as Chemistry in the school. He was soon showing his administrative abilities as Head of Science and his control of complicated ceremonial, including the consecration and opening of the Abbey Church, as Master of Ceremonies. When Fr Robert retired in 1972 he took over as Procurator and saw through the completion of the building of Nevill House and the East Wing and the whole of the construction of St Alban's Hall. When he was elected Abbot in succession to Cardinal Hume in 1976 he launched the Appeal and went far with the planning of the Central Building and other developments of the eighties.

For the last eight years he has been parish priest of our largest parish, which is in the Archdiocese of Liverpool at Leyland. He has also held, through the Abbot President's gift, the titular rank of Abbot of Westminster. The parishioners of Leyland would all agree that he has transformed the parish not only in his tireless devotion to them and their needs but also in his outstanding management of the administration and finances. When the news came that he had been made a bishop they were in difficulty, not knowing whether to be happy at the recognition of Abbot Ambrose's qualities or to cry at the thought of losing him. Not only his experience in education but perhaps even more all that pastoral work in Leyland is going to give strength to Abbot Ambrose in the responsibility he undertakes in being ordained bishop and successor of the Apostles to teach and guide so large a flock. He will be sustained by the protection of Cuthbert and Bede and the saints of the north; he will be helped by the prayers of the parishioners who love him; and I am sure that all who knew him at Ampleforth and all the friends of Ampleforth will keep him in their prayers as he begins his new work for the Church.

Fr Abbot



Courtesy of the Northern Cross



Photo: Stephen Wright O.S.B.



Courtesy of the Northern Cross

Text of Bishop Ambrose's address to the Congregation following his Ordination by Derek Worlock, Archbishop of Liverpool on 20 March in Newcastle Cathedral.

Your Eminence, Your Excellency, my fellow bishops, priests, brothers and sisters in Jesus Christ.

Thank you all from the bottom of my heart for coming here today; for taking the trouble to rush back from Rome, cancel important engagements and travel long distances to be here.

It is a most wonderful experience to be surrounded and borne up by the prayers of so many people who have expressed such warm welcome, such great love and such high hopes – I know not why. And in the midst of these prayers to hear the awesome words: "So now pour out upon this chosen one that power which is from you... the Spirit given by Jesus Christ to the holy apostles". Utterly unworthy as I am, it is in that gift of God's power that I place all my trust – and for which we should all give unending thanks to God, for it is His power above all which sustains the whole Church and every one of its ministers and members.

Through His Excellency the Apostolic Nuncio, I would first like to express my gratitude to Pope John Paul for the trust and confidence he has placed in me by calling me to this office. I would like to thank all my brother bishops for the great warmth of their welcome, the support of their prayers and their part in this Ordination. It is a great expression of the reality of the collegiality of the episcopate, that is the common care of all the bishops for the whole Church. I would like specially to welcome and thank the political and civic leaders and the bishops and other Christian leaders and Ministers who have honoured me with their presence. I look forward to working with them as colleagues and friends. I know that some of you would have liked me to sign the local ecumenical Covenant at this ceremony. But I felt that it was important that before I did that I should have time to consult my priests so that when I do sign the Covenant, as indeed I look forward to doing, it will be more significant and important.

My special thanks are due to Bishop Hugh Lindsay and Bishop Owen Swindlehurst for their very great kindness and for all that they have done to make my arrival so easy and pleasant. And my thanks are due to all the priests and people of the diocese for the genuine warmth of their welcome which I have found almost overwhelming.

And I thank the people of Leyland who have taught me so much over the past eight years and showed me such great love. Especially I thank them for this beautiful crozier, the sign of my new pastoral office. And I thank my Community of Ampleforth among whom I have grown up and who have put up with me for all these years and have been so good as to entrust me with a variety of jobs and offices which have all given me invaluable experience. Their importance to me and presence with me is beautifully symbolised by the device in the crook of my crozier which is Pax – that is peace – in the middle of thorns which is the Benedictine motto. I would like to make special mention of Father Wilfrid McKenzie, one of my assistants, who has worked with me all these past years in Leyland. And of my other assistant, my brother, who preceded me into

the priesthood and whose example has always been very important to me. I also thank my sister for her constant love and support and both my brother and sister for this beautiful ring, the seal of fidelity, the sign of my commitment to all in the diocese. It would have been a great joy if my mother and father could have been present today because I owe them an immense deal for the wonderful example of their holy lives but I am sure they are smiling down on us from heaven.

As I go about among you I hope you will always remember the words of St Augustine in a sermon when he was a new bishop: "With you I am a Christian; for you I have been made a bishop". My main aim will be to facilitate, encourage and help both priests and people to develop and use to the full all your gifts from God for the building of his Church, the people of God. We are increasingly learning that the work of lay people is complementary to that of priests and that they can, and do win many people for Christ who might never be contacted by priests.

Finally, I will try always to remember that very wise advice to St Benedict to the person who was elected Abbot, when he says: "Let him study rather to be loved than to be feared".

It would not be right to end without very special thanks to all who have worked so hard to prepare this wonderful occasion and who have done it with such love and efficiency. It would be invidious to single out individuals because it has been a team effort, but for me the spirit of it all is exemplified by what I heard of the little old lady who spent most of Tuesday cleaning the Holy Water stoups.

But above all, we must all thank God for this day and for all the blessings that he has showered on this diocese, and that we pray with confidence that he will continue to shower in the future. And so now we are going to sing a hymn of praise and thanksgiving and while that is sung I am going to walk around the Cathedral and give you my blessing.



Photo: Terry Berry

Abbatial Election

COMMUNITY OF ST. LAURENCE

Ampleforth 1992

Back row, left to right: Fr Christian Shore, *Br Luke Beckett, *Br Boniface Huddlestone, Fr Peter James, Fr Cyril Brooks, *Br Xavier Ho, *Br Oliver Holmes, *Br Gabriel Everitt, Fr Henry Wansbrough, Fr Anselm Cramer, *Br Anthony Marrett-Crosby, Fr Bonaventure Knollys, ^NBr Oswald McBride, Fr Ian Petit, ^NBr Laurence McTaggart, ^NFr George Currie, *Br Cassian Dickie.

Fourth row: Fr Barnabas Pham, Fr Cuthbert Madden, Br Paul Browne, *Br Robert Igo, Fr Alexander McCabe, Fr David Morland, Fr Felix Stephens, Fr Gilbert Whitfield, *Br Andrew McCaffrey, Br William Wright, Br Kentigern Hagen, Fr Francis Dobson, Fr Aelred Burrows, Fr Bernard Green, Fr Christopher Gorst, Br Bede Leach, Fr Benjamin O'Sullivan, Fr Jonathan Cotton, Fr Kieran Corcoran, Fr Timothy Wright, Fr Hugh Lewis-Vivas, *Br Raphael Jones, Fr Mark Butlin.

Middle row: Fr Stephen Wright, Fr Augustine Measures, Fr Michael Phillips, Fr Herbert O'Brien, Br Terence Richardson, Fr Alberic Stapcoole, Fr Richard ffield, Fr Simon Trafford, Fr Matthew Burns, Fr Justin Caldwell, Fr Piers Grant-Ferris, Fr Aidan Gilman, Fr Gregory Carroll, Fr Edgar Miller, Fr Edward Corbould, Fr Thomas Cullinan, Fr Alban Crossley, Fr Gordon Beattie.

Second row: Fr Nicholas Walford, Fr Jeremy Sierla, Fr Dunstan Adams, Fr Justin Arbery-Price, Very Rev. Fr Geoffrey Lynch, Fr Leo Chamberlain, Fr Gregory O'Brien, Fr Francis Vidal, Fr Rupert Everest, Fr Benedict Webb, Fr Julian Rochford, Fr Edmund Hatton, Fr James Callaghan, Fr Joseph Carbery, Fr Martin Haigh, Fr Theodore Young, Fr Leonard Jackson.

Front row: Fr Maurus Green, Fr Raymund Davies, Fr Kevin Mason, Fr Walter Maxwell-Stuart, Fr Thomas Loughlin, Fr Vincent Wace, Fr John Macauley, Fr Gerard Sitwell, Very Rev. Fr Sigebert D'Arcy, Very Rev. Fr Prior (Benet Perceval), Rt. Rev. Abbot President (Francis Rossiter-Ealing Abbey), Rt. Rev. Fr Abbot (Patrick Barry), Very Rev. Fr Adrian Convery (Sub-Prior), Very Rev. Fr Columba Cary-Elwes (Cathedral Prior of Durham), Very Rev. Fr Edmund FitzSimons (Cathedral Prior of Chester), Fr Bernard Boyan, Fr Christopher Topping, Fr Wilfrid Mackenzie, Fr Philip Holdsworth, Fr Cyprian Smith, Fr Dominic Milroy.

Absent: Fr Charles Macauley (recovering from heart triple by-pass operation), Fr Osmund Jackson (ill in Leyland), Very Rev. Prior Placid Spearitt (Prior of New Norcia Abbey, Western Australia) and two Bishops, now without right of 'active or passive voice': His Eminence George Basil Cardinal Hume, Archbishop of Westminster; and Rt. Rev. Ambrose Griffiths, Bishop of Hexham and Newcastle, holding also the title of Titular Abbot of Westminster.

* denotes monk in simple vows

^N denotes Novice



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ST LAURENCE'S ABBEY

September	MEMBERS OF THE COMMUNITY	1991
<i>Resident Community, Gilling & Oxford</i>		
Abbot Patrick Barry	Abbot	
Fr Benet Perceval	Prior, Delegate to General Chapter	
Fr Adrian Convery	Subprior, Guestmaster, Junior Master, Vicar for Religious	
Fr Sigebert D'Arcy		
Fr Columba Cary-Elwes	Oblate Master	
Fr Gerard Sitwell		
Fr Vincent Wace		
Fr Julian Rochford	Chaplain to Howsham School	
Fr Gervase Knowles		
Fr Simon Trafford	Chaplain to St Martin's School	
Fr Nicholas Walford		
Fr Joseph Carbery		
Fr Kieran Corcoran	Parish Priest Ampleforth Village	
Fr Charles Macauley	School Guestmaster	
Fr Dominic Milroy	Headmaster	
Fr Gerald Hughes		
Fr Edward Corbould	Housemaster St Edward's	
Fr Dunstan Adams		
Fr Henry Wansbrough	Master of St Benet's Hall	
Fr Anselm Cramer	Monastery Librarian	
Fr Stephen Wright	Junior House	
Fr Alberic Stacpoole	Parish Priest of Kirkbymoorside & Helmsley	
Fr Aelred Burrows	Warden of the Grange	
Fr Leo Chamberlain	Housemaster, St Dunstan's House, Senior History Master	
Fr David Morland	Senior Classics Master	
Fr Felix Stephens	Procurator, Editor Ampleforth Journal, Secretary Ampleforth Society	
Fr Bonaventure Knollys		
Fr Matthew Burns	Housemaster, St Wilfrid's	
Fr Timothy Wright	Deputy Headmaster, Housemaster St John's, Senior R.S. Master	
	Oswaldkirk Chapel, Grounds and Woodlands	
Fr Edgar Miller		
Fr Gilbert Whitfield		
Fr Richard Field	Housemaster, St Thomas's	
Fr Francis Dobson		
Fr Christopher Gorst	Gilling Castle	
Fr Justin Arbery-Price	Housemaster, St Oswald's	
Fr Alexander McCabe	Choir Master	
Fr Christian Shore	Housemaster, St Hugh's	
Fr Cyprian Smith	Novice Master	
Fr Bernard Green	Lourdes Pilgrimage	
Br Terence Richardson	Housemaster, St Aidan's	

ST LAURENCE'S ABBEY

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Fr Hugh Lewis-Vivas	Housemaster, St Bede's
Fr Bede Leach	Assistant Procurator (Estate), Gilling Chapel
Fr Jeremy Sierla	Housemaster, Junior House
Fr Benjamin O'Sullivan	
Fr Cuthbert Madden	Master of Ceremonies
Br James Callaghan	
Fr Barnabas Pham	
Br Paul Browne	St Benet's Hall, Oxford
Br Andrew McCaffrey	
Br William Wright	St Benet's Hall, Oxford
Br Raphael Jones	St Benet's Hall, Oxford
Br Kentigern Hagan	St Benet's Hall, Oxford
Br Robert Igo	Infirmarian
Br Oliver Holmes	St Benet's Hall, Oxford
Br Gabriel Everitt	
Br Cassian Dickie	St Benet's Hall, Oxford
Br Xavier Ho	
Br Anthony Marrett-Crosby	
Bro Boniface Huddleston	
Br Luke Beckett	

2 Novices

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Fr Geoffrey Lynch	Prior
Fr Aidan Gilman	
Fr Ian Petit	
Fr Cyril Brooks	
Fr Peter James	

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	Fr Bernard Boyan	Bamber Bridge,
	Fr Herbert O'Brien	Preston PR5 6DP.
	Fr Alban Crossley	Tel: 0772 35168
Brindle	Fr Thomas Loughlin	St Joseph's,
	Fr Raymund Davies	Hoghton, Preston PR5 0DE.
		Tel: 025 485 2026
Easingwold/ RAF Linton	Fr John Macauley	St John's Priory,
	Fr Walter Maxwell-Stuart	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
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Lostock Hall	Fr Rupert Everest Fr Francis Vidal	The Presbytery, Browndge Road, Lostock Hall, Preston PR5 5AA. Tel: 0772 35387
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Warrington	Fr Augustine Measures Fr Edmund FitzSimons Fr Christopher Topping Fr Kevin Mason Fr Gregory O'Brien	St Mary's Priory, Smith 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, Ambrosden Avenue, SW1P 1QJ. Tel: 071 834 4717



1910

Gervase Knowles O.S.B.

1992

Fr Gordon Beattie

RAF Chaplain

Very Rev Fr Placid Spearritt (Prior)

Holy Trinity Abbey,
New Norcia,
Western Australia 6509.

Fr Mark Butlin

Collegio S. Anselmo,
Piazza Cavalieri di Malta 5,
00153 Roma,
Italy.

Fr Thomas Cullinan

Ince Benet,
Ince Blundell,
Liverpool L38 6JD.

OBITUARY

FR GERVASE KNOWLES

Fr Gervase Knowles will be remembered by his community above all for two ideals which lie at the heart of our monastic life: he was the ever-present monk in his stall in the choir and he was always the best of calefactory men. To these two we can add a third quality: self-effacing to a fault, unhurried and unfussy, he radiated calm over all and interest in the activities of others. On matters of fundamental value – the Catholic Faith, the Mass, courtesy and good behaviour – he was unshakeable; in matters of less moment he was more neutral, a smiling chuckle, head half-bowed followed by a raising of the head, a sigh, and a little laughter – this indicated a tolerant acquiescence if not always agreement. But in all matters he was stable, obedient, prayerful and considerate, an influence for good community living and much loved and appreciated. When at last a peculiar leukaemia afflicted him, causing frequent visits to hospital for blood transfusions, we all detected his discomfort at the failure of his body to retain its strength, but he never complained, came to terms, as ever, with God's will for him, resumed his place in choir and calefactory when he could and emerged dependent and serene. He died in his sleep on 25 February 1992, in his 82nd year and the 46th year in the Benedictine habit.

John (Jack) Knowles was born on 5 November 1910 at Wednesbury, youngest of five sons born to Sarah (née Caldwell) and Tom Knowles. His father Tom died when Jack was a young boy, leaving mother to bring up five sons on her own. Tom was her second husband, her first husband, by whom she had a daughter, had died young. Sarah therefore saw two husbands to the grave while still a young woman and must have been a remarkable person to have coped both with the reality of sadness and death and then the upbringing of six children.

Jack was thus firmly set in the Lancashire Catholic tradition, a combination of Knowles and Caldwell, Birkenhead and Warrington. Little can be gleaned now about the Knowles family, talented, self-effacing, dedicated. All five brothers came to Ampleforth, where Catholicism and rugby became major influences. Tom Knowles, next to Jack in age, captained Birkenhead Park, and played for England against the All Blacks; Cyril, middle of the five brothers, played for the Army. Those were the days when a school highlight of the year was the rugby fixture against Sedbergh. It was rare for Ampleforth to win, for Sedbergh in those days vied with Loretto for pre-eminence in supplying Scottish Internationals. The fact of being the underdog, much in the same way as being heir to the Lancashire Catholic forbears, brought out in Jack a fierce but quietly spoken loyalty and nothing gave him greater pleasure in later years than watching the school turn the tables on the old enemy.

His mother had the greatest influence upon Jack and more is known of her family. Sarah was one of eight children. One of her sisters became a Sister of Charity. Jack's maternal great grandfather had had eleven children, two of whom became Benedictine monks and a third became Superior of a convent in Chester. And going back one more generation, Jarvis Caldwell had among his six sons, one Gervase, who was killed while serving in the East Indies. By taking the name of Gervase in religion Jack Knowles linked himself with his past, a past serenely and severely Catholic, religious and priestly, and he was part of a family which was devotedly loyal to Ampleforth: a nephew being a monk of Ampleforth, Fr Ignatius, before joining the Leeds Diocese; a first cousin once removed Fr Justin Caldwell joining him on the Gilling staff; two other Caldwells and three Crastons educated at the College.

Jack was at Ampleforth 1923-27 and then studied Dentistry at Liverpool University 1927-32. For several years after that he was part of the Liverpool Dental Hospital team in the General Anaesthetics Department. In 1940 he joined the Royal Army Dental Corps, serving essentially in India and Burma. Of the inner reality of his secular career we know little beyond the basic routine. He did not talk much about those years and need not put our imagination to the test. What is clear is that a burgeoning sense of vocation led him to seek the priestly life after his war service. I say "priestly" rather than "monastic" because Jack first sounded out a friend with a view to joining the Liverpool Archdiocese. But he was advised that the Archbishop did not favour mature applicants and so he was advised to seek the priestly life as an Ampleforth monk. He was not the first and will not be the last monk of Ampleforth to have sought the priesthood first and ended up as a monk first, exercising the full extent of his priesthood as an adjunct to his monastic vows. Indeed he chuckled away with that lightness of touch which was always his when he recounted that it was almost 40 years into his priestly life before he performed a Baptism.

Snippets of information can add to the picture of character. The young Jack, correct and strict in his catholicism, quietly methodical in his

professional life, determined and tough on the rugby field, was not lacking in debonair flair. As a young man he enjoyed parties, good clothes, fast cars and on one occasion he was advised by his mother to find himself a flat in Warrington if he could not return home at a reasonable hour. And his mother, no doubt formidable and wise, as well as shrewd, cautious, sceptical, kept all Jack's best suits for what she expected to be his return to civilian life. She had perhaps also been the instigator of his liking of quality suits, herself having a Northerner's respect for good crumie cloth.

Jack (Br Gervase) received the habit in 1946 with, among others, Benedict Webb and Timothy Horner. He was ordained in 1953 and sent at once by Abbot Herbert Byrne to Gilling where he had 13 happy years. In 1966 Abbot Basil Hume brought him back to the monastery where he spent the next 26 years of his life. He was Secretary to Fr Abbot 1966-68, Monastery Guestmaster 1966-79, Infirmarian 1979-86, and the most meticulous Assistant Secretary to the Trustees in charge of our Deeds and Securities from 1966 until his death. From 1979-90 he was also Chaplain to St Martin's School, Newton, and for a period of some ten years before that he was Chaplain to the School Infirmary.

At Gilling Fr Gervase was in charge of what was then the top year – 10-11 year olds – and he taught Maths and Geography as well as Religious Instruction. His patience, painstaking and gentle approach, allied to firmness of purpose made him an excellent teacher but he was much more than this. His "Housemaster's room" was a happy place. He formed a radio club for the building of crystal sets; one day a transistor radio appeared, more exciting than a video now, more perhaps like the introduction of BSKYB. More to the point Gilling boys were allowed transistor radios some ten years before such was permitted the other side of the valley. With Fr Bede Burge, Fr Gervase developed an early hi-fi system, placing speakers in the top of old drainpipes and chimney-pots, and putting them in the dormitories so that the boys had music at bed-time. It was not, of course, pop music; rather a light classical, forerunner perhaps of Classic FM, due on our wavebands as this is read.

Above all, Fr Gervase was a sportsman in the traditional meaning of that word, and a follower of all things Lancashire. So he could accommodate professional rugby league into his mental universe because of Warrington, Widnes and Wigan. He loved his cricket, too, following the fortunes of Lancashire first, then England, a reader of scores and a watcher on TV rather than involved in the atmosphere of the match. For "atmosphere" he turned to fishing. It is not possible to evoke on paper what fishing meant to him for it is a solitary idyll. What one writer experiences watching the whole of a cricket match, another experiences by the water's edge in a day's fishing: there is beauty, repose, challenge, skill, patience and excitement. Perhaps this was why Fr Gervase rarely watched 1st XI cricket, in which he was always interested: his activity was at the lakes, fishing and looking after the lakeside. And there was another reason: he teamed up with his great friend Fr Anthony Ainscough. They were inseparable, of a similar era, background and interest,

happy in each other's company, similarly quizzical, sharing values, traditions and customs which they did not like to see changed. At one level of his being Fr Gervase never quite recovered his sense of fun after Fr Anthony died.

It was however rugby which brought Fr Gervase's undoubted passion to the surface. A long conversation could develop out of any reference to rugby: five nations championship matches were looked forward to, never missed, always commented upon; and no-one was more fiercely loyal or clinically correct in watching and evaluating the Ampleforth XV. One incident may suffice to show Fr Gervase's usually suppressed but powerfully present physical force when it came to rugby. He was still coaching the under-14s at the age of 60. One day, when this writer, his assistant coach, was running with the ball to show the backs how to pass, he received a thundering tackle from the bespectacled Fr Gervase, whose blood was up at the failure of his forwards to tackle. That at least had not been a gentle touch.

When he returned to the Abbey from Gilling in 1966 he was briefly Abbot Basil's first secretary, the ideal monk to take on a most sensitive post at a time when it was apparent to all that an Abbot needs at least basic secretarial assistance. Discreet and unassuming, he was a trusted man. As Guestmaster he lived out St Benedict's strict guidelines on the reception of guests "never lacking in a monastery". He was a good conversationalist, drawing out others, occasionally telling a good yarn, and found comfort and pleasure in his pipe, an agreeable accompaniment to a conversation which might last beyond the bounds of duty. Thirteen years is a long time for such an onerous role. If he ever thought that his brethren took him for granted, he never said so or showed it and no doubt there was many a time when he may have noticed an opportunity to help him pass by. His last important work was as Infirmarian and here again he was available, helpful, comforting. All these jobs lie at the heart of the monastery; all were in good hands when Fr Gervase held them.

Finally two images of the man: he had many friends from his time at Gilling and also his work in the upper school, both parents, and boys themselves. Many a boy learnt the art of fishing at his hands and Fr Gervase never forgot those boys, following their development with special interest. To one old boy, living locally when not at university, he would write regularly, telling him what was going on at the lakes and inviting him to an afternoon's fishing. It was not an isolated case. Secondly, he took it upon himself, along with a couple of others of his generation, to clear the monastic refectory after supper every night in order to enable the staff to get off work earlier than otherwise might be the case. He did this right up to the day he finally took to his bed for the last time. It was a simple daily act but said much about his charity and devotedness.

Felix Stephens O.S.B.

NOTES

From a parish:— Fr RUPERT EVEREST writes:

November 1991 marked the centenary of the first Mass in Lostock Hall. The village of Lostock Hall, often known locally as Tardy Gate, originally formed part of the parish of St Mary's, Brownedge, whose own roots reach back to St Joseph's Brindle. At the end of the Nineteenth Century the village expanded rapidly with the development of two cotton mills and the railway engine depot (L.M.S.). In the spring of 1890 a school was opened—one large room which now provides three good classrooms and library. The following year under the inspiration of Fr Athanasius Fishwick, an apse was added for a chapel which was dedicated to St Paulinus. In 1903 Fr Adrian Beauvoisin came from St Mary's to live in Tardy Gate as curate in charge, and in 1926 the parish became independent under the patronage of Our Lady of Lourdes and St Gerard Maiella.

The full story of the parish has been well recorded in a fitting centenary publication. This publication opened a week of celebration which began with a pilgrimage to St Mary's Brownedge recalling the original walk of petition to Bishop Vaughan for a chapel in Lostock Hall. Bishop Kelly presided and preached at the Centenary Mass with a number of local clergy and Ampleforth Monks concelebrating. The Centenary Week was marked by a series of parties for every section of the parish. Particularly at the Mass many local figures shared the celebration, and it was a special joy to see clergy and laity of the local Anglican and Methodist parishes among us as friends for the occasion.

The local church of Lostock Hall is alive in many ways with the purposeful Salford Sacramental Programme, groups for prayer, study and apostolic works and many ministries in the weekly life of the parish. The thriving social activity is often centred on the Parochial Centre and our bowling green. As the Centenary Year progresses the painters finish a fine job of decoration in the church and the glaziers a task of renovation and protection on the outside. Another extension to the excellent school is due for completion this year, and reflects how the parish continues to grow. Fr Athanasius led a flock of some 300 souls; today the parish numbers 3,000.

Ampleforth Charity and Eastern Europe 1991:— Fr LEO CHAMBERLAIN writes:

1991 brought the realisation that the end of communism had not decreased the needs of the churches and peoples of central and eastern Europe but had rather increased them. The tragedy in Croatia, continuing economic difficulties in Poland, the breakdown of the centralised economic system of the former Soviet Union all presented huge problems. In addition, quite contrary to the false image presented, sadly, by one BBC Television programme, the Catholic Church far from trying to found a New Holy Roman Empire is struggling to rebuild its presence in these newly free societies.

Ampleforth's parents and friends have continued to give generous support

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to our small efforts to help with these enormous problems. Nearly £6,000 was raised during the year, mainly from two sources. These were the Wine Charity and raffle at Exhibition, and a fund raised in memory of Terence Corley (A58) who died of cancer in the early autumn and who had expressed the wish that those who might otherwise have sent flowers to his funeral should instead offer support to Ampleforth's Polish appeal.

Donations have been made to Jacob's Well Polish Appeal, the local charity with which we have worked closely for some time, and on whose behalf Michael Killourhy (H90) has taken trucks both to Poland and Afghanistan. We have also sent donations to the Medical Aid for Poland Fund in London, an excellent charity with expert knowledge of Polish conditions, and to Aid to the Church in Need which has a distinguished record in working for the Church in eastern Europe. Our own account remains open and no deductions are made for expenses.

OBITUARY : DAME HILDELITH CUMMING 1909-1991

I first met Dame Hildelith, a nun of Stanbrook since 1942 (when I was but a boy at Ampleforth) in July 1968 at our Amplefordian monastic-ecumenical conference called in the wake and spirit of the Vatican Council. We gathered in bishops and abbots, friars and Cowley fathers... and many sisters, among them Benedictines newly liberated to go forth from their cloisters ('gilded cages', I wrote rudely at the time). Among these was a nun in her fifties looking forty and positively twinkling.

She it was who gave the best of the representative addresses at the outset, which I later published in full (*Amp Journal*, Aut 68): 'This is an historic moment. For close on 350 years the monks of the English Benedictine Congregation have been visiting and helping the nuns. Today for the first time the nuns are visiting the monks. It is not that we have ceased to value our enclosure, but that we value the importance of this meeting more, and our superiors have wished us to be here.' She spoke of what two Amplefordian monks had done to inspire Stanbrook, Augustine Baker and Laurence Shepherd. She declared gladness that the sisters were able to meet their Anglican counterparts; and read the Abbess's message from West Malling, who with her sisters could not be present. Hildelith's goodwill went further afield, to Buddhist monks to Methodists, Quakers, Jews, recalling Pope Paul VI's final Council service at St Paul's for the Observers in December 1965. She asked, 'What is a nun's special function?' and replied: 'prayer and human relationships'. She told us that Paul VI saw the future of Europe put into the hands of the sons and daughters of St Benedict, provided they were a united family under patron — Patron of Europe.

I have seen Sister Hildelith often since, at Stanbrook or at Oxford or at Westminster (both Abbey and Cathedral), for it had become possible to leave the cloister for events, in her case usually liturgical music. She was a founder member of the Panel of Musicians, editing their *Bullerin*. She had been a prize student, training as a pianist at the Royal Academy of Music — and in the 1980s

she was thrilled to be appointed as Associate (ARAM). Before she went to Stanbrook she had been up to recitals at the Wigmore Hall; and her musicality was put to good purpose in her choir and at liturgical conferences. OUP latterly commissioned her to advise on liturgical book design. It all remained a fine second string to her bow.

Her first string – taking the life of prayer as read – became printing. From 1956 she held the appointment Printer to the Stanbrook Abbey Press (SAP), one of the half dozen best hand presses in the world, at least after she had taken hold of her skills and its demands. She used to grant pre-eminence to two others in Germany, one suitably in Heidelberg. She was responsible for a centenary volume in 1976, a history of SAP: *Without help of reed, stylus or pen*, where she showed – and partially concealed – the skill of Stanbrook in acquiring presses, typesets and techniques from some of the best printers in the land.

In 1957, when Hildelith had been but a year 'Lady Printess' (as some of us called her in awe), Jan van Krimpen paid his only visit to SAP, and was at first critical. Finding an example without flaw, he said to the nuns: 'Until you can print as well as this you cannot begin to enjoy it – aim at a perfect page of print'. Hildelith, who a year earlier as Cellarer had advocated the sale of all printing equipment, then decided that SAP should acquire new type and new advisers. Robert Gibbings' help laid the foundations of her era: he advised Perpetua and perfect standards. He introduced John Dreyfus of Cambridge (CUP) who advised van Krimpen's Cancellaresca, Romulus, Romanée, and finally Specrum. All of these were given a rich run.

Dame Hildelith also modernised equipment, using a Monotype keyboard, and relying for casting on a neighbouring typesetting. The fine pieces, so sought after, were but special productions of a working press turning out practical work for contemporary needs. The range reached impeccable standards. Alas, that moment has passed with the passing of this great SAP Printer, though the presses continue as community work. The achievement rests in the fine products of the years 1956–1986, thirty glorious years.

Dame Hildelith was inclined to procure the working friendship – nay, fondness – of artists of the page. Perhaps her two most marvellous, as to SAP, were the poet Siegfried Sassoon, whose selection of poems, *The Path to Peace* (1960), was lifted to levels beyond poetry by skills of printer and calligrapher; and Alec Robertson, whose *Contrasts: the arts and religion* (1980), set in 'Monotype' Spectrum, with illustrations from great masters, proved a final high ground of professionalism. And, lest one might wonder whether Hildelith was losing her vocation in printing activity, we might add – taking these two as examples – that Sassoon converted to Catholicism in 1957, and Robertson came back to the Catholic priesthood in 1969. Their faith was consolidated in friendship. An act of such friendship after death was evident in Hildelith's initiative and follow-through that led to the 1988 establishment of a memorial fund for Alec Robertson Scholars to study Church music at the Royal Academy.

I have many lovely pieces from the Press floor (like Lazarus, but well fed): indeed when five of us were ordained at Ampleforth in 1970, our card, on folded

Japanese vellum, was beautifully done by the SAP Printer, the loveliest I know. The Prayer of Henry VI reminds me to refer to a principal part of Hildelith's team, the calligrapher and illuminator Margaret Adams. Many works began with a glorious golden first letter, such as 'Lord Jhesu Christ, that madest me ...': little toppings-and-tailings by C.H. & M. Adams round off works admirably. And then, what of the programme for the lovely Stanbrook-oriented play, Hugh Whitmore's *The Best of Friends* (Apollo), done – did but the audience notice – in SAP Cancellaresca Bastarda.

But Hildelith Cumming's conversation and her lovely letters were not taken up with SAP gossip nor yet with her music. She was richly imbued with the love of God and the life of her whole community, sisters fondly argued with and helped both in their projects – so many too – and their spiritual lives. One sisterhood sought perfection in prayer and every other aspect. Dame Hildelith's achievement of that was perhaps a little more evident to us.

Alberic Stacpoole, O.S.B.

THOUGHT FOR THE DAY

Lucy Jenkin

The Editor usually listens to Thought for the Day on Radio 4 as he opens his Procuratorial mail. On one autumnal morning his rather loose, half concentrated mind was struck sharply by the announcer's introduction: "1st prize in the Young Schoolchildren Competition is awarded to a pupil from Our Lady's School, Chetwynde, Barrow". This is the school, whose headmistress is Margaret Stones, mother of Ben Stones (A89) and whose former pupils include Martin Mullin (B) and Tim Maguire (B). Michael Hindmarch, father of Arthur (B83) was a Governor and I had assisted in the opening of a new building as well as giving away prizes. So I wrote to the winner and asked for her text which she graciously allowed us to benefit from. She also told me that second place also went to a boy from the school. The BBC failed to mention that dual achievement.

Normally the chaos in the Jenkin household between 7.30 and 8.30 in the morning can be heard at the other end of the street, but we occasionally have an unusually organised breakfast. During one of them, my parents and I began to discuss the Latin mottos on my brothers' school jumpers. One was "Per Studias felicitas" meaning "Happiness is through study", and the other, "Laborare est Orare", which means "To work is to pray". As the conversation went on I remembered to ask my father why the Latin word "hospes" means both guest and host, depending on how the text reads. Of course, he didn't answer my question; he just told me of a time he was at Berkeley Castle. He saw a sign in a porch saying, "It is the duty of a host to make his guests feel at home; it is the duty of the guest to remember he isn't."

The population of the world has to remember this: as guests, we must leave the world as we would leave a borrowed house. We must leave it in good condition for our descendants – its future guests. As hosts, we have the responsibility to care for all our guests – to clothe the Romanian orphans, to feed

the children of Africa and Eastern Europe, and to provide for the sad and destitute nearer home. We can't regard this role as optional, but as an inescapable responsibility, entrusted to us by our forefathers.

MEDJUGORJE 1991

For four years 1987-90 an Ampleforth group has visited Medjugorje, but the war in Croatia prevented a planned visit in Advent, which would have included probably Max von Habsburg Lothringen (E), Charles Corbett (J), Fr Stephen, Fr Francis and others. In July, the outbreak of civil war prevented Fr Jeremy and Fr Benjamin from going to Medjugorje.

On 5-8 April, a group collected by Austin Copping and with strong Ampleforth links was in Medjugorje – including: Fr Kieran, Fr Matthew, Edward Elgar (brother in law of Fr Matthew), Henry Lorimer (W58), Miles, Duke of Norfolk (O34), Timothy Copping (J81) and his fiancée Edwina Nicolle – they were to marry 4 weeks later.

On 11 January 1992, one of the visionaries from Medjugorje, Mariya, came to London and had her daily vision in the Carmelite Church in Kensington – she went to a side chapel for her vision, but Our Lady appeared over the high altar, blessing all the people.

On 20-21 December, Fr Matthew helped in a Youth 2000 retreat at Mount St Mary's College, Sheffield. Youth 2000 is a Medjugorje based initiative taken by young people in co-operation with priests providing retreats and spiritual events. It has held several festivals of prayer in Medjugorje and takes inspiration from Pope John Paul's call to young people at Santiago de Compostella in August 1989 to be 'the people of the year 2000', a start of a third millennium of Christianity, and the call to Young People by Our Lady at Medjugorje. Robert Toone (C86), Jeremy Toone (C86) Fr John Edwards SJ (A42), along with Amanda Godwin (a frequent helper with Ampleforth retreats) were all much involved. Youth 2000 was consecrated by Bishop Pavlo Hnilica SJ, Auxiliary Bishop of Rome, in Germany in 1991, and has an English base at 12 Stanhope Gardens, London SW7 5RG.

John Eldon (T54) has written and spoken the commentary for a video on Medjugorje – 'Tell the world not to wait' (Eldon Productions 1991). This video marks the tenth anniversary of the start of the apparitions, and has been made with the help of Bernard Ellis, a convert from Judaism following the visit of Fr Slavko Barbaric to Walsingham in 1989. For the tenth anniversary, on 24 June 1981, he persuaded ITN to film for News at Ten – and then bought from ITN spare film. The profits from this 43 minute video are going to purchase medical supplies for the victims of the war in Croatia, and by January, after a few weeks of sales, these reached over £40,000 – with marketing still to follow in Australia, USA and Germany.

Those currently in the school who have been to Medjugorje include: Thomas Armstrong (B), Richard Blake James (H), Rory Craigie (T), Charles

Crichton-Stuart (E), Basil Feilding (A), Alexander Foshay (W), Michael Grey (O), George Hickman (D), James Hughes (C), Guy Leonard (O), Nicholas Leonard (O), Ben Lorrimer (W), Toby Madden (E), Damian Roberts (J), Jaimie Scott (E), Thomas Spencer (E), Dominic Steel (B), Shane Tarrant (B), Martin von Schaesberg (E).

CRICKET LUNCH

On 10 November the new President and Chairman of the Yorkshire County Cricket Club, Sir Lawrence Byford, accompanied by his wife Muriel, accepted an invitation to a Sunday morning with us, starting with High Mass and ending with lunch in the School Guest room. It so happened by chance that the current President of the Lancashire County Cricket Club, Alick Leggat, had just arrived to make his annual 'retreat' in the Community. Amicability reigned between representatives of the two counties, not least because Lancashire was also represented by Simon Wright, our organist whose father Canon Wright was for many years Chaplain to the Lancashire C.C.C. Fr Abbot welcomed Sir Lawrence with one of his witty, off the cuff but seemingly well prepared speeches to which Sir Lawrence replied in kind. Also present was the new Chief Constable of North Yorkshire Police, David Burke with Mrs Burke. Mr. Burke had been brought up in sight of the College and visited regularly for Monday Activities when a young police officer and met Fr Patrick on these occasions at lunch when he was Headmaster. The captain of the Ampleforth Village Cricket XI joined us but, alas, no representative was available from the Harome XI who reached the final of the National Village Competition at Lord's.

The following were present: *Community*: Fr Matthew (3rd XI), Fr Edward (U.15 Colts), Fr Francis, Fr Charles (Guestmaster), Fr Felix (1st XI), Fr Simon, Fr Timothy. *College Staff*: Mr and Mrs David Callaghan, Mr and Mrs Keith Elliot (U.15 Colts), Mr Peter Galliver (2nd XI), Mr Martin Robinson (Manager, St Alban Centre), Mr and Mrs Geoff Thurman (Games Master), Mr and Mrs John Wilkie (Groundsman), Mr and Mrs Don Wilson (Yorkshire and England), Mr and Mrs Simon Wright. *Umpires*: Mr and Mrs George Mott, Mr and Mrs John Rayner. *Guests*: Sir Lawrence and Lady Byford, Mr Alick Leggat, Mr David Burke (Chief Constable of North Yorkshire Police) and Mrs Burke, Mr Mike Dobson (Captain, Ampleforth Village CC) and Mrs Dobson.

J.F.S.

BOOK REVIEW

THIS IS MY BODY: Ian Petit OSB

83pp £3.95 Darton, Longman & Todd O 232 51933 1

In his preface, Fr Ian Petit sets out the way in which he will offer his own insight on the Mass, the aims of the book and the purpose of writing another, albeit slim, volume on the Mass. The last sentence of the preface sums up the book's concern, expanded and explained through a systematic approach to the life-giving message of the Mass.

'I pray that as you read these pages and as you ponder the meaning of the Mass you will sense something of that burst of glory that envelops the whole of the worshipping family, drawing us all into the very holiness of God himself.'

The main body of the book is divided into eight short chapters, which take us through each aspect of the Mass, and in particular the penitential rite, the liturgy of the word, the creed, the offertory, the eucharistic prayer, the communion and the dismissal. However, this is not just a short explanation of the various components of the Mass, but an attempt to share with the reader the importance and meaning of the words and language, the gestures and the symbols.

The two central themes of the book are the quality of mystery which is the backdrop for the Mass, which can only be appreciated through faith, and spiritual truth. Both these threads are picked up in the opening words of the first chapter:

'The spirit world cannot be felt, sensed or pictured. In it there is no space, no size, no colour. It is beyond our mind, beyond our grasp, beyond our sense.'

These two themes are discussed in three principal parts. First, the place of Mass in scripture; secondly, the absolute requirement of faith for any sort of comprehension of the meaning of Mass; and thirdly, the actual meaning of the symbolism and parts of the Mass as they are practised today.

In the first chapter, a rediscovery of the Mass in scripture, Ian Petit reveals dismay at the apparent void in the grasp which the ordinary lay-man has of the saving power of Jesus. This knowledge is what is needed for a real appreciation of the Mass, and if it is missing in the reader, the tone of the first chapter is aimed at setting this right.

The need for faith in the saving power of Jesus through the sacramental nature of the eucharist, is discussed in terms of God's action in us – salvation being given to us by our acceptance of the mystery of Christ's passion, and therefore our ability to live 'in Christ' rather than on our own. This is of the utmost importance to our understanding of what the gift of Mass is. Further, it is placed in its scriptural context. Aspects of salvation in scripture, and in particular the moment when Jesus died on Calvary, are necessary for understanding the full meaning of the Mass. Historically the Church since the earliest of times, has gathered at the command of Jesus in the words 'Do this

in memory of me', and today's Mass follows in essence the same pattern as the early church, a cycle of prayers and readings, with the central important feature being when the body and blood of the Lord are made present on the altar.

Ian Petit then goes through the stages of the Mass, briefly pointing out its clearly recognisable divisions. The introductory part of the Mass is preparing to listen, not just to the readings but to the Words of God as the bread and butter of our salvation. The action of listening to the word of God means that we are now ready to enter into the Mass itself. This requires the confirmation of our faith in the creed. The meaning of sacrifice, both in the Mass, and in Old Testament and Pagan times, is an important part of the eucharistic prayers, particularly in the prefaces. We are reminded that the Gospel is not just a code for moral behaviour, for that would not be good news, but instead the means through God of living up to the injunctions to be good, truthful, loving. The Lord's Prayer, the meal aspect, and the breaking of bread, as well as communion itself are the essential components, and consequently the author describes the actual moment of communion as:

'This is a time for personal adoration and worship, a time for each to be with the Master. A time of incredible intimacy.'

The dismissal is brief, and that is good, the book suggests:

'So, empowered with revered vigour and life which we have drawn from the banquet, we go out now literally to do, in memory of him, what he did for us – to be broken and poured out for others.'

There is value in what Fr Ian Petit has to say, particularly because his offering is intended for the ordinary reader, who either wants a readable book on the Mass, rather than a highly academic treatise on the eucharist, or needs something that is clear but not trivial, to sort out his own understanding. Furthermore, he allows us to relate more closely to what he is saying through the importance he places on his own experience. He explains clearly the profound meaning of many 'phrases', that due to their brevity, we usually take for granted. However, this is by no means a complete survey of the meaning of the Mass, and nor does it attempt to be, but what it does include is perhaps the centrality of the sacrament. Salvation and spiritual truth and the mystery of Christ's passion, and the faith which allows God to work 'in us', are the aspects of the Mass which are stressed most. The style is succinct, and the language eminently readable, whilst the argument can be followed easily through the short broken up passages.

The price of the book is, however, relatively expensive considering its modest size, and the binding is poor. The 'illustrations' are representative of late twentieth century Catholic engravings, but much more inspiring is the distinguished cover, a definite plus in terms of the book's immediate appeal.

Oliver Irvine (O)

ANSELM CRAMER O.S.B.

A favourite dictum of the late Tom Charles-Edwards was that the library was 'the engine-room of the School'. On this view, the Monastery library has a certain significance of its own. Those who come away from the world in order to seek God, and so to be a witness to the things of God and a missionary to the people of God, are in their following of the Rule, and their vows, very much open to formation, and this is particularly the case with the student monks, though of course it applies to all. Thus the library in a monastery is important, not only as a resource to support those involved in various forms of mission, but especially as a means of formation for the community of the future. And because monks share in a particular degree in that characteristic of the Christian, that of being someone with antecedents, 'un homme précédé' (the idea is Congar's), a monastery library is important too as a store for things past, and so a source for those who are aware of sharing in a tradition. Thus the function of the library is at once educative, supportive and historical: it looks back to the fathers of old and at the same time forward to the fathers of the twenty-first century. And it is likely that they will have a similar involvement in education, witness and mission.

At Dieulouard, we burnt the library in 1717 and at the end in 1793 the French looted some (or had another go at burning it) and removed the rest to the municipal archives. Both events took place on 12 October, and are commemorated to this day by the annual recitation in choir of the seven Penitential Psalms. As the last man out (Fr Richard Marsh, the Prior) had to wade across the river Moselle in his flight, it will surprise no one that we have only one known Dieulouard book: as this weighs half a hundredweight – it is a four volume Hexapla, or multi-lingual bible – it seems probable that it is an early example of one of the brethren borrowing a book and being tardy in its return. We know the problem: it is interesting to find it a venerable one. So in December 1802 when the fathers stepped into Fr Bolton's Ampleforth Lodge (where he already had a library, some two dozen volumes of which survive on our shelves), it is not surprising that as virtual war refugees they did not have many books. But they knew their importance, and set about building a library as soon as they could. In 1810-12 there was completed the east wing of the Lodge, containing a Calefactory, a Library and three cells, while the west wing comprised the sacristy and chapel which served them until 1856; part of the south wall survives to this day, encased in the stonework of the north aisle of the present Church. (Successive Procurators were prevented from its destruction, first because it was part of the house against which the Church was built in 1961, and then because it was part of the Church when the old house was pulled down in 1985). The library was what for many fairly recent years was the common room for St Oswalds: that was why the room extended across the whole width of the house. Judging from the very dried condition of the surviving books, they kept a roaring fire in there.

This arrangement was extended when the Students' Library was separated from the Religious Library with the building of the School Library, or at least the Upper Library in the Study block. Then in 1900, with the completion of the New Monastery, still in use, the books could be moved to the basement of that building, which was extended in 1929 by the addition of the New Wing, and in 1985 by a Newer Wing. (If anyone thinks we have stretched that word, what of New College?)

Many of the community must have done an enormous amount of work on the books at various stages. It is possible to name some, but we should remember all. Fr Placid Metcalfe arranged, and presumably collected, what was then called *Bibliotheca Amplefordiae* – he wrote it in every book – and it is probable that a lot of the books were second-hand eighteenth century stock, bought perhaps because they were cheaper, the equivalent of paperbacks. He was the Procurator, though whether he saw himself as holding two jobs or one is not clear. His reputation should be high: but it is not, for he joined the Prior, Fr Laurence Burgess, in going off with half the pupils, cattle and property of the College in 1830 to join Bishop Baines at Prior Park. It is an unresolved question whether he took any of the books. An unnamed monk, in a diary kept while studying theology in Rome, wrote in May 1830. 'I read in a letter from home that Mr Burgess and Mr Metcalfe are leaving us. I don't believe it.' But they did, leaving a trail of correspondence, controversy and arbitration.

The next librarian to make a considerable mark was Fr Stephen Kearney (later Prior), who made a list of all the early books, having first arranged them in order of size, which makes shelving easier, and helpfully signed it and dated it in July 1866: but he omitted any record of where they came from, though some are marked as from the Abbey of Lamspring, from which some monks came to the community early in the century. After him a lot of work was done about 1890 by Fr Cuthbert Almond, who wrote the first 'History of Ampleforth Abbey', and in the early part of this century Fr Justin McCann (later titular Abbot of Westminster) took tremendous trouble over the documentary material which constitute a large part of our archives, continuing this work in the vacations while he was Master of St Bener's Hall.

In more recent times, much useful labour was expended by Fr Barnabas Sandeman, Fr Placid Spearritt and Br Terence Richardson, but pressure of other work made the effort of keeping growth in hand and accumulation controlled more and more difficult. Thus when in 1988 Fr Abbot asked for a plan of development which took particular note of the casual way in which we had been treating archive material, a substantial legacy from a hitherto unknown benefactor enabled us to produce one and implement it. A more sinister element, in the form of theft and break-ins, encouraged us also to take notice of security. This process drew attention to the historical value of the sort of stock we had.

What we have done is to move virtually all the main stock into two rooms in the two new wings, using to our great satisfaction the same roller shelving which seems to be causing the new British Library so much anxiety: one room

contains Humanities, the other Theology. Out of the former basement rooms we have made some stores and dead stock rooms, and an Archive area which has a reasonably controlled environment for books and papers which are for preservation or research rather than general use. There remains on the cloister level a Reading Room, which contains the more lively new stock, Scripture and Church History for the student monks, and Biography for leisure.

The old stock was indexed on cards in the style standard for the last hundred years. The difficulty was to decide whether to have indexes in each room, or one central one: in either case, Murphy's law applied to make one walk somewhere else, and users complained that you had to know where a book was before you could look it up. Moreover, even in 1990, Art was still classified a good deal by size, as Literature had been a generation before. And there was no shelf list. On the other hand various forms of estimating had arrived at a total number of volumes at around 70,000, and a shelf length of about 1.5 miles. On completion of the rearrangements, the West Room alone has over a mile of shelving, and when you roll the main stocks, you are shifting (with ease) about 22 tons. The question then arose, should we therefore adopt computers as a means of control?

At first sight the task seemed too large, and barely necessary: do monks need computers? Yet the effort had proved smoother than expected in the case of the school library nine years before, and some of the advantages (speed of changing, different ways of sifting and so using the same information, ways of recovering data not possible in any other way) began to attract. And it might be no bad thing for monks to have an opportunity to become more familiar with what computers could do in revealing information: moreover the ability to check stock, if people were going to go on stealing books, would be a great advance. And the whole business of tracking loans, hitherto arranged on a system probably not much used in the Middle Ages, and wholly dependent on everyone reading everyone else's writing, and being all the time in perfect agreement about the alphabetical rules governing The, An, von, de and 1066, might become much easier. Computers do not save time, in the long run, they do not save money, and they do not save much paper either: but they do enable you to do things which you could not otherwise do, except perhaps with the help of Mycroft Holmes (see *The Greek Interpreter*). What tipped the balance in the monastery library in favour of using computers was that in this way we could have all the information available in each of the main rooms at once. And in practice this has proved to be the case, and numerous secondary advantages have been discovered, even though we have only typed in about a quarter of the stock – but the most used quarter. (Those given to such things may like to know that we have used 5 PCs on a Novell network, and have an elderly portable which can get in amongst the shelves. The software is built on Foxbase).

One of the ideas which has grown naturally out of the extensive book-moving made necessary by the building operations – you have to have a good floor slab if you want to use roller shelving – was the development of Patristics

into Christian Sources. The Fathers of the Church have played a large part in our stock from early days, as the listing of the 1810 library has shown, and the collection is a good one. Moreover, there is a trend away from speculative theology and towards a rediscovery of sources in scripture, the desert and early monastic writing, and Patristics properly so called: this fits in with the growth of historical and liturgical studies. It seems to be happening: it seems that it should happen. So we have changed our focus from Patristics (writers in Greek and Latin between 100 and 600 AD, with a little Syriac – Syriac does not seem to have troubled our fathers in 1810: the volumes are just as worn as the others, and they seem to have expected the boys to explain Hebrew scriptures at Exhibition). The collection now runs right through to 1900, and the principle of selection is that if you want a book on Baptism, or Grace, or Christology, you will know what to do about it; but this section is for those who wish to find what Augustine or Anselm or Aquinas or Bernard of Fecelon or Newman had to say, or simply to grasp more of the spirit to which our father Saint Benedict gave so much study, in the monks who first went away to the desert to seek God in that stillness, or the fathers whose writings both formed and expressed so much of the essentials of that faith which seeks also understanding. Judging from the lists we have been making of the early stock, our own early fathers were of much the same outlook. It represents a genuine refreshment from the sources, or an application of that verse from Isaiah over the Westminster tile in the Abbey Church, *Attendite ad petram unde excludi estis*.

It was mentioned that Fr Placid Metcalfe put together the first library in the Ampleforth Lodge. As the years went by, the books became scattered among the general stock, all over the open shelves. After we had suffered various visits from unauthorised book-collectors, it was thought prudent to secure the older stock, and in the process Fr Metcalfe's exertions came to light. It also became apparent that we held a large number of books, often not in very good condition, with a market value of around zero (because too tatty, too marked with labels and library inscriptions, or too common), but having a considerable value to us, and to historians, because they were signed by individual monks of the house or Congregation anywhere between 1670 and 1850 (a rather arbitrary cut-off date, based partly on the sharp decline in printing and paper quality which came in during the forties). By grouping them, and more important by listing them on the computer, it becomes possible not only to show what such a monk or missionary had available to read, or what the community was using, but also to reconstruct the original arrangement on the shelves in the 1810 library, since Fr Metcalfe was careful to provide each book with a shelfmark. Needless to say, the mills of God grind slow in this matter: but like British Rail, we are getting there. As examples, one could cite Fr Anselm Bolton's interest in gardening, and in chemistry (a treatise of 1776), or the large collection of history and theology amassed by Fr Alban Molyneux or Fr Athanasius Allanson, and the much smaller collections of other individuals, whose books perhaps never came back to the monastery. In the nineteenth century, all the missionaries had what was called *Peculium*, ie

their own income, a development of the earlier practice of the isolated missionary far from his community for many years – for example, Fr Bolton, who left Dieulouard in 1763 at the age of twenty-eight and was at Gilling from 1764 to 1793, at Ampleforth Lodge (which he built) 1793-1802, and died at Birtley, Durham in 1805. And so they bought their own books: indeed, some of them were considerable contributors to the early building appeals. That for the New Monastery was led off at Exhibition 1889 by Fr Placid O'Brien (1825-1898, OA, clothed 1847, a missionary at Clayton Green):

During the discussion, Fr O'Brien advocated the beginning of a list at once, and said as he had had a small patrimony left him he should be happy to head the list with £1,000. Other sums were at once offered, and the meeting had a very practical outcome. It was decided to divide the country into districts for the purpose of reaching in a more easy manner the friends of the Order, and to leave over matters of detail of building until a substantial sum had been secured.

(Diary, 17-10-1889)

Before 1800, but possibly more in the monasteries themselves, they were apt to write in books in the form *Ad usum Fratris Eleutherii & fratrum Cong. Ang-Ben* or words to that effect: later, as missions grew into parishes, there was a tendency to regard the mission's books as belonging to the Northern or Southern Province of the Congregation, for the restored Congregation followed the medieval tradition of dividing the jurisdiction into the provinces of Canterbury and York. Thus we are building specialised historical collections which have been with us for a long time, but entirely concealed from view. Exactly what rabbits will emerge from this hat remains to be seen, but we are building the table (or the hat) on which they will be able to perform in the future.

If you are going to keep archive material or old books you do not only have to contend with unwanted collectors, whether burglars or merely forgetful borrowers. Animals come to eat them; plant life attempts to grow on them; the sun (when shining) upsets them with ultraviolet light; central heating dries them; atmospheric acid, or paper acid, or ink acid, or wood lignin, or modern dyes, plasticisers or glues make chemical war on them; fire and smoke lurk offstage; coal-dust (and possibly incense) accumulates and stains them; humans breath on them, or handle them. The course of true archives, it seems, is far from smooth. So we have constructed a chamber from which, as far as is economically possible, these afflictions are excluded. Brickwork discourages fire, and keeps out sunlight, and helps to stabilise temperature, although it is not easy to keep the stores cool enough (between 13°C and 18°C), what with heating in the rest of the building in winter, and warmth (we did not say sunshine) in the summer. Animals (little ones, with varying numbers of legs) are easy enough to discourage provided they do not get started, but moulds (whether zoology or botany) are present in the air all the time, and only require a little humidity and still air to start in on that mixed diet of organic compounds

which we call books. The principle answer is ventilation, and in the rebuilt store we have arranged everything several inches (if preferred, at least 120mm) off both walls and floor – in many cases more – with fans and humidity records and observation, and the not ineffective addition of personal movement: in this respect, the librarian functions as a piston. Certainly in the stores we had, and have not yet completely changed, we had most of these problems to some extent: only time – quite a lot of time – will tell whether our efforts have been more than a gesture in the right direction.

It may be of interest to give a summary description of what the archives contain. The material falls into several sections, covering the history of the community (and to some extent of the Congregation), the account books and other financial records of a succession of Procurators, in the study of which it is convenient to have some idea of Victorian accounting methods, and a considerable quantity of photographs both of people and of buildings: some of the people are named, and it is interesting to observe that the only people who do not look dated in these old photographs are the monks – though even some of them spoil this effect by looking into the far distance in a variety of directions in the best late Victorian manner. And small boys do not look very different, except their collars. Then there are quite a number of boxes containing the remains (as one might say) of various brethren, although the majority are recent, and naturally fall, as do other parts of the archive, under the protection of confidentiality: and finally there are materials relating – very unevenly – to our parishes. In some cases there is nothing at all, in others it is recorded that much of the material is more appropriately stored in local record offices, since much of the names in lists and registers is of primary interest to local researchers. Most of the material is account books or correspondence with solicitors, about the parcel of land bordering on the school property referred to in your esteemed communication of the 14th ult. The fathers were no doubt of an entirely peaceable disposition, but (it appears) had somewhat contentious neighbours: or they engaged in ferocious disputes with clergy they clearly had no doubt were separated, if not brethren: 'Sir, I decline to take any notice whatever of your impertinent communication.' (Prior Burge, April 1890, to the Vicar of Helmsley on 'perversions to Rome'). And some of it is completely anonymous, with no internal evidence to which parish or mission it is to be attributed. Records are fairly copious from about 1860, perhaps because in the middle of the century business began to demand more substantial account books, but earlier than this the detail is very spasmodic, and of course there is very little from before 1800. It is supposed that some material was lost in the Baines episode referred to above, but it may be that people were just more casual. Certainly the present time is a threat to archivists in the other direction: there is a danger that future historians will sink into a quicksand of rapidly decaying acid and wood-pulp, the remains of a mass of verbiage which we find difficult to digest now as it circulates alive: what will it be like when it is dead, and is busy degrading the dust of the earth from which it came?

There have been two noteworthy bequests to the library recently. When

Walter Shewring died in 1990 (2 August), he left his books to the Abbey. It is entirely in character that their number should not be large, but their quality high, and spreading over a variety of special subjects – the organ, glass as an art-form, literature Italian and English, the classics. It was indeed in character in this, that Walter often gave the library books during his lifetime. Some contained the bookplate which David Jones made for him, and for the others it was felt that for one who was Executor to Eric Gill, a special library bookplate was called for: it was due to Walter Shewring that Eric Gill made the wood block for the School Library bookplate (reproduced by the Independent with its obituary), and Denis Tegetmeier engraved the Abbey Library plate. So we asked Bernard Jennings (calligrapher) and Edward Perry (printer) to produce something similar and simple: it was Walter's own wish that his own tombstone inscription should be very plain, so this idea was extended to the books.

John Beckwith (E37) who died 20 February 1991 left us his entire library. This is a notable addition, and we remember him with gratitude. His collection was largely in his own speciality, the history of art with particular reference to Medieval, Byzantine and Coptic art, but there is a good deal else, literature, travel and music. The process of cataloguing is taking some time: but the cataloguers' knowledge of Bulgarian monastic wall-paintings, Swiss German catalogues of American pre-Columbian sculpture, Coptic textiles, and the sort of books which Apollo was sending him for review has been widely extended, as has their ability to catalogue in a variety of European languages. Until all are catalogued we shall not know the total number of volumes, but the removers found it convenient to use sixty crates. The collection has already proved useful; to some of our sixth form students of art history, not to mention their mentors, and it has greatly enriched a collection which was not negligible before. It was his habit to note in a book where and when he bought it: we are recording this information, and in due course it should be possible to produce from the computer, without much further effort, a 'model' of his movements throughout his life, as well as a listing of the whole library, something that scholars in future centuries may well find highly interesting, provided that we can find a suitable form of archival print-out.

A certain friendly rivalry (of the most fraternal kind) has persisted for a good many years between what we now call the Ampleforth Library and Ampleforth College Library, to the considerable confusion of both unfamiliar enquirers and those who sort the post. Some idea prevails (at least in some minds) of a certain seniority in the one, and some kind of immediacy about the other. That may be: but as it was in the beginning, it was not so. When our fathers settled on the spot now marked by the omphalos (a round stone intended by the Greeks to mark the centre of the known world), they set out to build up a seminary for missionaries; and finding that you need more pupils to establish sufficient income to support this process, they took in lay students as well. They thought in terms of the whole religious establishment at Ampleforth being a 'college' in the sense which the Jesuits had established all over Europe since the sixteenth century: it is no accident that Stonyhurst still

uses the term College. A College included students in what we would now call tertiary education, or a seminary, or theological studies, as Ampleforth does to this day, and was presided over by a President, or in our case by a Prior. So they called themselves St Lawrence's College at Ampleforth, and the Library became *Biblioteca Amplefordiae* (the form 'Ampleforth' was not general till the mid nineteenth century), or *Bib. Scti Laurentii apud Ampleford*, or just Ampleforth College Library. The general name for the whole establishment was Ampleforth College for nearly a hundred years before we became an Abbey (though President Bede Brewer called it 'Ampleforth Lodge School' in 1803), and the legacy of this persists to this day, in the official postal address (Ampleforth College is a sub-post office of York, and Ampleforth is a different one), and in the title printed on all our cheques (over 5,000 a year), which all come from Ampleforth College, whoever signs them. The term 'Ampleforth College Library' first occurs about 1823, but for most of the nineteenth century the preferred term seems to have been 'Students Library' or 'Senior Boys Library', while, if referred to at all, what is now the monastery library was called the 'Religious Library', just as the Students and the Religious used to join forces (with some frequency, it seems) for month-day outings, holidays, recreations, punches and matches at cricket or football against local or not so local teams. Names are practical things: but sometimes they are relics as well, and relics embody what our fathers have handed on to us, and what we in turn will hand on to those who come after us.

A DINNER FOR FATHER EDWARD CORBOULD

Father Edward recently completed 25 years as House Master of St Edward's and planning has begun for a Dinner to be held in his honour, providing an opportunity for celebration.

The Dinner will be in London with location, time and price yet to be decided. The date has been fixed for Monday, 7 September and will be preceded by Mass.

In order that as many of Father Edward's family, old boys and wide circle of other friends (male and female) can be accommodated can you write, indicating your interest to:

C.F.M. Wright, Esq., (E78), Norbury Manor, Near Ashbourne, Derbyshire DE6 2ED.

ANOTHER CENTENARY
A HUNDRED YEARS OF PUBLISHED RECORD
ANSELM CRAMER O.S.B.

Centenaries can overtake one unprepared: the Journal's own approaches, in July 1995. But the Journal itself was an organic development of the Ampleforth Diary, which first appeared as a single printed sheet (smaller than a modern Ampleforth News, but perhaps with similar purpose) in April 1888. This grew steadily, the number of pages increasing in successive issues thus: 1, 7, 14, 16, 20, 32, 40, 77, the last being the issue for Summer 1892, from which we here reprint some extracts.

The editor – his identity has not yet surfaced – begins by acknowledging that 'certain complaints have reached our ears with regard to the management of the Diary'. It seemed that the balance sheet suggested the need for some changes in the system, to which end 'Fr Prior has appointed the Sub-Procurator to take charge of the financial arrangements connected with our publication'. The principal cause of anxiety was that the deficit had increased by 92%, although we may relax our own concern by the realisation that the larger sum amounted to all of £4.38. On the other hand this represented about 9% of the current fee, or about £870 now: which trifling sum would now be barely noticed.

The leading item celebrates the Mozart centenary, but the editor (as editors will) lifted the review from the Yorkshire Herald. Among those present were 'the Earl of Feversham, Sir William Worsley, Mr Roger Radcliffe, Mr and Miss Fairfax-Cholmley, Rev and Mrs Swann, Fathers Donovan, Coghlan, Farrant, D. Firth, A. Turner and others'. The Herald continues:

Although it cannot be said that the performance was absolutely free from all fault or flaw, yet the various numbers were on the whole rendered with admirable and musicianly skill and expression. The items for the orchestra were a little ambitious, but although on one or two occasions the instrumentalists were not quite equal to their task, yet their selections were fully justified considering the generally adequate interpretation that was given of them ... The vocal selections included three portions of the First Mass in C, which were rendered by a choir of fifty and a full orchestra. The non-Catholic part of the audience could not restrain their admiration for the profound religious feeling that pervaded the entire work. The choir had evidently been carefully trained, and the boys especially gave a good account of themselves ... Master Ernest Railton essayed the solo in the 'Agnus Dei', and he displayed considerable taste and expression in his rendering of it. The Rev A.D. Firth was enthusiastically encored for 'Non piu andrai' from 'Nozze di Figaro', which was most judiciously accompanied by the orchestra. The Prior sang a charming aria from 'Zauberflöte', in which he showed himself to be an adept in the art of vocalisation, and with this selection the afternoon performance concluded. In the evening ...

The orchestra listed includes 7 Firsts, 5 Seconds, 4 Violas, 2 Cellos, 2

ANOTHER CENTENARY

65

Basses, with 2 Clarinets, Piccolo, Flute, Euphonium, 2 Cornets, Oboe, Bassoon, Triangle, Drums. The last item on the programme is listed as:

CONCERTO for three Pianos and Orchestra

1st Piano

Herr Oberhoffer

2nd Piano

Rev the Prior of Ampleforth

3rd Piano

Rev B. Gibbons

The origins of the Diary lay in an actual diary, or manuscript record of events in the School (does the School Library keep one?) and this was continued in the printed version.

February 4th (1892) Long walks were the most highly recommended cure for influenza. The Rhetoric class, therefore, not having been affected by this malady, thought it advisable to follow this regime as a preventative. The 'Medium iter' was to be Hawaby, twelve miles away, and they elected to go, not by the high road, but by a new and revised way through a succession of noble valleys and charming dingles. They lost themselves upon the hitherto unexplored wilds of moorland. The Astronomical Observationist, who belonged to the party, deeply regretted that he had not brought one of the College barometers with him to boil ...

March 5th. The annual match with Helmsley came off today, on the College ground. The game did not start under the best of circumstances, snow falling heavily at the kick-off, but as the game grew older the weather cleared up ... The College forwards started the ball about 2.45. A rush up the field by our men soon after the start nearly resulted in a goal. For the first quarter of an hour the game was fairly evenly contested, but soon the home team took the lead, and their superior physique and training told against their somewhat weighty opponents ... At length Powell put the ball through from a pass by Curran. The same player soon repeated the operation, and when the whistle blew for half-time the score stood 2-0 ... The game ended in a win for the College by 4 goals to nil. The back play of Royston and Priestman was very effective, but the forwards did not distinguish themselves.

March 12th. St Gregory the Great. A holiday.

April 13th. The boys' retreat commenced at 8.30, Fr Austin Wray, who had preached a mission at Warrington the previous week, gave the discourses. We were glad to see in our midst, on this occasion, three old boys, namely E. Dawes, W. Powell, and J. Raby. Fr Prior has announced that it will always give him great pleasure to welcome any past students who choose to come and join in these annual retreats.

June 6th. Mr Smith, the Mayor of Lancaster, who takes a great interest in our debating society, had generously offered to give the most zealous debaters a day's relief from politics. So, on Whit-Monday, a joyous party might have been seen, by the early riser, on its way to Scarborough. At Malton they were unexpectedly met by Mr Smith in person ... No spot is there in all Yorkshire where boys can while away their time more pleasantly than at Scarborough. Boating, bathing, cycling, horse-racing, sight-seeing on the spa, climbing cliffs, billiards, watching the soldiers at drill on the Castle Hill ... A sumptuous repast had been ordered

at the Star Inn, to which all sat down promptly at 2.30pm (followed by at least five speeches) ... We cannot omit to relate the adventures of a certain person ... who loitered about the streets for a few hours ... till the thought struck him it must be high train time. Meeting a porter on the platform, he asked to be directed to the five o'clock train ... (but the time was eight o'clock) ... From Malton this boy of a dreamy disposition had a walk of fifteen miles along the roads and over the fields. Sniffing the morning air, he arrived at the College at 1.30am. When he had aroused the sub-prior from his slumbers to let him in, he retired to bed, a weary but wiser man.

If the Children's Act was not yet operating its restrictions on these happy activities, cricket was enjoying brighter prospects. It had been intended to engage the professional services of Briggs, the Lancashire player, or Frank Sugg, but neither of these was free, so the College maintained its connection with Charles Higgins. In May, Western College, Harrogate scored 47; the College replied with 169 for 6. Castle Howard was a draw, but Trinity College, Harrogate were 41 all out, to which the College replied with 158 for 3 (E. Connor 106, J.T. McSheehy not out 0). Against St Peter's at home on 2nd June, the College put up 99, to which St Peter's could only reply with two innings of 39 and 30. But three weeks later, in York, nails were bitten to the quick:

(St Peter's) won the toss, and elected to go in on a first-rate batting wicket. Runs came slowly but steadily, and twenty-five was up before a ball from Connor found its way into Wincup's wicket. No noticeable resistance was offered after this, and the venture closed for seventy-five. Curran and Hind opened the College attempt to the bowling of Atkinson and Bingham. Three runs were made and then Curran was bowled by a 'Yorker'. (At this point the Diary goes out of its way to point out that was a joke). Whittam came in, and the score rose to twenty-four before he retired. A collapse took place. The wickets went rapidly until eight were down for forty-one. When Priestman joined Dawson the excitement was intensified to an unbearable degree. These batsmen played carefully. Loose balls were punished and a straight firm bat was presented to those of better quality ... A couple of strokes of two each by Dawson sent up seventy. No longer were cheers heard. Five runs wanted with two wickets in hand. Priestman drove Bingham prettily for two, and followed with a snick to leg for one off the same bowler. In stepping out to hit Moseley, the last named batsman misjudged the pitch of the ball, and was taken at cover-point for an invaluable innings of sixteen. A. Hines was the eleventh man. He took his position by the stumps amidst a dead silence. The bowler rushed to the crease to deliver the ball which he fondly hoped would bring glory to St Peter's. Many of the spectators were seen to turn away their heads. Dawson raised aloft the willow striking hard and true. The leather sped to long-off. A run! The score was even. The little knot of Amplefordians rent the air with shouts of applause. Brows were wiped. Hands were shaken. We are mistaken if tears of relief were not shed. Defeat, at least, was averted. Hurrah! The ball was seen rolling merrily away to leg. Victory was ours. Dawson was out from the next delivery. But what

did that matter? We had conquered. Other matters, less important than outings and matches, were reported in:

PARAGRAPHS

We report, with an undisguised degree of pleasure, the removal of the gasworks. The site selected for the new erection has given rise to criticism. (It was where the top tennis courts are in 1992. It had been in the Boiler Yard). Those who dwell at Alma Mater in the ages long gone by will remember the fine old elm tree under which the boys used to gather before ascending the eminence on which the bathing-place was situated. Others, of later date, will recall the position of the ill-fated bath of 1889; that is the site.

A spring-board has been fixed at the southern extremity of the bath, six feet above the level of the water.

The Lower Library has again been greatly improved by a handsome set of bookshelves. Our readers will remember that the Ampleforth Society presented one case to the room in 1890. The Prefect has found means to finish what they happily began.

For the last two months (Dec 1891) borers have been at work in the orchard on the hillside opposite the Grange. At about 16 ft. a foot of sandstone was pierced, the rods then struck gravel, and the water rose 100ft. in the borehole. The men are drawing the water out at a rate of 10,000 gallons a day. (Summer 1892) The new water supply has fulfilled the most sanguine expectations. As the water does not rise beyond 50ft. of the surface, it has been found necessary to let down force pumps in order to raise it to the requisite level, which is now above that of the reservoir on the hill side. A gas engine pumps of groundwater made it collapse as soon as it was drained for the winter: the old outdoor pool between the pavilions was thus the third on the campus.

NOTES

The bathing place is still there, though empty, reduced in size and covered in, behind the Aumit House. It appears to have doubled up as the reservoir, and supplied (by a pipe connection only broken in 1974) the drinking fountain in the Big Passage. The 1889 bathing pool was short-lived: pressure of groundwater made it collapse as soon as it was drained for the winter: the old outdoor pool between the pavilions was thus the third on the campus.

The fathers mentioned are Fr Denis Firth (clothed 1872, died 1930), Fr Ambrose Turner (c.1873, d.1905: he just happened to be at Ampleforth between missions at Warrington and Workington), Prior Anselm Burge (c.1865, d.1929, Prior ie Superior 1888-98, and responsible for building the present Monastery), Fr Bernard Gibbons (c.1881, d.1951: he was recently ordained), Fr Austin Wray (c.1869, d.1919, a missionary at Warrington), Fr

Lawrence Farrant (Easingwold: c.1863, d.1897). Among the boys mentioned, G. Hind became Fr Elphege (c.1893, d.1947) and A. Powell became Fr Maurus (c.1894, d.1959: many years at Gilling).

WATER

The Editor of this Journal, having read the above text at proof stage, and now wearing another hat as Procurator, is intrigued by the reference to the borehole in the 'orchard above the Grange'. 100 years on and we are back to a water problem. I can vouch for 'many difficulties in the way of our water supply', in part because of privatisation and consequent cost of water. Suffice it here to say that we have re-opened the 1892 borehole, found that it is not resurrectible, and have decided to bore another water hole in the Monks' Wood. What was in 1892 an 'orchard' suffered almost a century of subsequent neglect. That is now being addressed by a team of manual labourers. Fr Nicholas Walford (over 80) and Fr Vincent Wace (late 70's) have worked and continue to work almost daily on the hillside and are now, since 1990, joined by the Procurator. Novices continue to help when they can be allocated to the 'Hill'. There will be time in future Journals to bring up to date the record of our 'water problems' and the revival of the Monks' Wood.

J.F.S.

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WHAT LIFE WAS LIKE

1916 AMPLEFORTH 1924
HARMON GRISEWOOD C.B.E.

The Secretary of the Ampleforth Society wrote to all those who left the school in or before 1930 asking, as Harmon Grisewood below describes it: 'what life was like'. There are 70 such old boys, 46 members of the Ampleforth Society and 24 who are not members. All, of course, are 80 or thereabouts, some close to 90. 25 of the 46 members of the Society replied, a remarkably high number, and it became clear that the question had re-opened memories of the past in a way which gave much joy to many of our older generation. The initial reason for writing had been to elicit a response for our own school record of the past which is thin on detail, mostly dependent on the formal record of the Ampleforth Journal of those days. Such has been the quantity and quality of the response that the Editor has decided to act in two ways: an immediate publication of one such article followed, in the Autumn issue, by a resumé of the rest so that some record of the past may be available to succeeding generations.

Harmon Grisewood's working life was devoted to the development of the BBC, not least as Director of the Spoken Word. From 1955-64 he was Chief Assistant to the Director-General. He was awarded the C.B.E. Some of what follows appeared first in his Autobiography but he responded with alacrity to the Editor's request and we are grateful indeed to an old boy of the vintage of 1924.

J.F.S.

You ask 'what life was like when you were at Ampleforth'. What I can tell you is restricted by memory and by subjectivity; it is nearly seventy years since my father and mother brought me and my two brothers, down the steep descending drive to the entrance to the Abbey. As to the limitation of subjectivity, I can write of what life was like for me, knowing that for others it will have seemed different.

I am soon—in a few weeks—to be eighty six; I was taken to Ampleforth in 1916.

We were met at the entrance by Fr Edmund Matthews. It was a surprise to hear him greet my father by his christian name—as if they were old friends. Indeed they were, for my papa had been at Christchurch when Fr Edmund was at Oxford studying at what soon became St Benet's Hall. As Catholics they were both pioneers of a sort; my father was the first among six others to be admitted to Oxford as 'R.C.'s' after a long period of prohibition. Later on Fr Edmund—always kind to me and a great headmaster—used to speak of my father with affection, describing his visits to my father's rooms and the hospitality he received.

When one's life is coming to its end it seems natural to summarise and categorise rather than to unroll a narrative. My summary of 'what life was like' is a contrast between acute physical discomfort and the gentle parental kindness of the monks.

We three Grisewood brothers were taken to the 'Prep'—a fairly new building I believe. Fr Basil Mawson was the Headmaster and we were taught by Fr Maurus Powell.

The contrast between home life and school life was much greater in the

early years of the century than now. Home life – my home life – was lived in the afterglow of Victorian affluence. A nursery wing of a biggish house – servants – a private chaplain and our own chapel – a lodge at the end of the drive, and gates; gates which shut us off from a quite different world – the village. We were brought up strictly with rules and a routine – but they were rules which were made to suit our own family life; the sources of authority were within our own dominion. The shock of being expected to respond to any other authority was very great. And worse – far worse – was the imposition by this alien regime of unimaginable discomfort. Baths only once a week – large slices of thick bread and margarine (it was wartime) – stews made of some un-named meat – all that has often been described in the histories of the period. But the shock of being made unexpectedly to endure these barbarities can hardly be exaggerated.

Many years later – in 1940 – a friend who was at Ampleforth with me was starting some rigorous wartime training; when I offered my admiration and sympathy, Christopher Sykes said: 'One of the advantages of having been through those first years at Ampleforth is that nothing you have to endure afterwards can seem quite so unpleasant'.

Of course – of course – one got used to it. And of course – of course – it never seemed so bad as at the introduction – one's first term. The worst was the realisation, which came gradually, that childhood was over. Nursery life was finished. The toy cupboard was shut. This extinction of childhood was inexplicable – to oneself and to one's parents. They – my much loved parents – had sent one to this – this penitentiary, having been up to this point, unfailingly kind.

The only reason I could understand was that going to school was necessary for one's education. I liked what I knew of 'education' – the schoolroom, our governess, and reading grown up books. But added to the shock already mentioned was the realisation that education – classroom study – was only part of the curriculum. There was a lot of outdoor life. The Scouts, which had to be taken seriously – the Gym – what was called Nature Study walks – and games. Games were quite as serious as classroom study. Games were to me totally loathsome. But I understood that it would be a great mistake to say so. What I disliked most about Games was the contest. One 'side' should try to do better than the other 'side'. I could see the point of individual contest – like chess (which I was good at) but I saw no satisfaction in belonging to a 'side'. I didn't feel part of any 'side' – but knew that this feeling of being part of a team was thought by those in authority to be important – even necessary.

The element in school life which was continuous with my family life was Mass and all church attendance. This lasted throughout my life at Ampleforth and 'anchored' me to the Catholic faith.

The change from the Prep to the Big School was welcome. Welcome because 'education' was taken more seriously. And, though Games became even more important – as did everything else – Nature Study walks stopped; and The Scouts were replaced by the OTC. Most important of all I began to know those members of the community who taught us – men who played an important role in my growing up process – not just by teaching me the subjects they taught

but also – more so – as grown up friends, talking to me about life itself – all aspects of life. What astonishes me now, looking back at those out-of-school conversations is the candour and openness with which they spoke of their own lives, of what the spiritual life meant to them as people, what the school itself meant, what they read and thought at Oxford. I think they appreciated my own interest in them as people and my affection for them, which varied of course according to the differences in the men themselves – Fr Placid Dolan, Fr Bernard MacElligott, Fr Stephen Marwood – all much loved, but each very different.

Before my memory takes leave of 'The Prep' I should mention two items. A retreat – I'd never before heard of such an exercise – given by Fr Herbert Byrne. In one of the discourses we were told – in terrifying eloquence – that we – each of us – was responsible for Our Lord's sufferings at the Crucifixion. 'It was you' – the accusing finger seemed to point at me 'you drove in the nails. You – lashed Him with the scourge ...' It was an indictment so impressive that I can recall the tone of voice after all these many years. It was an after supper discourse. I was grateful to my friend Massey (who became Fr Paulinus) who was as terrified as I. I was grateful to see I was not the only one to be quaking with the horror of the accusation. We didn't consider it in the mind but only in the emotions.

The other – very different – recollection is of your namesake Fr Felix Hardy who read to us some of Tennyson's lyrics, including 'Now sleeps the crimson petal ...' The effect of this was deep and lasting. I had entered a world of grown up romance. It was a turning point in my appreciation of literature and life. From then on, though I didn't resent the unfulfilled condition of adolescence, I longed for adult experience. Whether Fr Felix understood this I don't know; but he reinforced the effect he had made by telling me about his own life at Oxford and about his love of Greek and Latin literature. It was then I wanted to be at Oxford – like Fr Felix. Later I studied the 'Philoctetes' in Greek with Fr Felix and he communicated what I knew to be an adult love of the text. I responded to this with a private unshared joy.

In the Big School my love of the ancient languages prospered. Fr Herbert Byrne taught me Greek (I no longer associated him with that terrifying retreat – but he was still a somewhat frightening teacher – showing one no love of the language). It was a thrilling moment to be moved up into the top class – or 'set' as it was then called. Thrilling because we were 'doing' the Aeneid – and our master was the Headmaster, Fr Matthews, 'Met' as we called him. The others were older and the atmosphere of the class was very different from that of the other classes – French or English. Met showed us the beauty of Virgil – rather as Fr Felix had shown me the beauty of Tennyson. The routine was to ask each of us in turn to translate at sight a few lines. Met would then criticise and correct.

He was so dissatisfied with one pedestrian effort that he banged the book on the table, got to his feet saying: "it's thrilling, boys, it's thrilling." It was part of the sixth book. He then recited a passage in Latin. The effect indeed on all of us was – thrilling.

Later when I had made friends at Oxford, John Betjeman from Marlborough, Denys Buckley from Eton, I heard of their own education, their enthusiasms and

their disappointments, I realised—as I do now—there was nothing to envy in the experience of others. On the contrary I had received the best sort of education which our system offers. Zeal, dedication, sharing and caring. Giving an aspiration for learning—for the beauties of literature—a hunger to explore the world of human experience. The monks who taught me gave me all that—with generosity and affection.

I believe all institutions develop self-criticism, especially in their formative stages. Ampleforth was still 'feeling its way' scholastically. I became aware of this as I grew older and some of the community became my friends. Fr Placid and Fr Bernard were closest to me. They talked freely about their own views and the views of others. The question arose—of course—of what was a Catholic school—how did it differ from the other schools. How should it differ? What was—what should be—Catholic education? Was Ampleforth aiming merely to be one of the great English public schools? If it aimed at a Catholic education, how was that aim expressing itself? Scholastically, apart from church attendance.

The man most forceful and clear in his opinions was the master who taught me History—Fr Paul Nevill. Like Met with Virgil, Fr Paul treated me like a grown up. And gave me grown up books to read communicating a zeal for Acton, for Dicey's 'Law and Opinion' and other books which had interested him. He appreciated my longing for Oxford and it was he who was determined I should go there with a scholarship. He believed my best chance was as a history scholar—for the attainment of this he worked hard; he won me the scholarship.

He was a great man—as all who knew him agreed. He felt that Ampleforth should take its place among the great English public schools. What of the Catholic element? The great English public schools were not—are not—Catholic. What element should be—could be—distinctive—in a Catholic public school.

In my time the discussion was theoretical. In practice the distinctively Catholic element was supplied by example. We were taught by men whose Benedictine Catholic devotion was made evident to us. These men shared our lives—at meal times and on the playing fields, at morning prayers and night prayers. For some—for me—it was the liturgy which held one in the most tenacious grip. It was in the beauty of the liturgy that I saw the abiding truth of the Catholic religion. In choir, at Vespers and Compline, you saw the men whom you knew in quite different sorts of activity. But when you heard them sing—and sang with them—the Magnificat for example, there was no need to discuss what distinctive element the profession of Catholicism should—could—provide.

I knew it, too, in a more personal way while serving the Mass of those I knew best. There was no one else but the server and the celebrant. You were implicated in the Mass itself. Here was a generous sharing of monks with the boys, providing an experience which is like a Viaticum through life.

There was—of course—a division between Cloister and School as there was in the church a division between the choir stalls and the benches for the school; but the unity, parental and filial, was not broken; and that unity of affection and respect gave a particular quality to the effect of the liturgy. When Fr Stephen sang the Exultet on Holy Saturday, when Fr Laurence Bevenot played the

organ, when the choir sang the motets at Tenebrae, the celebrants were men you knew in other secular activities—men you trusted and who trusted you. You knew, albeit with a juvenile inadequate appreciation, you knew the piety of the choir and of the cloister—and this—often quite intimate knowledge gave the liturgy a personal and prayerful quality which has lasted throughout my life, though I no longer share the actual experience of the Benedictine practice.

You will see I'm sure that most of what I have tried to express was dependent on two qualities: the relatively small size of the school and on the particular quality of dedication on the part of those who supervised our lives. A dedication which arose from Benedictine spirituality and a monastic celibate vocation.

Your obituary (written by Fr Abbot Patrick Barry) of Fr George Forbes is an epitome of what matters most in what I have tried to convey; especially at the end where he says: "Although I am not worthy of it".

A postscript:

Loquacity is a failing of old age and needs some excuse. Mine is that I believe I should say more about the reading which was encouraged by the masters I knew best.

This was brought to my mind by reading George Forbes' obituary. Not that literature was his enthusiasm; but like the monks who encouraged me to read—and to think about what I'd read, he was 'at home' with non-monastic activities. So was Fr John Maddox, head of the OTC, who took us to camp; and who seemed to be as well suited to his Mess kit as to his Benedictine habit. There was no feeling of ascetic enmity with the 'world'.

And so with literature. Wide reading and a sharp discrimination was what I learnt—from Fr Bernard, Fr Placid and Fr Stephen.

Fr Placid taught me Maths—but with an amusing philosophical twinkle in his eye. 'The point of all this' he said one day 'is to stop your mind getting flabby'. 'Flabby'—he was against intellectual flabbiness. So were the others. In the sixth form we were allowed on one evening in the week to smoke cigarettes. Fr Placid bet me 100 cigarettes that I'd never finish Wordsworth's 'Prelude'. I think he must have known I wouldn't. I never have! He gave me 'Torrents of Spring' by Turgenev—and knew this was what I'd like. In the evenings, I forget how often, there was a period set aside for what was called Serious Reading. One of the monks patrolled the Big Study to make sure the books were of an acceptable grade. Fr Bernard had given me E.M. Forster's 'Howard's End'. The Headmaster—Met—didn't disbar the book but remarked that I should read George Eliot instead ... While I was reading 'Marius the Epicurean' Fr Justin McCann remarked 'Don't be misled by false mysticism'.

The point of these few illustrations is to show the intimate interest which the monks took in one's development; and to show the inclusiveness—the variety—of what was encouraged. There was always a 'follow up' conversation—impressions and criticisms were exchanged, not in a schoolmasterish style—more grown up, more social than instructional. Wonderful people they were. I like to think of them and of their graves in what we used to call The Monks Wood—a graveyard where one felt no fear of Death.

OBITUARIES

HIS HONOUR JOHN MARNAN, MBE, QC

23 January 1908–24 November 1990

First head boy of St Cuthbert's House, first Old Amplefordian to be appointed Queen's Counsel, first Old Amplefordian to be appointed to full time judicial office.

John Fitzgerald Marnan (usually known by the affectionate diminutive of 'Johnny') was born in County Wicklow. His father, Thomas Gerald Marnan, was a member of the Irish Bar.

After prep school in Dublin, Johnny came to Ampleforth. His love of country pursuits ideally suited him for the Ampleforth of the twenties. Father Sebastian Lambert taught him to fly-fish and he loved to hunt with the hounds given to the school by Mrs Cullinan of County Meath. He was asked to stay on in the school for an extra year to be a founder member and first head boy of St Cuthbert's. In those happy days when academic pressures were unknown, Johnny was delighted to spend another year fishing and beagling. Through the beagles, Johnny came to know Father Herbert Byrne (later 3rd Abbot of Ampleforth). They became great friends. Byrne became his spiritual mentor and they corresponded for the rest of their lives. After a memorial service for Abbot Byrne at the Holy Redeemer, Johnny told Father de Zulueta that he had now made his "second, first holy communion".

Johnny read law at Trinity College, Oxford. He was cheerful, dapper and hospitable; he relished table talk and was what Doctor Johnson would have called "a very clubbable man". He joined the University OTC mainly as a means of getting a free mount for an occasional day's hunting, or for a ride in one of the University 'Grinds'.

In February 1936 Johnny joined the supplementary reserve of the Irish Guards. He was transferred to the active list of the regiment in 1939. By 1945 he had been promoted to Major. The Brigade of Guards do not easily recommend anyone for honours, but Johnny was mentioned in despatches and awarded a military MBE. Lord Dunboyne treasures "a vivid memory of him in 1940 when our battalion was sent to the Hook of Holland to help rescue Queen Wilhelmina from the Nazi invasion. Those who reached Holland (and John was one of them) accomplished their mission, but returned utterly exhausted in consequence of the Luftwaffe's air superiority – that is to say all except John Marnan. He somehow managed to return looking as if he had just stepped out of a hot bath, beaming as usual, and fresh as a daisy."

Johnny had a considerable knowledge of military history, and a splendid collection of military prints and drawings, and figures of the Great Duke of Wellington, and other military heroes – the result of a life long love of antique hunting and a good eye for a bargain.

Johnny always intended to follow his father into the law. He was called to the bar of the Inner Temple in 1931. Argumentative by nature, and with the Irish gift of the gab, he made a splendid advocate. He practised in the chambers of Eric Sachs KC (later Lord Justice Sachs) until 1939. After the war, he joined the chambers of Melford Stephenson KC (later Mr. Justice Melford Stephenson). In 1952 he moved to the chamber of Gerald Thesiger KC (later Mr. Justice Thesiger). He took silk in 1954.



In 1956 he accepted an appointment as Metropolitan Stipendiary Magistrate at Bow Street. In 1958 he went to Kenya as Crown Counsel and was made a Judge of the Supreme Court of the West Indies in 1959. In 1962, the West Indies Federation collapsed and Johnny came home.

For the next 18 years he served as a judge, highly regarded for his broadmindedness, his understanding of human frailty and his sense of fair play. Those of us who appeared before him at the Old Bailey remember him as courteous, even tempered and good humoured. He always regarded a term of imprisonment as a last resort but never shrank from passing a heavy sentence in an appropriate case. Any defendant who appeared before him left the dock with the feeling that he had received a fair hearing.

Judicial appointment doesn't always bring out the best in a man – the most equable of distinguished barristers sometimes, after appointment to the bench, give the impression of being short tempered and intolerant. Johnny sat in judgement in the same way as he performed any other duty; he served

his God, his Queen and his Country. Everyday, before he took his seat on the bench, he made the sign of the cross.

Johnny's sons, Simon and Anthony, followed their father through St Cuthbert's under the tutelage of Father Sebastian Lambert. Simon was killed in 1955 whilst at Sandhurst.

Johnny died after a long debilitating illness which he bore with courage. At the Requiem Mass for Johnny held in the chapel of Wardour Castle, Sir Brinsley Ford described him in this way – "If there is one word which I feel is the most fitting to sum up the character of my old friend, it is 'chivalry'. This is defined by the Oxford English Dictionary as 'disinterested bravery, honour and courtesy'."

We will remember his widow Joe and other members of his family in our prayers. Requiescat in pace.

ALEXANDER WILLIAM (SANDY) RATTIE (D42)

In the 1930s the whole of West Cumberland was Benedictine; monks from all the English Benedictine Monasteries served the Parishes. In four of these parishes the monks were from Ampleforth. One of these was Maryport and the priest was Fr Adrian Mawson O.S.B. The local doctor discussed the education of his sons with Fr Mawson who suggested they might go to Ampleforth. In the end it was decided to send all three boys: I think Bertie went to St Edward's, Sandy and Jack went to Gilling. This was 1933. In 1934 I was sent to the Junior House and that is where I met Sandy. Ampleforth was expanding even though it was the thirties, the time of mass unemployment and terrible hardships. A new house was needed. So it was that Sandy and I were some of the first boys to form St Dunstan's. There were some 19 of us, small boys in a large school, so we were bonded together. One of this group later found himself a job at Westminster. Bertie was in Edwards but we could all sense the deep union between these brothers. They were years of great happiness and as I remember them, lots of snow in winter and hot summers. But all over was the shadow of war. Hitler had invaded Austria and the Sudetanland; he said he had no more territorial claims but ...? In 1939 we were two of the many boys who left the school with the threat of war hanging over our futures. In September 1939 Hitler invaded Poland and we were at war. The whole country expected to be blown to bits the first night but nothing happened. Hitler overran Poland so quickly there was hardly time to realise it had happened. There followed a period when nothing happened and none of us knew what we should be doing. Where did one's duties lie if one had decided to join the Monastery? Sandy went to Edinburgh to start his studies in medicine.

A year later Sandy volunteered and joined the Sherwood Foresters as a trooper. He was sent to North Africa and served with the RAC in the Western Desert. In the battle of El Alamein his tank was hit and on fire. Sandy

was left for dead by the rest of the crew. He was unconscious but he came to and twice tried to open the tank cover. He resigned himself to death and slumped back into the tank. He said a prayer and made a final effort; the cover opened and he was dragged out. He was badly burnt and spent the next nine months in hospital. The hospital was Nissan huts in the desert but the very best doctors were there and Sandy was always full of praise for although he had many grafts, there was never any infection.

Later he transferred to the Royal Scots Fusiliers, taking part in the Italian campaign and the invasion of Germany. He was now a Lieutenant. He like the Army and even thought of staying on as a regular; in the end he returned to Edinburgh and qualified as a doctor in 1951. After service in hospitals in Carlisle and Workington he joined the family practice in Maryport. Sandy returned to Maryport, the Maryport he loved. Maryport is the most beautiful of the small ports along the coast of West Cumbria. But Maryport bore the scars of the terrible unemployment of the thirties. One priest asked a man of forty how long it was since he had a job. 'I have never had a job'. The second World War improved all this and a certain prosperity returned to the town.

Life went on happily for the Rattie family. Sandy's elder brother Bertie married Joanna O'Dowell; they had four children. In 1966 Sandy, the doctor on duty, was called to a road accident. He did not realise who it was until he noticed the suit; it was Bertie's. I was sent to Workington, some 6 miles south of Maryport, a year before the accident, but I remember the shock it caused. On the day of the funeral the shops in Maryport were closed. This was the second shock, the first was his experience in the burning tank, that was to be with Sandy all his life.

From 1951 to 1991 Sandy remained in Maryport but the stain of these shocks told on him and so he retired from active practice in 1977. He continued to live with his sister Margaret in the family home in Fleming Square, just across the square from the Church and the presbytery. This church was Sandy's second home. Sandy had a keen and provocative sense of humour that was enjoyed by generations of priests who visited or served at Maryport, for they were always welcome at 23 Fleming Square. When Sandy died the College Prayer Book was found by his bedside open at the Litany of Our Lady, the Litany the whole school sang every Saturday night during Benediction. Sandy was a man's man and not always at ease with women, that is why his sister, Margaret and the children of his brother meant so much to him. He found it difficult to put this into words but in the last months of his life, he did manage to express some of this affection.

I was privileged to offer his Requiem and to lay him to rest in his brother's grave in the Maryport cemetery.

John Macauley O.S.B.

DEATHS

Sqn Ldr Bill O'M.S. Brayton DFC		15 May 1991
Mark Grotrian	(O54)	September 1991
Terence M.P. Corley	(A58)	30 September 1991
Simon Scrope	(X28)	1 November 1991
John G. Faber	(C50)	6 November 1991
Nicholas G. Vigne	(T52)	26 November 1991
Col Francis H. Fuller	(O27)	10 December 1991
Richard E.V. Wolseley	(C46)	23 December 1991
Robin G. Caldwell	(B53)	28 January 1992
William E.C. D'Abbans	(C59)	18 February 1992
Rev Gervase Knowles OSB	(C27)	25 February 1992

BIRTHS

1990

- 27 Oct. Evelyn and Richard Hughes (J70) a son, Robin Alexander.
 19 Dec. Amanda and Charles Mitchell (E76) a daughter, Emily Jane 1991
 23 Feb. Jane and Christopher Simpson (C74) a daughter, Chiara Rose.
 30 Mar. Janet and Martin Comyn (H67) a son, Anthony Martin Pentreath.
 4 April Felice and Charles Eyston (A72) a son, Barnaby Patrick James.
 10 April Claire and Harry Fitzalan Howard (W73) a son, George Henry.
 17 April Elizabeth and Timothy Hall (E75) a son, William Peter Dalton.
 20 April Chloe and Christopher Woodhead (T75) twin sons, Patrick and William.
 21 May Anna and Philip Hughes (J76) a daughter, Isabel May.
 7 June Lucinda and John Jones (B61) a son, Rupert John Hugo.
 9 June Clare and James Leeming (C70) a son, Harry Charles.
 18 June Caroline and William Martin (A78) a son, Henry Thomas.
 24 June Andrea and Charles Copham (O83) a daughter, Emily Marianne.
 28 June Celia and Julian Roberts (T76) a son, John Raphael.
 5 Sept. Marie-Claire and Ralph Kerr (W74) a son, Francis.
 23 Sept. Hanna and James Nolan (T78) a daughter, Marguerite Nesta.
 24 Sept. Julia and Francis Lukas (D72) a daughter, Camilla Rose Elizabeth.
 3 Oct. Elizabeth and Timothy Gillow (T78) a son, Henry.
 6 Oct. Josephine and Richard Fitzalan Howard (W72) a daughter, Lydia Nina.
 10 Oct. Kay and Bernard Byrne (C75) a son, Joseph.

- 13 Oct. Brigitte and Andrew Graham-Watson (J73) a daughter, Marie-Emily Rose Mackenzie.
 14 Oct. Nelly and Michael Leslie (A66) a son.
 14 Oct. Jane and Malcolm Wallis (B73) a son, Charles Alexander.
 16 Oct. Caroline and Mark Tate (W76) a son, Sebastian.
 23 Oct. Emma and Gerald Fitzalan Howard (O80) a son, Arthur.
 25 Oct. Karen and Lawrence Lear (B80) a son, Sebastian James.
 31 Oct. Michie and Angus Macdonald (O77) a son, Jack.
 1 Nov. Marion and Johnny Heathcote (B72) a daughter, Harriet Undine Ann
 1 Nov. Kathy and Mark Witter (T78) a daughter, Eleanor.
 14 Nov. Emma and Matthew Beardmore-Gray (T74) a son, Arthur.
 14 Nov. Veronica and Charles Lillis (B69) a son, John Charles.
 19 Nov. Kim and Alec Graham (B74) a daughter, Olivia Catherine.
 20 Nov. Nichola and Christopher Palengat (E79) a son, Hugo Alexander Marie.
 23 Nov. Lucinda and Christopher Rose (O78) a daughter, Persephone Clare.
 24 Nov. Louisa and Jonathan Elwes (T67) a daughter, Tatiana Catherine.
 24 Nov. Lucy and Nick Morris (D65) a son, Leo.
 25 Nov. Sabine and Stephen Craston (O71) a son, Harold John.
 29 Nov. Karen and Charles Sommer (O68) a daughter, Lucy Sally.
 6 Dec. Anne and Rupert Fraser (W76) a daughter, Alice.
 10 Dec. Katie and Richard Glaister (O79) a daughter, Davina.
 10 Dec. Lucy and Julian Tomkins (O74) a son, Geordie Edward.
 12 Dec. Nell and Edward Stourton (W70) a son, James Charles Peter.
 14 Dec. The Earl (B65) and Countess Peel, a daughter, Antonia Mary Catherine.
 14 Dec. Dawn and John Walker (O72) a daughter, Sarah Elizabeth.
 24 Dec. Hilary and Euan Duncan (T77) a son, Alasdair William.
 31 Dec. Sue and Mark Willbourn (T75) a son, Andrew Mark.
 1992
 1 Jan. Susan and Toby Kramers (D82) a daughter, Eleanor.
 9 Jan. Rachel and Justin Jansen (B82) a daughter, Charlotte Louise.
 9 Jan. Ann and Sebastian Odone (B78) a son, Thomas Maximilian and a daughter, Jessica Clare
 14 Jan. Amanda and Dominic Vail (C81) a daughter, Lucy Emma.
 15 Jan. Fiona and Patrick Ramsay (C69) a son, Nicholas George.
 22 Jan. Sarah and Dominic Reilly (B74) a daughter, Camilla Sarah.
 22 Jan. Butter and Simon Wakefield (B70) a son, Jack Alexander.
 25 Jan. Anne and Mark Everall (B68) a daughter, Isobel Maria Constance.
 26 Jan. Helen and Toby Odone (B75) a daughter, Arnesta Lucia.
 31 Jan. Philippa and Anthony Coghlan (J69) a daughter, Lucy Charlotte.

- 1 Feb. Amanda and Nicholas Bentley-Buckle (B80), a daughter, Georgina Lily.
- 10 Feb. Pauline and Nicholas Baker (W74) a daughter, Livia Cleo Bridgman.
- 19 Feb. Katherine and Mark Gargan (J78) a daughter, Anna Kathleen.
- 21 Feb. Linda and Duncan Moir (A77) a daughter, Harriet Victoria.
- 29 Feb. Griselda and William Kerr (W68) a son, Walter Thomas William.
- 1 March Winkie and Mark Pickthall (B76) a son, Luke.

ENGAGEMENTS

Martin Bean (W81)	to	Catherine Stevens
David Beck (E81)	to	Kate Millar
Richard Bland (A81)	to	Harriet Atkinson
Thomas Constable Maxwell (E85)	to	Alice Cotterell
Ivo Coulson (D81)	to	Claudia Cadbury
Nicholas Elliot (E85)	to	Sarah Anderson
Philip Evans (D83)	to	Alison Light
John Geraghty (H79)	to	Elspeth Moir
Stephen Glaister (T76)	to	Melita Hely-Hutchinson
John Hanwell (A83)	to	Caroline Tidd
Robert Kirwan (E83)	to	Catherine Sims
Anthony Loring (T72)	to	Elizabeth McClintock
Dominic McGonigal (W80)	to	Jane Makower
Lawrence Ness (H82)	to	Charlotte Elkington
Peter O'Neil Donnellon (E76)	to	Gae Taylor
Charlie Oulton (A82)	to	Vicki Taylor
John Price (B83)	to	Julia Lessey
Nicholas Roberts (D77)	to	Cathryn Jones-Davies
Gerard Salvin (T78)	to	Georgina Bates
Vincent Schofield (W80)	to	Frances Battey
Julian Stourton (W78)	to	Margaret Barsham
Justin Tate (W78)	to	Izumi Kobayashi
Roger Willbourn (H71)	to	Caroline Gay
Patrick Willis (T81)	to	Susanne Cronk
Mark Wood (W76)	to	Jane Waters

MARRIAGES

1991

- 27 April Tom Beardmore-Gray (T79) to Yuki Kidani (St. Edwards, Windsor)
- 29 June Dominic Ogden (T78) to Marie-Madelein Simon (Didbrook)
- 12 July Toby Kramers (D82) to Susan Templer Morrison (Bury St. Edmunds)
- 20 July Mark Russell (T78) to Emma Wright
- 14 Sept. Niall McBain (B83) to Sophie Alderson (Heighington, Co. Durham)

- 20 Sept. James Heathcote (B74) to Susan Jane Richards (Saffron Walden)
- 28 Sept. Bruce Walker (T66) to Nicola Hall (SS Peter and Paul, Chickendon)
- 19 Oct. Martin Blunt (D82) to Virginia Lee Lawton (Macclesfield)
- 19 Oct. Dominic Moorhead (A81) to Nichol Laurette Jeanneret (St. Robert, Coppet, Geneva)
- 16 Nov. Guy Salter (C78) to Tania Foster-Brown (St. Lawrence Jewry-next-Guildhall, EC2)
- 14 Dec. Edmund Craston (O82) to Rose Pollock (St. Mary's, Gt. Eccleston) 1992
- 11 Jan. Anthony Loring (T72) to Lizzie McLintock (Lady St. Mary, Wareham)
- 1 Feb. Robert Bishop (A73) to Sara McLean (St. Mary's, Largs, Ayrshire)
- 5 Feb. William Macauley (O70) to Nicola Thompson (Knightsbridge)
- 22 Feb. Timothy Oulton (J85) to Emma Egan (St. Vincent's, Altrincham)
- 29 Feb. John Murray Brown (B74) to Vallie Watson (Petersfield)

PARTIES, FUNCTIONS, DINNERS

EDINBURGH GATHERING

16 February 1992

Old boys in Scotland were invited to attend Mass, Lunch and Discourse at St Catherine's Convent, Edinburgh. The following were present:

Fr Bede Bailey (O34)	Henry Lorimer (W58)
Mr. and Mrs Colin Bidie (JH40)	Mr. and Mrs Michael Maxwell-Stuart (B50)
Alistair Boyle (H89)	Mr. and Mrs Peter McCann (A58)
Chris Burn (D59)	Mr. and Mrs Michael Monteith (C32)
Fr Matthew Burns (W58)	Dr. and Mrs Charles Morton (A77)
Stuart Carney (A91)	Mr. and Mrs Tim Myles (B71)
Jonathan Clough (A89)	Mr. and Mrs Raonuill Ogilvie (A38)
Mrs Poppy Davenport (fp)	Dr. and Mrs Kenneth O'Neill (B60)
David Fairlie (W41)	Mr. and Mrs Nigel Oxley (B55)
Fr Richard ffild (A59)	Hon. and Mrs Simon Scott (T57)
Mr. and Mrs Anselm Fraser (W75)	Chris Stanton (T89)
John George (Kintyre Pursuivant)(C48)	Matthew Wilson (T91)
Robert Johnson-Ferguson (C88)	Mrs Michael Wittet (fp)
Justin Knight (H89)	

THE LIVERPOOL DINNER

3 January 1992

The 116th Liverpool Ampleforth Dinner was held at Crosby Hall Educational Trust. The Chairman was the Very Rev Geoffrey Lynch OSB (D44) and the

Secretary was Basil Blackledge (D44). The Abbot of Ampleforth, the Rt Rev Patrick Barry OSB (W35), gave a speech on the importance of Faith and the objects of Ampleforth, in addition to a summary of Ampleforth happenings; and David Poole (A56) proposed "Alma Mater and Shack". The dinner was attended by:

Joe Baker (A49)
Rt Rev Abbot Patrick Barry (W35)
Basil Blackledge (D44)
David Blackledge (O52)
Ewan Blackledge (O37)
Mark Blundell
Rt Rev Mgr Sidney Breen
Philip Brodie (T83)
Rev Leo Chamberlain (A58)
Kevin Gargan (fp)
Cecil Gray (A31)
David Gray (A56)
Rt Rev Abbot Ambrose Griffiths (A46)
Brian Hawe (A51)

Harry Howell (fp)
Peter Llewellyn (C55)
Very Rev Geoffrey Lynch (D44)
John McCann (A63)
Nick Moroney (J73)
David Poole (A56)
Jackson Rees
Martin Ryan (O37)
Mike Scanlan (A55)
Anthony Sheldon (D62)
James Sheldon
Rev Francis Vidal (C38)
Walter Watts (fp)
Brian Whitlock Blundell

HONG KONG: FOURTH RACE NIGHT

11 December 1991

Like everything else organised by The Royal Hong Kong Jockey Club, it is necessary to go into a ballot to obtain a box at the races. Again, with their usual efficiency or the good fortune of deserving cases the ballot resulted in a satisfactory result and we were fortunate to be allocated a box on 11 December. This enabled us to be joined by A. Dagnall (T73) covering the International Invitation Cup for UK's Racing Video World. The occasion remains popular as it enables the group to assemble in easy going friendship with the breathtaking spectacle and superb facilities of Happy Valley racecourse as well as interest in the outcome of the contests adding to the enjoyment of a very varied group of Old Amplefordians. Our organiser, Jonathan Petit (W73) was attending a business function and we quickly exceeded his strict food and beverage budget without his watchful eye.

Present were Sheona and Charles Anderson (O71), Penny and Christopher Coghlan (D62), David Coreth (O82), Robin Egerton, Wendy and David Glynn (T58), their oldest daughter Sacha, Chip Plunkett, an alumnus of Beaumont but whose brothers were at Ampleforth in the 1920's, Valerie and your correspondent Nicholas Hall (E71), Julia and Carl Stitt (D65) who by bringing Carl's parents and niece contributed greatly to the financial success of the occasion, Nicola and Bruce Walker (T66). Michael Tibbatts (E66), the Jockey Club starter was able to join us between duties.

MANCHESTER HOT POT

13 November 1991

The Manchester Hot Pot was organised by Tony Brennan (E52). A total of 84 Old Boys were present, including Fr Matthew Burns, Fr Benjamin O'Sullivan, Fr Julian Rochford and Fr Felix Stephens, who had travelled from Ampleforth to attend the event.

NEWS FROM ST JOHN'S

DAVID BRAITHWAITE (81) is a Housemaster in a prep school in Edgbaston.

ADRIAN BUDGEN (81) is a solicitor in Sheffield, dealing with medical claims.

MARK GETHINGS (81) is an accountant in the film industry.

MICHAEL GILMARTIN (81) lives in Oregon and has written his first novel.

RICHARD LEONARD (81) is a restaurant manager in Westport, Connecticut.

SIMON PENDER (81) is a solicitor and plays rugby for the Old Boys.

GREGG SAWYER (81) has been working as a Computer Systems Analyst for Royal Insurance in Liverpool.

PAUL SELLERS (81) has taken up a two year teaching contract with the British Council in Milan.

EDWARD THOMAS (81) works for the Leeds Development Agency as a Senior Surveying Technician and is taking a part time BSc honours degree.

NICHOLAS DUFFIELD, Br Richard, (82) is completing his studies in Oxford, based at St Aloysius'.

EDWARD GILMARTIN (82) works for Hill Samuel.

TIMOTHY JELLEY (82) teaches at Moor Park prep school and is still active in the Manquehue Movement.

MICHAEL ROLLER (82) is a Manager for KPMG in New Zealand.

OLIVER TRENEMAN (82) works with Kings, estate agents, dealing with commercial property.

GEOFFREY WALSH (82) is a GP in Durham, where he is a partner in a practice with a list of 15,000.

ADAM BUDGEN (83) is doing Orthopaedics and General Surgery at the Royal Postgraduate School, Hammersmith Hospital.

RAMAN DE NETTO (83) works for Claughton Office Equipment in Hull.

SIMON DENYE (83) is part of a team of managers running ICI's largest production plant at Wilton.

DANIEL FLANAGAN (83) is doing General Medicine and has passed Part 1 of the membership of the Royal College of Physicians.

JAMES MAGRANE (83) has been teaching English in Barcelona.

JAMES STEEL (83) works for Operation Sahel as financial director and is also involved in sponsoring a home for young women in Southern India.

PETER BUCKLEY (84) has been working as a salesman for Canon.

JOHN DOYLE (84) is a consulting engineer in London.

CHRISTOPHER FLYNN (84) works for British Telecom.

PATRICK FRENCH (84) was the Green Party candidate for Wiltshire and is trying to get a book published.

HENRY HARE (84) has a building and repair firm.

DOMINIC KEMP (84) is a solicitor in Wolverhampton, specialising in personal accident claims.

JAMES LOUGH (84) has been working with a firm of architects and doing an MSc.

ANDREW TWEMLOW (84) is a computer consultant in Lytham St Annes.

CHRISTOPHER VERDIN (84) is with KPMG.

PETER WETENHALL (84) is doing an MBA at Harvard Business School.

MARK BARRETT (85) is a Products Manager for UK Corrugated in Hatfield.

RUPERT HARE (85) has been lecturing in Applied Mathematics at Cape Town University.

TIMOTHY OULTON (85) has had to retire from rugby and is working in the States.

BRIAN TRENEMAN (85) sells French properties to the English.

PATRICK MAGRANE (86) continues with his art course and holds exhibitions from time to time.

RICHARD TAMS (86) works for British Airways and also helped to organise the San Lorenzo Ball.

PEREGRINE SOLLY (70) works for Vickers in Newcastle.

RICHARD HOOKE (71) buys houses, does them up and sells them again.

PETER WILLIS (72)'s firm, Wine Arts, is now absorbed into Design and Marketing.

GERVASE HOOD (73) is an archivist in London.

HUGH SCOTT (73) founded a computer business.

CHRIS WOODHEAD (75) is a consultant to the Book Trade.

JAMES WILLIS (77) is director of his commodity firm in Sydney.

NICK CARR (78) is in America, clocking up flying hours to qualify fully as a commercial airline pilot.

NICK GAY (78) works for an American company in Frankfurt.

TIM GILLOW (78) has completed his MRCP and specialises in ophthalmics.

JAMES NOLAN (78) works for Credit Commercial Francais in Paris.

PATRICK McGUINNESS (81) was in the Embassy at Sana'a, Yemen, during the Gulf crisis.

ROSSA NOLAN (81) has won a prize as the best portrait painter in Ireland under 35.

RUPERT SYMINGTON (81) is taking an International Business course at Fontainebleau.

PADDY WILLIS (81) was sales director of Wine Arts, but is currently sailing round the world.

JOHN BEVERIDGE (82) is with Solomans, specialising in Third World debt. He has moved from London to New York.

ALAN GEOGHEGAN (82) is a video producer and has recently worked in Belgium, Togo, Manila, Poland, Costa Rica, Columbia and the States.

JOHN SHIPSEY (82) works for Guinness.

DAVID WARD (82) practises surgical dentistry at Luton and Dunstable Hospital, helping crash victims.

PHILIP BRODIE (83) is an area manager in the North West for Texaco.

CARL DYSON (83) is a pharmacist in London.

JONATHAN GOODMAN (83) has taken up a Fellowship at Clare College, Cambridge.

EDWARD ROBINSON (83) is UK sales manager for a Finnish sawmill.

TOBY SASSE (83) is a barrister in Manchester.

WILLIAM ANGELO-SPARLING (84) works as a yacht-broker in Australia.

RICHARD CONNELLY (84) is on secondment to Ove Arup in Manchester.

JEREMY GILES (84) teaches Physics in Africa.

JAMES HAMILL (84) is a buyer for Burtons.

SIMON HUME (84) is a researcher at the House of Commons.

ALEX MARR (84) is ship broking in Hong Kong.

DAMIAN WARD (84) works for the MoD.

DAMIEN BYREN-HILL (85) leads the Forty Martyrs Community and is a trainee solicitor in the City.

SEAN FARRELL (85) is organist and assistant director of music at Denstone College.

FERGUS REID (85) works for Penguin Books in London.

JUSTIN SASSE (85) works for GKN.

EDWARD FOSTER (86) is one of only seven tea auctioneers in the U.K.

VISCOUNT ASQUITH (O69), First Secretary in the Foreign and Commonwealth Office, has been awarded the OBE in the New Year Honours List.

MARTIN BOND (B81) has returned to the U.K. after going out to East Africa in 1990, working on a project in Kenya and visiting Uganda and Tanzania. He then went to Zambia, where he worked in the Luangwa Valley and Lusaka, as an accountant in a Wild Life Lodge.

ANTHONY COGLAN (A69) went to Lancaster University and is now a Senior Manager with Price Waterhouse. He qualified as a Chartered Accountant three years after graduating and is now involved in management consultancy here and in Europe.

NICHOLAS COGLAN (A72) was awarded a Scholarship to Oxford, where he read French and Spanish. He taught in Buenos Aires and British Columbia before taking four years off to sail round the world. Having taken Canadian citizenship, Nicholas joined the Diplomatic Service of the Canadian Government and is currently based in Ottawa.

DAVID FARRELL (T51) has been presented with the 1991 Australian Poultry Award during a symposium held at Sydney University. The award

was made by the World's Poultry Science Association for meritorious service to the industry.

MARTIN FATTORINI (O80) works for the Union Bank of Switzerland in Zurich and has been posted to Seoul, South Korea. He would welcome meeting old boys visiting or living in Korea. Fax: 010 822 399 2248.

BERTIE GROTRIAN (O77) is a Major, commanding a company of 1st Battalion Irish Guards in Berlin, having passed his Staff College exam with flying colours. His hobbies include windsurfing, waterskiing and paragliding and winter skiing with his soldiers. He was captain of the Army ski team, but now helps to run it and intends to compete in the downhill races.

ANDREW HUGH SMITH (E50), Chairman of the London Stock Exchange, has received a Knighthood in the New Year Honours List.

PHILIP KING (A72) is a Director of Chesterton and does development work in Birmingham.

MARTIN LAMB (A68) is a partner with Knight Frank & Rutley, running their office in Exeter, which covers Devon, Cornwall and part of Somerset.

BEN MANGHAM (J89) has made his first professional appearance in "Hapgood" by Tom Stoppard at the Gateway Theatre in Chester.

RICHARD McLANE (C88) is studying for a BA Hons in Design at Newcastle Polytechnic after taking a BTEC in 3D Design at York.

JAMIE MUIR (D70) and his father, Frank, were featured in the Sunday Times series "Relative Values".

TIM O'BRIEN (H65) is Chief Executive Officer - United Kingdom - for The Hong Kong and Shanghai Banking Corporation Limited.

TIM (J85) and CHARLIE OULTON (A82) are now heading the family antiques and furniture business and have been following a precarious line in attempting to expand the business in a recessionary market. However notable success has been made in attracting new customers from both the US and European continents. The imported Asian handicrafts have also provided fresh markets and growth.

MILES PARKER (E67) has recently left the Ministry of Agriculture, Fisheries and Food on secondment to the Science and Technology Secretariat of the Cabinet Office.

GEORGE PECKITT (H88) has been granted a commission in the Green Howards.

SEBASTIAN PETIT (W81) devotes most of his time to Lighting Design. Recent tours he has been involved with include "Red Byrd", Ballet Central's "Troy Game", an Indian Classical Dance Company and the Bolshoi and British dancers. He has also designed two new shows for the "Resolutions"

series and continues to work with the Lewis London Ballet.

JOHN PRICE (B83) qualified as an Accountant with Coopers & Lybrand and now works for Andersen Consulting, installing computer software.

PETER RIGBY (C47) has been elected Chief Commoner of the City of London Corporation, the first time an Amplefordian has held this office.

THOMAS SEYMOUR (B86) is at Newcastle University, where he was Captain of Rugby in 1990/91. He now plays for Northumberland, with whom he is going on a tour of Canada in 1992.

DAVID STAPLETON (C51) has rescued the old-established Scottish woollen mill, Hunters of Brora, by putting together a consortium of five shareholders to purchase the business. They started a mail-order catalogue, improved the shop at Brora and widened the product range, increasing profits by five times from 1990 to 1991. David had previously launched a stockbroking company in Hong Kong, turned a small smoked-fish business into a multi-million pound concern and run a small partnership looking after the wealth of private individuals.

ANTHONY WALSH (E67), the distinguished Dublin urologist, was awarded an Honorary Doctorate of Science by TCD in July.

Besides the five old boys in the Newcastle 1st XV, as recorded in the note on the 1990 leavers, MATTHEW WINN (B87) and SEBASTIAN WADE (B88) have been in the Exeter 1st XV. PATRICK BINGHAM (B89) played for Loughborough, Nottingham Club and the English Universities against the Irish Universities. RICHARD BOOTH (J89) has played for Sale 1st XV, and Yorkshire, the North and England U21s. DAVID CASADO (A89) and GUY EASTERBY (H89) have both played for Yorkshire U21s and the North U21s, and Guy Easterby played for Yorkshire in the semi-finals of the County Championship.

THE AMPLEFORTH SOCIETY

RULES OF THE AMPLEFORTH SOCIETY

The Rules are now complete, following the work undertaken by a sub-committee, chaired by Sir Kenneth Bradshaw KCB, now a Vice-President of the Society. The Minute recorded at the AGM 1991 reads:-

"Sir Kenneth Bradshaw KCB, Chairman of the working party re-drafting the Rules of the Society took the meeting through the final amendments consequent on consulting with the Charity Commission, the Society's Auditor and the full membership, following the notice of the full text given in the Autumn Journal 1990. The Rules were now complete and acceptable to all parties. The AGM voted unanimously to accept the new Rules - appended to these minutes - which then came into force immediately."

CONSTITUTION OBJECTIVES RULES

FORMS OF MEMBERSHIP OF THE SOCIETY

1. MEMBERS
2. ASSOCIATE MEMBERS

SUBSCRIPTIONS AND PUBLICATIONS

3. SUBSCRIPTIONS
4. PUBLICATIONS

OFFICERS OF THE SOCIETY

5. OFFICERS
6. TRUSTEES
7. THE TREASURER
8. THE SECRETARY
9. THE CHAPLAIN

COMMITTEES AND SUB-COMMITTEES

10. THE GENERAL COMMITTEE
11. SUB-COMMITTEES

CAPITAL AND INCOME

12. CONTROL OF FINANCE

GENERAL MEETINGS

13. ANNUAL AND SPECIAL GENERAL MEETINGS

CONSTITUTION, OBJECTIVES AND RULES

14. ALTERATION OF THE CONSTITUTION, OBJECTIVES AND RULES.
15. DISSOLUTION OF THE SOCIETY

CONSTITUTION

The Ampleforth Society was established on 14 July, 1875 and is registered under the Charities Act 1960, registration number 529629.

OBJECTIVES

The objectives of the Ampleforth Society are to promote the Catholic faith and to advance education by:

- (i) fostering relationships between the Members and Associate Members and other persons associated with Ampleforth Abbey and Ampleforth College; and
- (ii) engaging in activities which support the Abbey and College and advance the education of the pupils attending the college.

RULES

FORMS OF MEMBERSHIP OF THE SOCIETY

1. Members
 - (i) An Old Boy of the College shall become a member on paying the appropriate life or annual subscription.
 - (ii) All professed monks of Ampleforth Abbey shall be Members.
 - (iii) Any person who is not an Old Boy but is already a Member shall continue to be a Member subject to payment of the appropriate subscription.
2. Associate Members
 - (i) A wider community, to be known as "Friends of Ampleforth", shall be Associate Members and shall include:
 - (a) parents of boys who are or have been at the College;
 - (b) Oblates, Confraters and others at Fr. Abbot's discretion; and
 - (c) Lay teachers while on the teaching staff and after leaving the staff if they opt to continue as Associate Members.
 - (ii) It shall be the duty of the Secretary of the Society to communicate with eligible people in those categories inviting them to become Friends of Ampleforth.

SUBSCRIPTIONS AND PUBLICATIONS

3. Subscriptions
 - (i) Rates for life membership and annual subscriptions shall be determined by the General Committee. Annual subscriptions shall be payable in advance.
 - (ii) It shall be the normal practice for a boy at the College, unless he opts out, to be charged the cost of a life membership through the medium of his College bills.
 - (iii) Professed Monks of Ampleforth Abbey, Honorary Life Vice-Presidents who are monks, and Associate Members shall not be liable to pay any subscription.

- (iv) A Member whose subscription has not been paid shall not be entitled to receive a copy of the Ampleforth Journal.
- (v) If a subscription has not been paid for three successive years, the General Committee may remove the Member's name from the list of Members.

4. Publications

- (i) Members of the Society and Associate Members who are full time members of the teaching staff shall receive publications such as the Ampleforth Journal, the Newsletter and the Address Book of the Society without further payment.
- (ii) Other Associate Members may obtain publications such as the Ampleforth Journal, the Newsletter and the Address Book of the Society on payment.

OFFICERS OF THE SOCIETY

5. Officers

- (i) The Officers of the Society shall be the President, the Deputy President, Honorary Life Vice-Presidents, three Trustees, the Treasurer, the Secretary and the Chaplain.
- (ii) The Right Reverend the Abbot of Ampleforth and the Headmaster of the College shall be *ex officio* President and Deputy President respectively.
- (iii) All Bishops and Abbots who are Members of the Society shall be *ex officio* Honorary Life Vice-Presidents. Other Members who have given long or distinguished service to the Society may be nominated by the General Committee for election by the Annual General Meeting as Honorary Life Vice-Presidents.
- (iv) The Trustees, the Treasurer, the Secretary and the Chaplain shall be elected by the Annual General Meeting. Their term of office shall be five years. They may be re-elected.

6. Trustees

The Trustees shall be responsible for investing in their own names or otherwise such funds of the Society as are not required from time to time for immediate disbursement.

7. The Treasurer

The principal duties of the Treasurer shall be:-

- (i) to accept subscriptions and other monies due or payable to the Society and to make all disbursements authorised by the General Committee;
- (ii) to keep the financial accounts of the Society;
- (iii) to make an annual statement on the Society's financial position;
- (iv) to send a copy of the annual audited accounts to the Charity Commissioners.

8. The Secretary

The principal duties of the Secretary shall be:-

- (i) to give due notice and keep the Minutes of General Meetings and meetings of the General Committee;
 - (ii) to draw up an annual report on the Society's affairs and issue it to Members;
 - (iii) to receive applications for membership, to collect and pay to the Treasurer subscriptions and to keep an up to date list of Members with their addresses and dates of admission, and circulate it periodically.
9. The Chaplain
The principal duties of the Chaplain shall be:-
- (i) to say a monthly Mass for Members and Associate Members and a Mass on the death of a Member;
 - (ii) generally to promote the spiritual welfare of Members and Associate Members; and
 - (iii) to say prayers at General Meetings.

COMMITTEES AND SUB-COMMITTEES

10. The General Committee
- (i) The General Committee shall consist of the Officers and three Members, at least one to be a Monk, elected at the Annual General Meeting for a period of three years and not re-eligible until after the lapse of an intervening year.
 - (ii) The General Committee shall meet at least once a year.
 - (iii) Meetings of the General Committee shall be convened by the President or, in his absence, by the Deputy President, and may be requisitioned by four of its members.
 - (iv) The quorum of the General Committee shall be five of its members.
11. Sub-Committees
- (i) The General Committee may appoint sub-committees and shall determine their composition, chairmanship, powers and duties.
 - (ii) Meetings of a sub-committee shall be convened by its chairman in consultation with the Secretary of the Society.

CAPITAL AND INCOME

12. Control of Finance
- (i) Subject to Rule 6 (The Trustees), the General Committee shall control the funds of the Society and shall submit audited accounts for approval by the Annual General Meeting.
 - (ii) After the working expenses of the Society have been defrayed from receipts and provision has been made for such future working expenses, or reserves put aside, as the General Committee consider necessary, any annual balances shall be used for bursaries or other educational or charitable purposes.
 - (iii) Unless otherwise stated by a donor or testator of funds, all receipts shall be treated as income available for application by the General

- Committee in accordance with sub-paragraphs (i) and (ii) above.
- (iv) An Auditor shall be elected at the Annual General Meeting to serve until the end of the next Annual General Meeting. He may be re-elected.

GENERAL MEETINGS

13. Annual and Special General Meetings
- (i) A General Meeting of Members of the Society shall be held annually at the College.
 - (ii) A Special General Meeting of Members may be called by the President, or in his absence by the Deputy President, or the General Committee or on the requisition of twenty Members.
 - (iii) The Secretary shall give not less than one month's notice in writing of a General Meeting.
 - (iv) Not less than one month's notice in writing shall be given of any resolution to be proposed at a General Meeting. Where a Special General Meeting has been called or requisitioned, the terms of the resolution shall be specified in that notice. Discussion at a Special General Meeting shall be limited to the resolution and any amendments proposed thereto.
 - (v) Not less than forty-eight hours's notice, in writing or by telephone, shall be given to the Secretary of any amendment to a resolution to be proposed at a General Meeting.
 - (vi) At a General Meeting the Chair shall be taken by the President, or in his absence by the Deputy President, or by an Honorary Life Vice-President or, in their absence, by any Member appointed by the Meeting.
 - (vii) Resolutions shall be decided by a show of hands, or by secret ballot if considered appropriate by the occupant of the Chair. Every Member present shall have one vote. If the votes on a resolution are equal, the occupant of the Chair shall have a second or casting vote.

CONSTITUTION, OBJECTIVES AND RULES

14. Alteration of the Constitution, Objectives and Rules
- (i) No alteration shall be made to the Constitution, Objectives and Rules except by resolution of the Members present and voting at the Annual General Meeting.
 - (ii) No such alteration shall be made which would have the effect of causing the Society to cease to be a charity at law.
15. Dissolution of the Society
- (i) The Society may be dissolved by a resolution supported by three quarters of the Members present and voting at a Special General Meeting convened for the purpose.
 - (ii) Upon the adoption of that resolution, the General Committee shall meet to decide the final disposition of the funds of the Society for educational and charitable purposes.

1990 LEAVERS – THE GAP YEAR

FRANCIS DOBSON O.S.B.

120 boys left Ampleforth Upper VI in June 1990. These notes, random, incomplete and impressionistic, are a record of what happened over the next 18 months.

Of the 120, about 30 went to university, polytechnic or other college in October 1990; most of the rest did so in October 1991, and a few intend to in 1992. Thus perhaps 90 spent a year travelling, working, discovering much, before polytechnic or university, and some have continued to work beyond that.

Many worked for a part, or even the whole of the year. PATRICK TAAFFE (w), after some further study, worked in a meat factory in Germany, carrying carcasses around. TIM PARKER (c) was working in Yorkshire. PHILIP BRENNINKMEYER (h), after doing a course in politics and economics at Louvain University in 1990-91, was doing a trainee course at C&A in Hamburg in 1991-92. JAMES MORRIS (o) was a scorer for the PGA tournaments on the European circuit in 1991. SEBASTIAN MOWBRAY (w) worked firstly in a mine in Australia, gaining a strong Australian accent, and in 1991-92 was a personal assistant to a senator in Washington, so is now, as he said, 'Having to be an Englishman in America'. ALEXANDER HICKMAN (d) spent six months in the French Alps, working in a cafe run by his French cousins, and later travelled to Spain with HUGH YOUNG (d).

A number of 1990 leavers spent time teaching. Hugh Young taught in Budapest at a school run by the Piarist Fathers, an Ampleforth connection over seven years through Fr Leo. TOM WILLCOX (E) taught at Barker College, Sydney, for six months. ANDREW FINCH (p) tutored Ferdinand Galen (currently St Dunstan's House) in Lausanne and later in Germany and in Arizona. MARK RENDALL (c) taught children in North India. JOHN HOWEY (c) went through 'Camp America' running children's camps in the USA. JO SHAW (E) and HAMISH OGILVIE (E) taught at a mission station, Itaga, in Tanzania. BEN MORGAN (A) taught at Plunkett House, the prep school for Downside. HENRY PINEY (o) taught at a prep school in London.

For a tenth consecutive year, a group of Old Boys went to Santiago in Chile to teach at San Benito and at San Lorenzo. KIERAN JOYCE (H), ADAM FAIRBROTHER (j), CHARLES BRAIN (T), DAVID KENNY (j) and HUGH BLAKE JAMES (H) all taught in both schools, and were also involved in the Manquehue Movement and their prayer groups. Hugh Blake James has spoken to us of the value found in his involvement in the Movement.

Others worked in banking, journalism, solicitors' offices. MARTIN COZENS (B), RORY FAGAN (B) and ANTHONY CORBETT (j) worked in Hong Kong in the solicitor's office of DAVID GLYNN (T58). ASHLEY WILLIAMS (B) worked as a sub-editor on an English language newspaper in Hong Kong. NICHOLAS HUGHES (c) worked for a time for the Irish Independent. HENRY FITZHERBERT (E) was personal assistant to the editor of Harpers and Queen, for whom he had

1990 LEAVERS – THE GAP YEAR

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written an article while still at Ampleforth. MARTIN TYREMAN (T) worked for the Deutsche Bank in Berlin, and also worked in England, delivering gas cylinders at a time of heavy snow, and in summer with a landscape gardening firm.

Some worked in photography, theatre or television. DOMINIC THOMAS (o) has been, since early 1991, a videotape librarian for West One Television, part of Virgin Broadcasting and the Richard Branson group. ADRIAN MYERS (A) worked in video and photography and also as a 'chalet person' (meaning both a ski-guide and someone who cooks) for Optimum Ski Courses at Les Arcs in France. Later he did further photography in East Germany and then, in England, and for the same company, photography of jewellery and guns for advertising. Since September he has been studying photography in Bournemouth. ANDREW JONES (o) did a course in photography. MILES GAYNOR (D) worked for 'Spitting Image' in the Puppet Room, and on 'special effects'. JAMES O'BRIEN (B) worked with the National Youth Theatre in Manchester, taking part in productions of 'Fame is the Spur' and 'King Arthur'.

Several worked with the poor in India. JASPER MCNABB (T) worked with Doctor Jack, an ageing Lancastrian who operates a street clinic in Calcutta. JULIAN RECORD (H), MARTIN TYREMAN (T) and PAUL CAUCHI (H89) helped at different times with the Homes for the Dying of the Missionaries of Charity, meeting Mother Teresa. Martin Tyreman worked for them both in Delhi and in Calcutta, at Kalighat, Mother Teresa's original home, and Prem Dan, for the mentally ill, writing of the 'joy' of these days. Julian Record and Paul Cauchi worked at homes in Calcutta.

At Ampleforth, in St Thomas's House, some helped with the annual St Giles Handicapped Children's Trust week – in July 1990; SIMON FLATMAN (j), ADAM FAIRBROTHER (j) and ANTHONY COSGROVE (w); and in July 1991: Anthony Cosgrove again, OLIVER HEATH (E) and JULIAN KING (T). A number went on Pilgrimage or Stage with Ampleforth to Lourdes, in 1990 and 1991: PATRICK BOYLAN (j), ALEXANDER BRITTAIN CATLIN (w), RICHARD BURKE (T), Simon Flatman, ALEXANDER HICKMAN (D), NICHOLAS KENWORTHY-BROWNE (E), JULIAN KING (T), GREGORY LORRIMAN (H), JEAN BENOIT LOUVEAUX (B), DAVID KENNY (j), EDWARD MARTIN (j), HENRY MARTIN (j), JO SHAW (E), MATTHEW WALKER (C), DOMINIC WISEMAN (D), JUSTIN REGAN (o) and EDWARD SPENCER (E) – and FABIAN ROBERTS (j) was a brief visitor there.

BEN SCOTT (E) worked at a hotel in the West of Scotland for much of the year, and in September 1991 cycled with a friend from Lands End to John O'Groats, raising money in sponsorship for disadvantaged young people for a fund in memory of a friend of his killed in a car crash – they raised £5,000, and on the way called at Ampleforth. GREGORY LORRIMAN (H) did some tomato picking in Kent, worked on computers and in various jobs – and also hitch-hiked to Medjugorje in July 1990. JOHN BINNY (C) was in Italy for a time doing art, and CRISPIN VITORIA (w) spent a year at Dijon University. ALEX TRACEY (H) and AUSTIN BOYLE (H) both worked in England, and Alex Tracey has gone on to do a sports course. GONCALO DE MACEDO (w) did an economics course

at the University of Lisbon before returning to Oxford. KONRAD VON HABSBURG-LOTHRINGEN (D) worked in South Africa. NICHOLAS BIANCHI (D) spent time in Florence. TOBY O'CONNOR (O) farmed in Australia. JASPER REID (O) worked in Chicago as a personal assistant to a Professor of Psychology. IAN FORSTER (T) is working in computers in Billingham, and hoping to enter the Kent Police later in 1992. SIMON FLATMAN (J) and RANULF SESSIONS (J) were at Buckingham Palace to receive Gold Awards in the Duke of Edinburgh Scheme, an award gained while in the school. The garden party celebrated the 35th anniversary of the Award Scheme, and also Prince Philip's 70th birthday. Simon Flatman did a course at Caterick for potential officers, with the possibility of entering the army in four years. He worked in a wine bar in Hesse and in sports retailing – and he travelled in Europe, living rough in Czechoslovakia. OLIVER HEATH (E) went in January 1992 to work on a farm in Zambia.

NICHOLAS KENWORTHY-BROWNE (E), after working for three months as a barman in a restaurant in Oxford, spent eight months in Thailand working with the Karen Hill Tribes. Nicholas had first gone to work amongst these people in 1983, aged 12, and had returned again in 1986. He was working in association with a mission school run by the Sacred Heart Fathers of Betharen near Lourdes in France and was working to survey for and provide fresh water supplies. He was living rough in a team near the northern Thailand capital of Chiang-May. Another visitor to this area, quite separately and only for three days, was JEAN-BENOIT LOUVEAUX (B). He wrote in his diary 'Chiang-May is in effect the northern capital of Thailand, much smaller by far than Bangkok, not as prosperous, but as a result far more pleasant.' It was in Chiang-May that J-B Louveaux booked a three day trip into the surrounding Karen countryside. J-B writes further in his diary: 'the Karen were originally nomadic people from Burma who drifted over into Thailand, where many of them settled in small villages. During the trip we would sleep in their villages and eat the food that they had prepared for us, gather round the fire together, or entertain their kids, or they would try to teach us certain words or phrases and we would make feeble attempts at communication. During the day, we were either trekking, rafting, or riding on elephants.' Later in the year, J-B spent four and a half months in South Africa, working as a project researcher in a merchant bank.

These mentions of the Karen Hill people and South Africa were just a small part of J-B Louveaux's travels. He went to Thailand, Singapore, Malaysia, Indonesia, Bali, Lombok, and then from south-east Asia to Mauritius and after South Africa, to Namibia – in all taking seven months. In his diary he describes being 'ripped off' by the taxi drivers at Bangkok airport. In general, he wrote of Bangkok: 'It made me feel slightly lost, as if I was just skimming the surface of a culture I wanted to find, distanced by the superficiality of a place where everything and everyone can be bought, where the dollar is king.'

A number of others were in Asia or Australia. SIMON DEWEY (D) and JONATHAN HUGHES (C) were travelling in Australia. TOM GILBEY (T), after working as a

waiter and NICHOLAS PRING (T), after working with Sky TV, travelled together through Malaysia, Hong Kong, Singapore, Bali, and on to Australia, New Zealand and San Francisco. BILL UNSWORTH (O), MATTHEW GOSLETT (W) and ROBERT STURGES (O89) travelled together through India, Nepal and Thailand, visiting temples and meeting, by chance, a friend of Fr Dominic on a beach in Thailand. MARTIN TYREMAN (T) and JASPER MCNABB (T), already mentioned for their work, travelled through the Himalayas, along the Ganges and Agra, to Darjeeling, describing a view at 5am of three highest mountains in the world – and then to Hong Kong, seeing Rory Fagan. They then went to China, travelling by boat, bicycle, bus, train and foot, walking through the muddy rice fields. By the Trans-Siberian railway from Beijing to Moscow, arriving days before the August coup, they crossed the Mongolian plains, went through Siberian forests and small Russian towns. Then on to Poland, Czechoslovakia and Germany.

A number have travelled fairly widely in Africa. JOZEF MYCIELSKI (O), after spending time in Malawi, Kenya and Zimbabwe, travelled for five months in a truck from Nairobi through Uganda, Zaire, the Central African Republic, the Cameroons, and to Nigeria, where he was kicked out for being British. The truck seems to have been attacked fairly regularly, especially in the Central African Republic, by stone throwers who saw white faces as a sign of wealth. Later, Jozef spent time in Italy on a history of art course directed by Nick Ross, who had given a number of lectures at Ampleforth. WILLIAM EAGLESTONE (E) and ROBIN ELLIOT (E) went to Nigeria, and from there Robin Elliot joined JAMIE MCKENZIE (E) on a journey through Central Africa from Nigeria to the McKenzie house in Kenya. They travelled by rail, truck and at one time walking 50 kilometres through bush, and went for 600 miles and three weeks up the Congo River on a journey arranged by Derek Nesbit, the father of Andrew Nesbit (B). Later Jamie went on a further journey and the story came to us, through Henry Fitzherbert (E) that he had woken in the jungle in Tanzania with a lion staring at him in the night, and had thrown an explosive which had sent the lion away. Robin Elliot and BEN CUNLIFFE (D) then went from East Africa to South Africa, spending time in Zambia with a man trying to preserve the rain forest, living in a shack, helping him. In a post office in Harari in Zimbabwe, they came by chance upon JO SHAW (E) and HAMISH OGILVIE (E) who were travelling after their teaching in Tanzania. Earlier, Jo Shaw and Hamish Ogilvie had travelled with TOM SCROPE (E) in France and Morocco. At Christmas 1991 ANDREW FINCH (D), Robin Elliot, ANDREW ELLIOT (E86) and Jamie McKenzie had all returned to Kenya. CHRISTOPHER PENNICOTT (H) was for a time in Zimbabwe and Kenya. JAMES BUTCHER (J) travelled widely, ending in Southern Africa. BEN RYAN (J) was for six months in Zimbabwe.

Much travelling was done in Europe, not least the East. HENRY VYNER-BROOKS (C) went on a lorry to Turkey, calling at Medjugorje. HENRY FITZHERBERT (E) returned to his family home in Hungary. His mother and the rest of the Szapari family had escaped through the minefields into the West in January

1957, two months after the revolution of 1956. When he returned to the family house, which was now a hotel, he was called Count Szapari and given champagne. In January 1991, Henry Fitzherbert went to South America, spending two months in Brazil, then to Chile, where, for a month, he followed the steps of Bruce Chatwin 'In Patagonia', reaching the tip of Chile at Punto Arenos amidst penguins and glaciers. Then, in Venezuela, he worked for three months as a cowboy, lassoing wild bulls, 'amidst alligators, snakes and rabid monkeys'. He was at the Angel Falls in Venezuela, which is one kilometre high – the highest falls in the world. He experienced two near escapes – off San Paulo, snorkeling in the South Atlantic, a shark appeared on his back, but went away when hit on its nose; in Northern Peru, a fish meal in a hotel caused his face to swell in a wild manner, but he recovered, despite the hotel management's greater interest in watching television. PATRICK BOYLAN (j) also spent four months in South America and joined briefly with Henry Fitzherbert. Patrick saw some sacrifice ceremonies. ROWAN MCBRIEN (h) also travelled in South America.

EDWARD SPENCER (E) and TOM SCOPE (E) worked for four months on a Dude Ranch in Wyoming, fencing, shooting, riding and driving 4-wheel bikes. Earlier, Edward Spencer had studied psychology and military history at Georgetown University in Washington, and had been a messenger boy for a world trade congress in Washington, meeting Secretary of Defence Dick Cheney, and, after Wyoming, went to Los Angeles to see American football – The Raiders. EAMONN HAMILTON (A) made three visits to the USA, and also travelled in Europe at different times with MATTHEW LEACH (A88 – but the same year as 1990 leavers), PETER TAPPARO (A) and ADRIAN MYERS (A).

Nearly all the 1990 leavers are now at university, polytechnic or other colleges. Seventeen are at Oxford or Cambridge University – 15 at Oxford and two at Cambridge. Other large university intakes include Newcastle and London with 11 each, and Exeter with nine. At Oxford, PATRICK BRENNAN (H) is at Lincoln, JASPER MCNABB (T) at Exeter, JASPER REID (O) at Christ Church, ROBIN ELLIOT (E) and PATRICK BOYLAN (j) at Wadham, WILLIAM EAGLESTONE (E) and RANJIT HOSANGADY (B) at Balliol, GONCALO DE MACEDO (W) at Corpus Christi, J-B LOUVEAUX (B) at St Hugh's, HENRY FITZHERBERT (E) at St Peter's, MARTIN TYREMAN (T) at University College, JOSEPH SHAW (E) and ALEXANDER BRITAIN CATLIN (W) at Worcester – and along with TOM GILBEY (T), MARCUS MCNALLY (W) and BEN SCOTT (E), all at Oxford Polytechnic, that makes a total of 18 in Oxford City. On the other hand, some have just one 1990 OA: York with PIERS HARRISON (D), Aston with BEN CUNLIFFE (D), Salford with JOE BEELEY (E), St Andrews with HENRY PINEY (O), Leeds with RANULF SESSIONS (j), Aston with THOMAS TUTTON (j), Buckingham with CHIKE ASIODU (A), Loughborough with ANGUS MACMILLAN (W), Roehampton with NICHOLAS KENWORTHY-BROWNE (E), and Liverpool with MILES GAYNOR (D). Science, history, politics, economics, languages, theology and other subjects are being studied – STEPHEN MCGRATH (A) is reading Horticulture at Reading, four are reading Classics, and BEN MORGAN (A) at Cambridge is reading Maths.

A number have army careers planned. JAMES ORRELL (j), now doing politics at Exeter, has been awarded an undergraduate cadetship – only a very few of these are offered throughout the nation; he has been accepted by the Irish Guards. Army bursaries have been won by ALEXANDER BRITAIN CATLIN (W), now reading history at Worcester College, Oxford, ADAM FAIRBROTHER (j), now reading theology at King's College, London, FABIAN ROBERTS (j) reading theology at Durham and destined for the Irish Guards. BEN RYAN (j) now reading history and international relations at Reading also has a commission to take up after university.

Besides the work, travel and the academic study, a little other news comes our way. ADRIAN MYERS (A) organised the Old Boys' cross country meeting at Ampleforth in January 1992. JULIAN KING (T) is planning a triathlon for sponsored fund raising for St Giles' Handicapped Children's Trust. HENRY FITZHERBERT (E) has interviewed David Puttnam, the Producer of 'Chariots of Fire', 'The Killing Fields' and 'The Mission', and his interview, in the form of an article, appeared in the centenary edition of the Oxford magazine *Isis* in February 1992. He is the Secretary of the Oxford University Latin-American Society. At Newcastle, there were five old boys in the University 1st XV: DANIEL MCFARLAND (W), TOM WILLCOX (E), JONATHAN HUGHES (C) at scrum half, THOMAS SEYMOUR (B86) and GREGORY WATSON (A89) – and in addition IAN ROBERTSON (W89) was in the squad. RORY FAGAN (B) played for the London Irish Colts in 1990-91 and is now at Newcastle. IAN FORSTER (T) does karate in Saltburn. HUGH BLAKE JAMES (H) is playing the violin in the King's College, London orchestra and has also been involved in a Gilbert and Sullivan production and in running, and is hoping to row. JAMES MORRIS (O) is the head representative for his college at Exeter. MATTHEW WALKER (C) is Entertainments Secretary of the Oxford University Investment Society – this society has bankers and city experts to talk about the market and the economy. MICHAEL VERDIN (j) is a keen footballer at St Andrews University. ROWAN MCBRIEN (H), at Exeter University, is with the Exeter Singers, and does the Triple Jump, and plays rugger. RANJIT HOSANGADY (B) plays in Balliol College 1st XI soccer team. HAMISH OGILVIE (E), at Newcastle, is in the Fell Walking Club, and also plays rugger. EDWARD SPENCER (E) and RORY FAGAN (B) play American football outside the Union Building at Newcastle, for an emerging university team. At Wye College, London University, SIMON FLATMAN (j) was in the Freshers Rugby XV, and was a founder member of the college Conservative Association – going with them to a Conservative night on BBC Wogan Show, with Tom King, Angela Rumbold, Michael Heseltine and William Waldegrave. Also at Wye, ANTHONY CORBETT (j) hunts with the college beagles. ANTHONY COSGROVE (W) plays squash at Newcastle. EAMONN HAMILTON (A), at Exeter reading politics, plays rugger, soccer and hockey. MILES GAYNOR (D), at Liverpool, is in the University OTC, and in the Mountain Biking Club. JAMES O'BRIEN (B) is in the LSE team for The Observer Public Speaking Mace, and writes London theatre reviews for the LSE student newspaper.

PROSPECTUS

EXPLANATION

A prospectus for the school was published in October 1990. Some may be surprised at this, knowing that it is our first effort. Many however will recall the simple black and white, albeit beautifully printed, bland statement of what we are, a publication of 4 sides of one sheet of paper which was once lovingly described as something designed "positively to discourage".

All Journal readers will have received 'Ampleforth Abbey and College' published in 1990. The new school prospectus is designed to complement this Abbey and College publication with a wholly school centred brochure. It gives the Headmaster an opportunity to express the values and outlook of the Abbey in its approach to education while at the same time, giving a photographic summary of the school at the beginning of the 1990's. The truth is that more and more parents look at more and more schools before making their choice and, as all younger Old Boys will be first to confirm, the decision about the education of children is not taken lightly. To a greater extent than ever before, the child too has his or her say, even the final say! Our old method was out of date; the new prospectus brings it up to date.

A first draft was prepared in a committee consisting of Fr Felix (the first section), Christopher Wilding (academic), Fr Leo (activities), Fr Timothy as Deputy Headmaster and the Headmaster's Secretary. Fr Dominic then took the drafts away and composed his text. Publication was under the direction of Fr Felix and with the help of John Moore of the Harwood Company of London. The latter's choice of photographer produced one of those coincidences, of which we are all familiar at some time or other: John Moore selected a young freelance photographer. It was not until the approach had been made that Tim Tarleton (B81) was aware that he was going back to Ampleforth and would be working with his housemaster on the prospectus. A few may recall that when we produced our 'appeal video' in 1983 in C.D.T. in preparation for what became the Bernard Sunley Centre, the 'designer' who was approached to appear on the video was similarly an Old Amplefordian, Dick Powell (O69).

The text of the prospectus is printed here in the Journal which tries to be comprehensive as a Journal of record. Publication has been delayed simply by reason of lack of space in two previous issues. The Prospectus does not deal with Gilling Castle which has its own Prospectus.

J.F.S.

TEXT OF THE PROSPECTUS

Ampleforth College is an independent Roman Catholic Boarding School for boys. It is set in North Yorkshire, twenty miles north of York and fifteen miles from the A1 at Thirsk.

It is owned by The Ampleforth Abbey Trustees and governed by the Abbot and Community of Ampleforth Abbey, with the advice of an Advisory Governing Body. This advisory body is appointed by the Abbot and has both monastic and lay members.

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The School caters for 625 boys (13-18) in the Upper School and 100 boys (10-13) in the Junior House. The Upper School is divided into ten Houses.

The full-time staff consists of about 90, of whom 25 are monks. There are also about 25 part-time teachers, of whom 5 are monks.

This staff:pupil ratio of 1:8 ensures small classes and the availability of individual guidance for the development of the talents and the encouragement of the interests of individuals. The presence of a community committed to the highest standards of Catholic education ensures, in a way that is now almost unique, the preservation of an education rooted in the priorities of the Christian life.

Brief History

Ampleforth College, like other Benedictine Schools, has its roots in England's ancient monastic tradition and in the period of exile which lasted from the dissolution of the monasteries to the return of the English monks after the French Revolution.

Benedictine monks have been involved in education for fifteen centuries, ever since St Benedict (d.547) made provision in his Rule for the admission of boys to share the life of the Community. Ampleforth thus represents one of the most ancient educational traditions in Europe. The patronage of St Edward the Confessor represents the direct descent of the monastic community from St Edward's foundation at Westminster Abbey; that of St Laurence was acquired from the Collegiate Church of St Laurence in Dieulouard in Lorraine, where the community spent the years of exile. It also represents a living continuity with the ancient monastic tradition of the North-East of England, particularly with Jarrow in Northumberland and the nearby Cistercian abbeys of Rievaulx and Byland.

The Community and School settled at Ampleforth in 1802. The present Monastery and the largest of the School buildings were built towards the end of the nineteenth century, but the main period of development took place after the First World War. Sir Giles Gilbert Scott's Abbey Church was begun in 1922 and completed in 1961 and during this period he also designed the academic and residential accommodation necessary for an expanding school.

Recent years have seen the completion of further academic and residential facilities, together with the St Alban Sports Centre (1975), and the Bernard Sunley Craft Design and Technology Centre (1983), a new Music School (1985) and the new Central Building (1988), replacing the small Georgian house into which the community moved in 1802. The aim in recent years has been to ensure that the school's roots in the best European and English educational traditions should be complemented by the availability of first-class modern facilities.

A MONASTIC SCHOOL

A school is not a monastery, nor Ampleforth College primarily a training ground for future monks, though it is the deep desire of the monastic

community that some may be touched by God to follow that path. The aim of the school is to share with parents, staff and above all boys, the values upon which the monastic community is founded: the desire for truth, unaffected faith in God, respect for others, especially the vulnerable and the ordinary, the sense of belonging, care for material things, space to grow, the search for the difficult balance between order and liberty.

The Rule of St Benedict

In his Rule, written nearly 1500 years ago, St Benedict aimed to create a community and a way of life in which "nothing is to be put before the Opus Dei, the daily round of prayer throughout the year in the choir of the Abbey Church". Elsewhere, he speaks of a "school for the Lord's service" and a discipline of life not for the perfect but for beginners. His aim is to fashion a family in which the value of God pervades every activity and relationship and makes time and the ordinary holy. He also wishes to offer a stable home to people of every temperament and ability, background and outlook.

The Rule is strict in some ways and liberal in others: the Abbot is to be tough on malice or selfish complaining, but sensitive to weakness and careful of the interests of minorities. He is not to be over-suspicious, "otherwise he will never have peace of mind". His aim is "to be loved not feared" and the brethren are advised that zeal for God is best expressed in the courteous acceptance of each other's failings and shortcomings.

Balance and Order

St Benedict is wise too about matters of the world. Monks are to earn their living in whatever suits the local conditions and fits their prayer and community life. Things as well as people should be handled with respect and care, for they too can be part of the natural worship of God. Whether in matters of the spirit or of the body, he is concerned to create a world of peace and balanced wholeness, a family where each member is valued, stretched and healed, where there is authority and order but always care for the individual, and where above all every member can grow to be the person God wills him to be.

His community is also to be responsible for its own destiny and development, not part of some larger impersonal structure. Each monastery is autonomous and not bound under the executive authority of a Congregational Institution. Each Abbot is elected from within, not imposed from without; its members are to be consulted on issues which affect the life of the whole body. Their stability is to be in the family where they have chosen to vow their lives to God, for better or worse, for richer or poorer.

The Rule is flexible, demanding and compassionate. Its practical wisdom is a sure guide for any schoolmaster, whether monk or lay teacher.

The Staff: Monks and Laity

About two thirds of the full time staff are lay, including the Director of Studies and most Heads of Department. The lay staff has never been exclusively

Roman Catholic and since 1981 there have been full-time women members of the teaching staff. The lay staff's experience is complementary to that of the monastic teachers: they play a full part in the academic and pastoral life of the School and are responsible for running many of the activities.

Religious communities have been urged by the Church to make full use of the vocation and talents of the Laity and education is a field where collaboration is appropriate.

Academic Principles

Cardinal Newman expressed the role of a good education as "to map out the territory of the intellect ... and to act as umpire between truth and truth, and taking into account the nature and importance of each, to assign to all their due order of precedence."

The tradition of Benedictine education remains rooted in the belief that human culture is valuable in itself and must be communicated effectively to each generation. This is complex, demanding and not always fashionable. Academic education is concerned with the search for truth and with the communication of the moral attitudes and the intellectual and practical skills which are appropriate to such a search. Each academic discipline has its own field of resources, range of skills and gradient of difficulty, by which the enquiring mind is progressively trained in different and complementary ways. Benedictine education is holistic, centred on the formation of the whole person, and concerned above all with the autonomy of truth and with the communication of values.

SCHOOL ORGANISATION

The House System

The most important feature of life at Ampleforth is the House System. Each house consists of sixty to sixty-five boys. The vertical division between the Houses is balanced by the natural division, within each House, into five age-group years. Thus the social group with which a boy will most readily identify is his year-group within the House, which consists of about twelve boys.

A boy will normally spend three years in a dormitory and the final two in a sixth form room. This division corresponds not only with Ampleforth's emphasis on community-formation but also with academic divisions imposed by the structures of the public examination system. In most cases, the first sixth form year will be spent in a shared room, the second in a single room.

House and School

The house system is a traditional feature of the English boarding school. It has its roots in the Collegiate system of the older Universities and, beyond them, in the more ancient patterns of monastic life. It will readily be seen that the typical features of the Ampleforth Houses reproduce those of the monastery – chapel, library, refectory, dormitory, etc. – grouped around recreation spaces and centred on the person and role of the Housemaster.

The school thus consists of a cluster of communities, each of which has

its own well-developed identity. This multiplicity is complementary to the overall unity of the School, which is manifested in its academic life and the activities which draw boys together from the separate houses. It is the Headmaster's responsibility to orchestrate this complementarity, which is the dominant feature of a boy's experience at Ampleforth.

Building Responsibility

Boys are expected to share, with the Headmaster and Housemaster, the responsibility for the welfare and the discipline of the community. This devolution of responsibility is rooted in our belief that the community is united by a common aim of mutual service, rather than divided into two age-groups (adults and children) with radically different roles. It is, therefore, natural that the groups should overlap and collaborate in mutual trust. Senior third-year boys are thus accountable, as Dormitory Monitors, for the well-being of dormitories. This is as demanding a role as any boy can be asked to perform and is a good preparation for later experience as a House or School Monitor.

Senior boys play a critical role in the building of the school community. This is true of Monitors in particular, but of sixth-formers in general. Much depends on their concern for the welfare of others, especially those younger than themselves, and on their willingness to undertake a substantial and demanding participation in the running of the School. We believe that such a system of shared trust and service is more important than ever as a builder of community and as a preparation for the responsibilities of adult life.

Religious Life in House and School

The house chapel is the ordinary focus of the School's prayer life. Morning and evening prayers, Mass (whether for the whole house or for groups), special seasonal prayers in Lent or at other times, services of reconciliation and the annual two-day retreat are centred in Houses. It is the Headmaster's special responsibility to form and instruct in faith and in Christian devotion. He will do this with the help of members of the community, both monastic and lay, and will recognise the role that should be played by the Abbey Church and by the encounter with monastic prayer. Twice a term sixth-formers have the opportunity to spend weekends sharing the life of the monastic community.

The Abbey Church is the natural focus for worship on Sundays and on great feasts, particularly when the Abbot celebrates pontifical mass. The Sunday celebration, when the monastic community and the School worship together, along with parents and visitors, is the essential sign of our identity as a single community. The Abbey Church is an oratory where the rhythm of monastic prayer is the hub of Ampleforth's way of life.

A Well-Ordered Community

St Benedict is clear about the purpose of discipline within the life of a well-

ordered community. Discipline should not be "harsh or burdensome" and it does not exist for its own sake. Its purpose is a double one: the immediate goal is "the amendment of evil habit and the preservation of charity"; the long-term aim is to create the right conditions for the growth of inner personal freedom, i.e. not merely self-discipline, but what he calls "delight in virtue".

Following from this principle, the style and response to indiscipline or waywardness should be both firm and compassionate. St Benedict is deeply informed by Christ's parables of forgiveness, in particular by the image of the shepherd and the lost sheep. The solution of expulsion is accepted by him as a rare last resort, but the thrust of his doctrine is always towards the reinsertion of the offender into the full life of the community.

Discipline should also be appropriately adjusted to each case: what is appropriate for younger boys is not appropriate for older ones; what is appropriate for the stronger or more secure is not appropriate for the weaker or for those already in distress. This difficult and compassionate principle must always be balanced against its counterpart, namely the principle that justice must be seen to be done. The community exists for the sake of the individual, not vice versa and the paramount aim of the system is to foster the growth of moral freedom.

Contact with Parents

Our tradition is strongly rooted in the concept of the family and therefore implies close collaboration between the school and parents, not only during a boy's time in the school but also before and after.

Ampleforth has developed a unique means of meeting formally with parents. In the course of each year, the Headmaster attends some ten to twelve meetings in different parts of the country. Organised by parents and taking place in parents' homes, these meetings provide another opportunity for the Headmaster to consult and inform parents on major issues. They also prove lively social occasions and a chance for parents to meet each other.

The stability of the monastic community ensures a continuity of pastoral contact with Old Boys and their families long after boys have left school. As a living community and home, Abbey and College merge in the minds of many parents and Old Boys into a second home, physically at a distance but always open to welcome visitors. In their turn, parents and Old Boys have an outstanding record of acting as advisers to the Abbot, Headmaster and Community.

Parents are welcome to visit the School at any time, to meet the Headmaster, Housemasters or Tutors, or to attend sports fixtures, plays, concerts and other events. They are kept informed of the life of the school through detailed termly reports on their sons by individual masters, tutors, and Housemasters' and Headmaster's reports; by the termly diary of events (The Blue Book), as well as through the Ampleforth Journal (published twice a year), and the detailed written report of the past year which is available at the school prize giving.

THE ACADEMIC LIFE OF THE SCHOOL

Academic Standards

St Benedict's belief that "the strong should be given something to strive for and the weak should not be overburdened" is evident in the academic life of the school. Able boys are expected to achieve high academic standards but equal provision is made for those who will have real difficulty in achieving A level passes. Between these two extremes there exists a middle ground, where boys are helped to reach their own personal levels of excellence.

This comprehensive academic approach is closely connected with the commitment to families who may have sons of widely differing academic abilities. It is often the case that the less academically gifted make outstanding contributions to the overall life of the community.

Role of Tutors

Each boy's academic career is guided and monitored by his tutor. In his first three years he will be part of a group of boys in his own house, looked after by a tutor who will help him arrive at a suitable programme of GCSE subjects and, with an eye to appropriate higher education and career plans, guide his choice of A level subjects.

In his fourth and fifth years he will be assigned by the Director of Studies to the care of a Sixth Form tutor specialising in his A level field, who will keep a close watch on his work, guide him towards an appropriate choice of higher education course or career, and help him with the application process. Tutors keep in close touch with the Director of Studies, with the Careers Department and with both Housemasters and parents over the general development of boys in their charge.

Academic Objectives

Academic skill in a broad range of subjects, flexibility adapted to the needs and capabilities of each boy, is achieved by the age of sixteen. Academic excellence for the gifted, and the best standards of which each boy in each subject is capable, are set as the intellectual goals of the Sixth Form course. This should enable boys to make wise and well-informed choices of higher education courses and of careers.

The curriculum is informed throughout by an emphasis on Christian values and aspirations. A carefully planned Religious Studies programme takes all the boys through both GCSE and A level in the subject, both examinations being taken a year earlier than most, and culminates in the Upper Sixth course in Christian Living.

Broad Curriculum

School subjects are taught in the context of the requirements and merits of national curricular structures, in GCSE and A level and in the National Curriculum. Where it is judged to be appropriate, our own curricular targets go beyond those of the national system. It is the proper responsibility of an

Independent School both to meet national requirements and to set its own curricular goals. The choice of courses, and of options within the courses, is made with an eye to what is best and most demanding for each boy and to what is of the highest educational value in absolute terms.

The chosen route to high grades, whether at GCSE or at A level, will not necessarily be the easiest one: there is a need to maintain the highest traditional standards in the training of the mind and of the imagination, together with a proper emphasis on a formation which is balanced and broad.

High priority is given to Latin and Greek, as well as to European history, language and literature. Every boy will have some experience of the greatest English writers and as much experience of mathematical rigour as he is able to absorb. The study of the sciences is undertaken in a holistic spirit, to develop understanding both of the way in which scientific truth is arrived at, and of the moral, social and economic consequences of its application. Importance is attached to a sound foundation in at least one European language.

Public Examinations

Boys are prepared for public examinations at GCSE, A and AS levels, and for entry to universities including Oxford and Cambridge, or for other appropriate courses in higher education. The success rate in these examinations is steady and high and information on results is available to parents.

Careers Advice

Advice is available, for boys and parents, from a qualified Careers Adviser, whose main tasks are to assist individual boys towards the proper choices at key stages in their school careers: at GCSE, A and AS levels, and higher education.

To this end various events are held involving industry, commerce, universities and other higher education establishments. A number of outsiders regularly visit, including the Armed Services.

The School is a member of the Independent Schools Careers Organisation whose computer guidance test is set during the GCSE year. Importance is attached to the involvement of parents, who receive regular bulletins on careers issues published by the school.

The Curriculum in Each Year

The central curricular aim is to combine breadth and flexibility, especially in the course leading up to A and AS level choices, with the highest possible standards of depth and rigour in the A level course. These aims will be evident from the following summary of the course in each year. Naturally, in a period of educational change, we keep the curriculum under regular review and details of any changes to the following information will be enclosed with the prospectus.

Throughout the school boys are placed in Sets in accordance with their ability in each subject.

Fourth Form (First Year)

Boys take foundation courses in the following subjects:- In addition to the core of Religious Studies, English and Mathematics, all three Sciences are studied, together with History, Geography, French, Music, CDT, Computing and PE. Most boys take Latin and a number take Greek, including one class of beginners in the language. German and Spanish are also available to the majority. All boys begin a three year Health Education course.

By the end of the year boys will have chosen their subjects for GCSE. Some boys are able to cope successfully with 10 or 11 examination subjects, while others will gain most from taking only 7 or 8, with more time available to work at each.

Fifth Form (Second Year)

The GCSE curriculum is designed to allow flexibility in subject choice. All boys take Religious Studies, English Language, English Literature, Mathematics and at least one Science. Other subjects are selected from the following, almost any combination being possible.

Latin	French	Craft, Design and Technology
Greek	German	
	Spanish	
History	Biology	Music
Geography	Physics	Art
Politics	Chemistry	

(It is sometimes possible to offer a wider range of Modern Languages, including Italian and Portuguese for boys with family links with these languages).

All boys continue with Health Education, CDT and PE.

Remove (Third Year)

Boys continue the GCSE course begun in the Fifth Form. Some may be entered for the GCSE examination in one or more subjects at the end of their second year, or in November of the third year, allowing them to start pre-A level courses. A level Religious Studies begins in this year. Health Education continues and non-examination computing courses are available.

Choices of A and AS level courses are made, in consultation with tutors and parents, in the summer term.

Sixth Form (Fourth and Fifth Years)

Boys follow the three A level pattern (with Religious Studies, a fourth A level for most, being taken at the end of the first year Sixth). AS levels are offered in 12 subjects and more may be added. Boys choose A levels from the following, almost any combination being possible.

Religious Studies★

Latin★

Greek

Ancient History★

English★

History★

Geography

Economics

Business Studies

Politics★

French★

German★

Spanish★

Portuguese★

Mathematics★

Further Mathematics★

Physics★

Chemistry

Biology

Electronic Systems★

Art

Design★

History of Art

Music (Theory)

Music (Practical)

Subjects marked ★ are also offered as an AS level, the equivalent of half an A level.

Boys also choose five from a wide range of termly, non-examined, General Studies courses.

Likely candidates for entry to Oxford and Cambridge are prepared for examination and interview in the second year of Sixth Form.

Headmaster's Lectures

The Headmaster invites prominent people to visit the School and deliver a formal lecture to the Upper Sixth on a subject of national or international interest. Senior politicians and leading members of the industrial, legal and academic worlds and of the Civil Service have been able in this way to contribute to the broadening of Sixth Form experience and knowledge. There are four such lectures in each of the Autumn and Lent terms.

Foreign Exchanges

Boys who are studying foreign languages at A level are encouraged to spend a term abroad and the school also organises exchanges for GCSE candidates. Initiatives taken by parents in this area are welcome.

The School Library

The library, as befits its role in the academic life of the school, is adjacent to the Central Building. Although part of the contemporary information explosion (it stocks various media, is computerised and has access to external information sources), it also retains a sense of the past through its collection of rare and unusual items and its retention of older standard works.

The library is carved in oak by Robert Thompson of Kilburn and is a place of silence for academic study and research. A newer section of the library where most of the new technology is housed provides a different setting for study and recreation.

ACTIVITIES

Our tradition emphasises the necessary balance between prayer, academic and manual work and recreation. We therefore attach importance and value to other non-academic activities, which complement the school's academic life as well as providing an opportunity for excellence open to boys of every level of academic ability.

Activities take place outside class time. Some, like Games and Physical Education, are integral to the curriculum; others are voluntary. Weekday afternoons are largely given over to Games, with one afternoon for CCF and another for organised non-athletic activities. Activities at the weekend (except for representative matches) are voluntary. Boys are encouraged to undertake such activities and to give them the degree of commitment upon which the quality of the experience will depend.

Games and Physical Education

Broadly, the Autumn term is given over to Rugby. A number of sports take place in the Lent term, centred upon Cross-Country, preparation of team Rugby for the following Autumn term, a house Swimming Competition and a short but traditional house Athletic meeting at the end of term. The Summer term centres upon Cricket but also Tennis and Athletics as well as Hockey and Golf. Squash is played throughout the year. According to the choice and ability boys opt to play what they wish.

The school competes to a high level with other schools, not merely at first team level but throughout the age and ability range. For example, up to 12 XV's are fielded at Rugby, up to 7 XI's at Cricket, and there are 4 tennis teams. Boys have gone on to represent their counties and their country at schoolboy level.

Physical Education is taught within the curriculum. Based on understanding of human performance in relation to general health, movement and physical skills are expressed in the enjoyment of activity, "sport for all", and the development of the independently active citizen.

St Alban Centre houses a 25 metre pool, a sports hall which can be adapted as badminton courts, a full-sized doubles tennis court, a basketball court, a five-a-side football area and four cricket nets. In the same building there are three squash courts, a fitness room and table tennis facilities. Karate, fencing and sub-aqua training are also available.

There is a nine-hole golf course and fly-fishing is available on the College's stocked lakes.

Music at Ampleforth

Few boys grow up without developing an experience and enthusiasm for music, which plays a central part both in the academic curriculum and in the wider area of Activities. A large, modern, purpose-built Music School (1985) with facilities for choir and chamber music rehearsal, individual practice and academic teaching, complements an older Music School now almost

exclusively used for practice. There is a large and well-qualified Music Staff, balancing full-time and part-time musicians.

Academic music concentrates on GCSE for many and A level for specialists, with entrances to Oxford and Cambridge achieved in most years. About one-third of boys play instruments and all have the opportunity of gaining valuable experience at an appropriate level through playing in ensembles and in the various orchestras: the Pro-Musica, the Wind Band and the College Orchestra of 70 players. Concerts are arranged three or four times a term. Visiting artists give solo recitals or combine with the school for major works. Some concerts are devoted solely to performances by the boys themselves. There are regular concerto performances, recent examples being the Strauss First Horn Concerto and the Shostakovich Second Piano Concerto, and the school has recently performed Mahler's Fourth Symphony.

The Schola Cantorum, founded in 1970, is a choir consisting of 16 trebles and 6 altos from the Junior House and 20 boys who sing tenor and bass from the Upper School. Its main function is to support the Liturgy in the Abbey Church on Sundays and there is a weekly "Schola" Mass with works from the great corpus of European music. Annually the choir performs a seasonal oratorio at Christmas and one of the great Passions in Lent. It gives concerts locally and has sung at some of the great churches such as Westminster Cathedral, Westminster Abbey, Lincoln Cathedral, Liverpool Cathedral, York Minster and Hexham Abbey. It has also made international tours of Austria, Holland, Germany, Poland and the United States.

Instrumental and Choral Scholarships are available and a large proportion of the scholars go on to gain similar awards at Oxford and Cambridge.

Art, Craft, Design & Technology

The Bernard Sunley Design Centre is used for timetabled activities. It is open every afternoon and at weekends so that boys can either continue with the project work or gain experience of any of the other skills to be learned in the Centre.

The upper floor is art- and design-centred with facilities for painting, drawing, screen printing and etching; there is a large photography department, with fully-equipped darkrooms and a studio for monochrome and colour work. The technical drawing room is used for computer-aided design and the electronics room provides further scope for both curricular and other projects.

The lower floor is largely given over to the Bamford (JCB) Workshops with machinery for work in wood, metal and plastics. There is also a pottery department, a sculpture room and a small print room, where the tradition of letter press printing is maintained.

Theatre

Theatre is a voluntary activity. The aim is to give as many boys as possible an experience of the masterpieces of the European theatrical repertoire. A major

production is undertaken in the Main Theatre each term. Recent productions have included *Antigone*, *King Lear*, *Hamlet* and *Waiting for Godot*. Every five years the whole school year is dedicated to a production of a full cycle of medieval Mystery Plays, from *Creation* to *Doomsday*. The Studio Theatre is in constant use for smaller productions (normally boy-directed) and for film-making, workshops and actor-training.

Combined Cadet Force

One afternoon a week is given over to the Combined Cadet Force, compulsory for most first and second year boys, the senior ranks being provided by volunteers from the third year and above. The Corps has Army, Navy and Royal Air Force Sections, supported by the Ministry of Defence. Officers from the school staff are assisted by instructors from all three armed services. Apart from the expected activities, the CCF supports volunteers working for the bronze, silver and gold awards of the Duke of Edinburgh Award Scheme, as well as a successful shooting team. There is an indoor miniature range of .22 rifles and an outdoor 30 metre range for full bore shooting. The Shooting team has an honoured tradition of participation and success in the annual Bisley meeting.

Scouts

The School sponsors a Scout group, consisting of a Scout Troop in the Junior House and a Royal Navy recognised Sea Scout Troop and Venture Scout Unit in the Upper School. These provide the opportunity, especially at weekends, for adventurous activities, which include hill-walking, camping and sailing, and operate throughout the year. There is a separate group specialising in rock-climbing which meets under expert supervision.

School Societies

A recent Blue Book (School Diary) listed 32 active societies. School Societies are voluntary and normally meet between 8pm and 9.30pm. Visiting speakers are often invited. In addition to the Debating Societies, there are societies corresponding to each of the main academic disciplines, and those connected with Theatre, Cinema, Sport, Music, and pastimes such as Bridge and Chess. There is also a branch of Amnesty International. Two of the oldest and most successful are the Natural History Society and the Historical Bench.

Beagling

The Ampleforth College Beagles are recognised as one of the finest packs in the country. They meet regularly during the winter months and hunt mainly over the North Yorkshire Moors.

Other Interests

Many senior boys diversify their afternoon activities beyond the games field and the Sunley Centre and use the time for community service, or for riding, typing courses, beekeeping and doing forestry or kennel work. Some join the

Rovers, an organisation run largely by boys, which works at weekends for the handicapped in local Cheshire Homes.

Beyond School

Boys are encouraged to participate in holiday activities which are arranged by staff for their benefit. Camps are run by the CCF and the Scouts and there are annual ski trips. Academic departments organise field trips and the school has a long tradition of arduous expeditions which have taken boys to Arctic Norway, Iceland, the Atlas Mountains and the Himalayas. More recently these expeditions have proved valuable to boys working on A level and GCSE geography and biology projects.

An annual Pilgrimage to Lourdes attracts about 200 pilgrims – Old Boys, past and current parents, and friends – and 50 sick. For 40 years there has been a tradition of senior boys joining the pilgrimage in caring for the sick.

The Abbey and School have close connections with the Manquehue Movement in Chile, a lay Apostolic Movement which runs two schools. Volunteers regularly spend six months there after leaving school and experience the strength of the Benedictine tradition lived by lay men and women working in the difficult social and political context of Latin America. There is now a thriving British Branch of the Movement, which consists largely of Old Boys who receive the active encouragement and support of the Abbey and Community.

POPE PAUL VI TO THE CONGRESS OF BENEDICTINE ABBOTS 1970

In outlining the principal elements of Benedictine Spirituality no one can fail to see the responsibility you are called to bear in the modern world. There is a paradox here: we have a society which can be described in terms of noise, tumult, feverish activity. And then there are islands of peace, following a life of "prayer and work".

This confrontation is a clash, a separation, or better a comfort for mankind, a lesson, a kind of refuge, an example given by the monastic community whose life-style and principles seem strange and contrary to that which the world seems to demand. Yet these principles, well-lived, bring the world together, correct it, console it, build it up and assure the success of its search for, and discovery of, God.

Today's world needs the "summit of virtue" because it needs to be shaken up and disturbed in a healthy way by examples that educate it and make it think. In the face of the contesting of authority, of alienation and egotism which dominate the relations between men; in face of the denial of God or at least a coldness towards Him, your life has much to say to the young of today, wanting so much, so much in need.

You are to say to the young that only in God, in Jesus Christ, lie the answers to his problems.

Text, adapted from a reading in the Divine Office for the Feast of St Benedict, Patron of Europe, on 11 July.

THE SCHOOL

September

SCHOOL STAFF

1991

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.

HOUSEMASTERS

St Aidan's	Br Terence Richardson B.Sc., M.Div., <i>Design</i>
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 & 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>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>
Junior House	Fr Jeremy Sierla M.A. <i>English</i>

MONASTIC COMMUNITY

Fr Vincent Wace M.A. <i>Design</i>
*Fr Julian Rochford M.A. <i>Religious Studies</i>
Fr Simon Trafford M.A. <i>Classics, Officer Commanding CCF</i>
Fr Charles Macauley School Guest Master, <i>Design</i>
Fr Stephen Wright M.A. <i>Junior House</i>
Fr David Morland M.A., S.T.L. <i>Head of Classics</i>
Fr Felix Stephens M.A. <i>Procurator, Editor: The Journal</i>
*Fr Bonaventure Knollys S.T.L. <i>Design</i>
*Fr Edgar Miller <i>Junior House, Woodwork</i>
*Fr Gilbert Whitfield M.A. <i>Classics</i>
Fr Francis Dobson F.C.A. <i>Politics</i>
Fr Alexander McCabe B.A., Cert.Ed. <i>Languages</i>
*Fr Cyprian Smith M.A. <i>Languages</i>
Fr Bernard Green M.A., M.Phil. <i>Head of Religious Studies, History</i>
Fr Benjamin O'Sullivan <i>Music, Religious Studies</i>
Fr Cuthbert Madden M.B., B.S., M.R.C.P. <i>Biology, Religious Studies</i>
Br James Callaghan M.A. <i>Languages, Religious Studies</i>
*Fr Barnabas Pham <i>Junior House</i>
Br Andrew McCaffrey M.A., M.Phil., M.Ed. <i>Classics</i>

THE SCHOOL LAY STAFF

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B. Vazquez B.A. <i>Classics</i>
E.S.R. Dammann M.A. <i>History, Head of General Studies</i>
*J.J. Bunting F.R.B.S., A.R.C.A., M.D.D. <i>Art</i>
J.B. Davies M.A., M.Sc., M.I.Biol. <i>Head of Biology</i>
T.L. Newton M.A. <i>Classics</i>
R.F. Gilbert M.A. <i>Chemistry</i>
C. Briske B.Sc., Ph.D., A.R.I.C. <i>Head of Chemistry</i>
K.R. Elliot B.Sc. <i>Physics</i>
R.D. Rohan B.A. <i>Junior House, Classics</i>
D.S. Bowman Mus.B., F.R.C.O., A.R.M.C.M. <i>Music</i>
S.R. Wright F.R.C.O., A.R.M.C.M. <i>Music</i>
J.J. Dean M.A. <i>English</i>
G. Simpson B.Sc. <i>Mathematics</i>
F. Booth M.A. <i>Geography</i>
C.G.H. Belsom B.A., M.Phil., F.I.M.A. <i>Mathematics</i>
T.M. Vessey M.A. <i>Head of Mathematics</i>
J.D. Cragg-James B.A. <i>Languages</i>
T. Aston B.Ed. <i>Junior House, Geography</i>
F.I. Magee M.A. <i>Head of Economics</i>
F.M.G. Walker B.A. <i>English</i>
A.C.M. Carter M.A. <i>Head of English</i>
P.M. Brennan B.A. <i>Head of Geography</i>
Mrs I.C. Warrack B.A. <i>Head of Sixth Form</i>
Mrs B.M. Hewitt B.A. <i>Languages</i>
P.T. McAleenar B.A. <i>Economics</i>
M.N. Baben B.A. <i>Director Sunley Design Centre</i>
J.A. Allcott M.Sc., B.Ed. <i>Head of Physical Education</i>
J. Astin M.Sc. <i>Mathematics</i>
D.F. Billet M.Sc., Ph.D. <i>Chemistry</i>
J. Fletcher M.Ed. <i>Head of Art</i>
A.T. Hollins B.Ed. <i>Mathematics</i>
W. Leary <i>Music</i>
M.J. McPartlan B.A. <i>Languages</i>
W.M. Motley B.Sc. <i>Biology</i>
S. Bird B.A., A.T.C. <i>Junior House, Art</i>
P.S. King B.Ed. <i>Art</i>
G.D. Thurman B.Ed. <i>Games Master, Physical Education</i>
Mrs H.M. Dean B.Ed., B.D.A.Dip. <i>Junior House, English</i>
H.C. Codrington B.Ed. <i>Head of Careers</i>
*Mrs S.M.E. Dammann B.A. <i>Junior House, English, Languages</i>
K.J. Dunne B.A. <i>Languages</i>
M. Wainwright B.Sc., DRpaed. <i>Chemistry</i>
P.S. Adair B.A. <i>Design</i>

- P.W. Galliver M.A., M.Phil. *History*
 A.P. Roberts M.A., M.Th. *Classics*
 P. Young B.A. *Junior House, Music*
 M.A. Barras B.Sc. *Physics*
 R.D. Devey B.Ed. *Physical Education, Geography*
 I.D. Little M.A., Mus.B., F.R.C.O., A.R.C.M., L.R.A.M. *Director of Music*
 D.R. Lloyd M.A. *Head of Fourth Form, English*
 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*
 P. Marshall B.A., D.Phil. *History*
 P. Mulvihill Cert.Ed. *Junior House, Deputy Housemaster, Science*
 Mrs R.M.A. Fletcher M.A. *English, Theatre*
 J. Hampshire B.Ed. *Biology*

SCHOOL OFFICIALS

Head Monitor	J. Thorburn-Muirhead (O)
Monitors	
St Aidan's	T. de W. Waller, W.A.J. Rigg
St Bede's	C.P.S. Thompson, M.J. Mullin
St Cuthbert's	J.F.C. Maxwell Stuart, R.A.C. Evans
St Dunstan's	N.M. Studer, E.W. Knight
St Edward's	M. von Habsburg-Lothringen, H.R. van Cutsem
St Hugh's	P.J. Murphy, N.J. Dumbell
St John's	C.D.J. Corbett, J.E.T.M. Jenkins, C.J. Layden
St Oswald's	T.B. Reid, C.J. Grace
St Thomas's	M.A. Luckhurst, A.B. Havelock
St Wilfrid's	D.J. Robertson, C.D. Guthrie

GAMES CAPTAINS

Rugby	C.P.S. Thompson (B)
Golf	M. von Habsburg-Lothringen (E)
Squash	C.J. Grace (O)
Master of Hounds	M.P.S. Corbett (J)
Captain of Shooting	C.J. Layden (J)
Librarians	M.S.P. Berry (T), W.R. Cochrane (W), A.P. Crossley (B), L.C. Davis (T), B.J. Fielding (A), P.G. King (T), G.P.A. Marken (H), R.G.M. McHardy (D), M.J. Mullin (B), J.R.P. Nicholson (W), H.C. Young (T).

- Book Shop O.H. Irvine (O) (Head Monitor), D.A.T. Corley (D), A.P. Crossley (B), I.A. Fotheringham (E), C.H. Jungels (B), J.M. Martino (B), M.J. O'Neill (C), S.H.-Y. Tsang (B), T.J. Walwyn (W), T.C.J. Wilding (D), I.A. Fotheringham (E).
- Stationery Shop G. Finch (D), G.M.J. Gaskell (D), M.A. Rizzo (H), T.C.J. Wilding (D).

The following boys left the School in December 1991:

- St Aidan's: W.F.C. Hickie
 St. Wilfrid's: S.T. Belsom

The following boys joined the School in September 1991:

A.J.S. Acloque (E), C.R.H. Acton (E), R.J. Ainscough (O), M.L.Z. Anafu (D), E.B. Anakwe (A), G.G.L. Anderson (C), J.P. Arbuthnott (E), J.C.E. Bamford (E), S.R. Banna (H), I.N. Barkataki (B), H.K. Bernardo (A), R. Bernardo (O), C.R.L. Berry (T), H.C.D. Bodenham (W), J.M.E. Brady (T), R.A.L. Brenninkmeyer (H), D.J. Brisby (D), R.W.A. Burnett (D), J.A. Cardenal (O), E.W. Carnegie (C), A.O.W. Chan (W), P.T. Clark (J), J.E.G. Cook (E), N.R.R. Crichton-Stuart (E), A.R.J. Crompton (B), C.J. d'Adhemar (O), J.M.W. de Lacey (D), T.C.R. Dixon (B), L.G.A. Doimi de Frankopan (W), S.E. Donoghue (J), A.J.S. Doulton (E), R. Esposito (A), P.B. Fane-Saunders (W), F.P.M. Francqui (O), D.J. Gallagher (B), J.W. Gilbey (T), B.L. Goodall (W), S.C. Goodall (W), J.B. Gomez (W), A.J. Gray (O), T.R. Gretton (O), P.G.H. Hargreave (C), A.P. Haslam-Fox (W), M.A. Hirst (A), W.M. Hobbs (J), A. Hosangady (D), I. Iglesias (C), D.G. Jackson (J), R.A. Jackson (T), A. Lacave (A), A.M.A.G. Lanigan-O'Keefe (A), J.J. Lentaigne (H), J.K. Lomax (O), S.M.A. Lourenco (O), B.C. Lorimer (W), C.N. Luckhurst (T), N.M.W. MacCarthy-Morrogh (B), S.R.O. B. McNabb (T), C. Mere (W), G.M. Milbourn (B), M. Morenez (O), J.-B.W.S. Noble (H), T.E. Pinsent (C), D.J. Salton (D), D. Savage (D), H.M. Sherbrooke (E), R.S. Sreenivasan (H), C.W.H. Stafford Northcote (W), J. Urrutia Ybarra (A), J. Walsh (A), H.E.J. White (E), J.B. Wong (J).

From Junior House:

A. Aguirre (J), A.J.J.S. Alessi (C), L.A. Anderson (E), D.A.J. Beary (B), C.A.B. Blackwell (D), B.R. Brenninkmeyer (W), H.F.A.R. Burnett-Armstrong (H), G. Camilleri (O), J. de Macedo (B), A.J. El Jundi (T), P. Field (O), G.E. Furze (O), J.N.H.O. Glynn (T), N.A. Grimshaw (D), J.A. Hemingway (H), D. Herrera (J), P.D. Hollier (H), A.E.J. Hughes (C), E.R.A. Leneghan (A), L.D.O'D. MacFaul (D), L.B. McNeill (T), A.Z. Murombe-Chivero (T),

E.H.K. O'Malley (D), J.L. Parnell (D), B.T.A. Pennington (B), T. Pintado (W), M.G.A. Potterton (J), C.G.M. Quigley (B), C.A. Rogers (D), T.F. Shepherd (H), M.S. Shilton (C), R.J. Simpson (C), R.W. Thackray (O), D.C. Thomson (H), J.P.F. Townley (T), R.G. Waddingham (A), J.R.F. Wade (A), G.P.E. Walton (D), D.J. West (H), A.R. Wright (J).

From Gilling:

C. Bem (C), H.J.B. Blackwell (E), J. Brennan (E), N.G.P.M. Cala (B), J.P.C. Davies (H), J.G. Dudzinski (B), W.R. Evers (O), J.J. Fattorini (O), D.B. Freeland (J), W.B.J. Gavin (T), R.C. Greig (J), W.R.J. Guest (W), M.A. Hamilton (O), J.G. Howard (A), G.L. McAtamney (C), M.S. McConnell (T), T.J.D. McSheehy (W), W.L. Morgan (C), J.R. Pearson (C), M.P.P. Stewart (J).

MAJOR SCHOLARSHIPS

P.B. Fane-Saunders	Colet Court, London
E.H.K. O'Malley	King's House, Richmond, Surrey and Junior House, Ampleforth College
T.R. Gretton	St Richard's, Bredenbury Court
A. Hosangady	Homefield School, Sutton, Surrey
R.P. Manduke Curtis	Ampleforth College (de Serionne Scholarship)

MINOR SCHOLARSHIPS

M.S. Shilton	Junior House, Ampleforth College
M.A. Hirst	Barrow Hills School, Witely, Surrey
J.P. Arbuthnott	Moor Park, Ludlow, Shropshire
H.J.B. Blackwell	Gilling Castle
W.R.J. Guest	Gilling Castle

MUSIC SCHOLARSHIPS

Major Award:	
A.R. Wright	Junior House, Ampleforth College
Minor Award:	
N.R. Wright	St Hilda's School, Ampleforth

SPECIAL MINOR AWARDS IN ART AND DESIGN

P.T. Clark	Craigclowan School, Perth
J.M.W. de Lacey	Farleigh School, Andover, Hampshire

The following gained places at Oxford and Cambridge in December 1991:

OXFORD

P.J.N. Carney	(D)	Balliol	History
G. Finch	(D)	New College (Choral Scholarship)	Classics
A.S.M. Guest	(W)	Exeter	Classics
E.W. Knight	(D)	Greyfriars	History (1993)
C.J. Layden	(J)	Lincoln	History
G.P.A. Marken	(H)	St Anne's	Classics (1993)
J.P.A. Martelli	(E)	St Peter's	English (1993)
N.C.L. Perry	(E91)	St Bener's	History
J.H. Vaughan	(C91)	Corpus Christi	History

CAMBRIDGE

S.G. Garrett	(D)	Gonville & Caius	Engineering (1993)
S.K.A. Lawani	(T)	Selwyn	Engineering
R.P.D. Ogden	(T91)	King's (Choral Scholarship)	Music
N.M. Studer	(D)	St John's	Engineering (1993)
J. Thorburn-Muirhead	(O)	Corpus Christi	Philosophy (1993)
D.M. Wightman	(D91)	Robinson	Theology

UNIVERSITY, POLYTECHNIC AND COLLEGE ENTRANCE OCTOBER 1991

Read, N.J.	Business Studies	Buckingham
Jones, A.D.	Agricultural Business	Buckingham
Harding, T.B.A.	History	London - SSEES
Hunt, J.A.L.	Combined Arts	Thames Polytechnic
Robinson, C.M.	Education/Theology	Surrey - St Mary's
Titchmarsh, G.R.H.	Geography	London - LSE

1989 LEAVERS

Boyle, A.D.B.	Social Policy & Administration	Edinburgh
Cash, S.N.C.	Law	London - LSE
Cauchi, P.A.	Medicine	London - Royal Free
Corbett, R.T.T.	History	Buckingham
Gibbs, W.B.	Law	Buckingham
Jennings, E.	Law	Bristol
Mandal, A.K.J.	Medicine	London - Charing Cross West
Smallman, J.P.B.	Law	Leicester
Sturges, R.	Combined Arts	Durham

POLYTECHNICS AND COLLEGES

Booth, R.D.	Physical Education	Leeds
Godfrey, S.F.	Business and Language	Manchester
Tidey, D.F.	Popular Music and Recording	Salford College of Technology

1990 LEAVERS

UNIVERSITIES

Binny, J.A.	English and Philosophy	Aberdeen
Blake, James H.D.	French	London - King's College
Boylan, J.P.	Classics	Oxford - Wadham
Boyle, A.K.J.	Geology	London - UCL
Bright, J.N.	French and Spanish	London - RHBN
Corbett, A.D.L.	Agriculture and Business	London - Wye
de Macedo G.S.L.	History	Oxford - Corpus Christi
Eaglestone, W.R.	Ancient and Modern History	Oxford - Balliol
Elliot, R.R.	Biochemistry	Oxford - Wadham
Fagan, R.M.F.	Theology	Newcastle
Fairbrother, A.	Theology	London - King's
Fitzherbert, H.L.	History	Oxford - St Peter's
Flatman, S.G.	Business Admin. & Agriculture	London - Wye
Gaynor, E.M.	Computer Science and Law	Liverpool
Mycielski, J.	European Business	City of London
Pring, N.D.	Environmental Science	Manchester
Record, J.J.	Building Surveying	Newcastle
Scott, B.S.	Hotel and Catering Management	Oxford
Tapparo, P.G.	Financial Services	Bristol
Tracey, A.	History and Physical Education	Wolverhampton
Vyner-Brooks, H.B.	Landscape Architecture	Leeds
Young, H.M.V.	French and Spanish	Bristol

1991 LEAVERS

UNIVERSITIES

Boyd-Carpenter, H.T.D.	Classics	Oxford - Corpus Christi
Browne, J.D.	Geography	Newcastle
Carney, S.M.	Medicine	Edinburgh
Cragg-James, E.D.	Combined Studies	Newcastle
Crossley, R.A.	Medicine	London - Royal Free
Dammann, G.S.R.	Music	Oxford - Exeter
Davy, C.B.	Music	Oxford - Jesus
Duffy, N.R.	History	St Andrew's
Elgar, T.W.	Economics	East Anglia
Forster, M.P.	Electrical Engineering	Aberdeen
Foster, P.M.D.	English	Oxford - New College
Fox, D.J.	Electrical and Electronic Eng.	Bradford

Gilman, M.R.	History and Archaeology	Nottingham
Gilmore, R.J.	History and Law	Dublin - Trinity
Guest, B.J.E.	Mechanical Engineering	London - Imperial
Harrison, A.	History	Manchester
Hoare, M.W.R.	Classics	Oxford
Hussey, P.A.J.	English/Theology	Kent
Johnson, C.J.	Philosophy	Southampton
Jolliffe, Hon. A.J.M.	Classics	Oxford - Balliol
Lascelles, G.J.	Law and French	London - King's
Layden, A.J.	Scottish History	Edinburgh
Leonard, J.C.	Mathematics	Dublin - Trinity
Mangion, J.A.	Pharmacy	Malta
Massey, R.B.	History	London - UCL
McDougall, D.J.B.	Agricultural Economics	Reading
Nelson, A.J.W.	Manufacturing Engineering	Loughborough
Nevola, F.A.D.	History of Art and Italian	London - UCL
O'Loughlin, C.J.	Medicine	Nottingham
Quirke, B.D.	Music and History	Surrey - Roehampton IHE
Robertson, C.L.	Agricultural Economics	Edinburgh
Snelson, E.J.	Medicine	Sheffield
Thompson, D.R.	Economics	Queen's Canada
Urrutia Ybarra, V.J.	Economics	Madrid
Vincent, J.	Biochemistry	Oxford - New College
von Westenholz, M.H.C.	Politics and Social Studies	East Anglia
Wilson, M.R.	Politics	Edinburgh

POLYTECHNICS AND COLLEGES

Burke, R.A.	Law	Nottingham
Campagna, L.N.A.	European Business	Napier
Chandy, P.	Language and Business	South Bank
Daly, N.M.	Law and European Languages	Bristol
Lowe, D.A.	HNC Building Studies	Oxford
McKenna, A.J.	Law	Anglia CHE
Smith, G.B.	HND Production Engineering	Bell College of Technology

DEGREE RESULTS 1991

Marmion, D.V.	(D84)	London-UCL	Medicine MB MS	Pass
Johnson-Ferguson, S.J.	(D85)	London-CXWST	Medicine MB MS	Pass
D'Netto, P.E.	(W86)*	Manchester	Law	II.i
Gibson, B.T.	(C86)	Wales Poly.	Business Studies	Pass
Lee, J.R.N.	(T86)	East Anglia	Art History	II.i

THE AMPLEFORTH JOURNAL

Leeper, T.R.G.	(D86)*	Durham	Law	II.i
Monaghan, N.C.	(D86)*	Manchester	History	II.ii
Morris, B.M.	(W86)	St Andrews	Medieval History	II.i
Morrissey, M.R.	(D86)	Manchester	American Studies	II.i
O'Donovan, J.M.	(B86)	London-QMW	Classics	II.i
Preston, C.J.	(E86)	Durham	Engineering	II.ii
Sweeney, A.G.	(D86)	Edinburgh	History	I
Thomas, P.C.A.	(B86)	Durham	Zoology	II.i
Tomlinson, D.A.J.	(J86)	London-QMW	Euro.Studies/French	II.ii
Welstead, J.A.	(A86)	Edinburgh	French	II.ii
Willcox, J.L.A.	(E86)	Aberdeen	English	II.i
Wright, J.B.C.	(T86)	Edinburgh	Italian and English	II.i
Beardmore-Grey, B.	(T87)	Newcastle	History	II.i
Burnand, E.H.	(D87)	Newcastle	History	II.i
Burton, R.A.	(C87)	Manchester	Computing	II.ii
Carty, T.M.	(H87)	Oxford-Worcester	History	II.ii
Cohen, C.R.	(A87)	Anglia CHE	Geography/Geology	II.ii
Corbally, C.G.E.	(O87) £	Camb.-Queens	Natural Sciences	II.ii
Cotterell, R.S.J.	(E87)	Oxford-Oriel	History	II.ii
Dore, A.R.	(A87)	Loughborough	Engineering	II.i
Edworthy, E.J.	(C87)	Wales-Cardiff	History & Politics	II.ii
Fagan, D.P.	(B87) £	Camb.-Peterhouse	History	II.i
Flint, W.R.	(D87)	Bristol	Law	II.i
Forrest, R.J.N.	(O87)	Kent	Law	II.ii
Gibson, T.J.	(E87)	Durham	History	II.i
Gilmore, H.I.J.	(W87)	Newcastle	History	II.i
Hampshire, B.B.	(B87)	Bristol	History & Economics	II.i
Hartigan, P.D.	(W87)	Manchester	Combined Arts	II.ii
Houghton, J.E.	(T87)	Camb.-Kings	Music (Scholar)	II.ii
Lyle, I.A.	(A87)	Newcastle	Combined Studies	II.ii
Peel, J.P.	(O87)	Oxford-University	Chemistry	II.i
Pender Cudlip, P.D.	(O87)	Oxford-Worcester	History	II.i
Rayner, D.J.	(D87)	London-QMW	Zoology	II.ii
Record, M.C.	(H87)	St Andrews	Management Science	II.ii
Sandbach, J.P.C.	(O87)	St Andrews	Theology	II.i
Vickers, E.B.B.	(B87)	Durham	History	II.ii
von Habsburgh-Lothringen, F.L.	(E87)	Durham	Archaeology	II.i
Wade, MA.	(B87)	Durham	Natural Sciences	II.ii
Wilcox, Miss S.	(87)	Oxford-Worcester	English	II.i
Wright, T.A.Y.	(T87)	Durham	Economics & History	II.ii
Browne, W.F.	(C88)	Newcastle	History	II.ii
Cadogan, J.N.	(W88)	Bristol	Law	II.i

THE SCHOOL

Carney, J.P.J.	(D88)	London-Imperial	Physics	II.i
Derbyshire, N.A.	(J88)	London-Goldsmiths	Social Studies	II.ii
Hickman, J.M.	(W88)	Birmingham	Chemical Eng.	II.ii
Penalva-Zuasti, J.S.	(W88)	London-LSE	Industry & Trade	II.ii
Reid, A.I.A.	(H88)	Newcastle	Accounting & Comp.	III
Sinclair, C.T.	(A88)	Oxford-University	History	II.ii
Thomasson, T.C.	(C88)	Newcastle	Engineering	III
Everett-Heath, T.J.T.	(C89) £	Camb.-Peterhouse	History Part I	II.i
Gannon, A.G.	(O89)	Oxford-Lincoln	Classics	II.i
Grant, C.E.	(O89)	Oxford-New	Classics	II.i
Hargan, P.E.M.	(B89)	Oxford-Oriel	Classics	II.i

* Denotes graduation in 1990

£ Denotes Exhibition

THE COMMON ROOM

We welcome two new colleagues. Rachel Fletcher joins the staff as Assistant Theatre Director and as a member of the English department. Mrs Fletcher previously taught English and General Studies at St Peter's School, York, and is returning to teaching after a period of eight years devoted to raising her family. John Hampshire joins the staff as Assistant Head of Biology. Mr Hampshire taught for fifteen years at Shebbear College, North Devon, where he was Head of Biology, and for the past year has held a similar post at Rannoch School, near Pitlochry. We hope that both these new colleagues and their families will be happy with us at Ampleforth. We congratulate Mr and Mrs P.M.J. Brennan on the birth of a daughter, Laura, on 31 December.

ed. T.L. Newton

SCHOOL RETREAT

The two-day School Retreat before half-term brought together a large number of Retreat givers and helpers. We are grateful to the 'team' of Priests, former and current parents, old boys and friends who came, gave of their time and of themselves, in the service of the school. Especially are all Housemasters appreciative. It is a lively and vital two days in the life of the school.

Fr N. Ame (J), Fr Francis Barber (B), Miss Anne Barrat (H), Fr Bernard Barret (T), Mr Ben Bolton (E), Mr James Blenkinsop (A), Mr Sam Bond (A88) (A), Miss Elizabeth Blumer, Mrs Gigi Blumer, Mr Patrick Blumer (A84), Sister C. Boulding (J), Fr Paul Bradley (D), Mr Dan Brennan, Miss Ruth Burchnell, Fr Gerard Burns (B), Fr William Burtoft (H), Mr Damien Byrne Hill (T85)

(T), Miss Charlotte Calder, Mr Dominic Carter (D85), Miss K. Carter, Mrs Anne Coghlan (W), Mr Cooney (C), Mrs Cooney (C), Fr Patrick Cope (A), Dr Maria Cunningham (C), Fr Vladimir Felzman (B), Mr Andrew Finch (D90) (D), Mr Christopher Flynn (H), Miss Sue Gilkes, Miss Cathy Gobals (A), Miss Amanda Godwin (W), Mr Peter Gosling (C85), Mr B. Hollier (H), Mrs B. Hollier (H), Mr Richard Hudson (W84), Mr Paul Jackson, Paul Johnson-Ferguson (C84), Mr Richard Jordan, Manuel Jose (J), Mr Kieran Joyce (H90), Mr Peter Kassapian (T57) (D), Miss Jane Keeting (A), Miss Julia Kemp, Mr Christopher Kennedy (E84), Dr Kerry (T), Mrs Kerry (T), Fr Jim Lander (J), Fr Mark Langham (E), Miss Jessica Lewis-Bowen, Miss Maiake Liebert (T), Miss Anne-Maria Lyons, Mr Rohan McBrien (B90), Mr Simon McKeown (H86), Fr Mark McManus, Jose Manuel (J), Mr Dominic Marshall, Miss Mini Mason-Spanogh, Fr John Metcalfe (H), Miss Harriet Nominate, Fr H. Ope (W), Mr Jonathan Perry (C84), Mr Tom Powell (E), Mr Marc Robinson (A83), Mr John Ryan (O40) (D), Miss Lucy Scherer, Mr Luke Smallman (B87) (A), Mr Jonathan Stephens (W), Fr David Taylor (E), Miss Lucia Thompson (W), Mr Paddy Thompson (O87), Fr Bernard Traynor (H), Mr Tom Turner (T88), Miss Chrissy Walsh, Dr M. Wilson (H), Mrs M. Wilson (H), Mr Christopher Wong (B90) (B).

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FOURTH FORM – A FOUNDATION YEAR

DEREK LLOYD

Each September we receive into our community at Ampleforth about 120 boys at Fourth Form level. They are aged around 13, and most of them have come from the top year of prep schools where their habits of study and preparation were carefully supervised. They also had some status and, probably, some responsibility. After a long summer holiday of mixed excitement and anxiety they arrive here, divested of status, the youngest in a potentially daunting environment, and what happens next is arguably the most important formative process of their career at Ampleforth. Their first impression should be of a friendly, well-organised community in which a Christian respect for each other as individuals is paramount, and where methodical study is the norm for much of the time. They are mostly biddable, with a great deal of natural energy and enthusiasm, and need to be located within our system and guided forward as quickly and as comprehensively as possible. These processes of location happen at several levels but begin with the Housemaster and continue with the Tutor: the former must be able to guarantee an atmosphere of acceptance and support within the House, the atmosphere of a good club or extended family, in which older members are seen as benign, not threatening. The Tutor can lead the new boys beyond his House and through the system, minimising confusion and helping to instil, from the very first day, the attitudes towards study which should last for the next five years.

If we can take for granted the high standards of our teaching in the Lower School, in small classes whose composition has been determined as carefully as possible from the existing information, then the skills we need to guarantee are those of response – the ability to listen, take notes and collate material for preps – and those of initiative – formulating questions, organising work and planning revision. In this area, frequently called 'study skills', the Tutor's help is important: boys have individual learning styles which may need adaptation; not all boys know how or when to take effective notes or how to organise study time, and as more independence is given to them we must ensure that they learn rapidly how to do these things. Prep, for example, has an importance which cannot be exaggerated: it is the basis of all further study right through to university, and for us it is the best way to discover whether what we have taught has been assimilated. For a Fourth-former I believe half an hour to be the optimum span of concentration, and accordingly each prep is intended to be of that duration. It is perfectly reasonable to expect three preps to be completed during a day – one before lunch and two before supper – though some help will be necessary from Tutors at first in organising and distributing the week's workload. It is also our responsibility to ensure the predictability of set work: we ask a great deal of boys' organisation, and our own must be beyond reproach. This includes the giving of sufficiently clear instructions – the timing of work cannot be instilled too early, since it is of such importance in examinations, and even advice on how many minutes to

spend on each question may be valuable. Preps, of course, should be appropriate to the level of ability for which they are set, the guiding principles being the same as those which apply to actual teaching, but groups of all abilities should be able to witness and enjoy their progress via the tasks which are set for them. If our own deadlines are adhered to, if our assessments are completed quickly and fully and if boys are given the opportunity to understand and reflect on our marking of their work, then the whole exercise will be made to seem as important as possible and we will receive the best work of which each boy is capable.

The next issue is that of school examinations. It is our policy, rightly I believe, to hold these each term in order to achieve familiarity with the special techniques of revision and execution they demand. However, if they are not to degenerate into another routine chore several principles have to be observed in setting and preparing for them. It is not uncommon for boys who have done reasonably well during the term's work in classes and preps to perform disappointingly in the exams whose intended purpose is to assess that work – and no doubt this pattern extends into the Fifth Form and Remove as well. The results of exams are of great importance as a tangible proof of learning and progress, both to us and to parents, and they must be made to seem equally important to the boys. As exams approach, subject teachers should be able to give clear guidance on the specific content of the papers and to suggest a structure of revision topics. If several weeks' preps included an element of revision then the whole process could begin earlier than it does at present, and familiarity with the body of knowledge to be learnt would be increased: a common complaint is that they don't know *what* to revise. The Tutors' input at this stage must be to recommend definite revision schemes, and insist on evidence that they are being carried out, since an equally common complaint from boys is that they don't know *how* to revise. I would like to include an example of a typical revision programme, which has the advantage that, once the initial plans have been made, all that is necessary is to follow the timetable which has been arrived at:

PREPARATION FOR EXAMS:

1. Estimate the total number of hours you are prepared to spend on revision. It is better to under-estimate and begin a second programme than to over-estimate and run out of time.
2. List the subjects you intend to revise.
3. Decide how many of the total number of hours you need to spend on each subject: if you are equally confident/uncertain of all of them, simply divide the number of hours by the number of subjects.
4. Prepare a blank timetable with twice as many spaces as there are hours in 1. Each space represents one half-hour session. Then distribute the subjects evenly across the timetable, avoiding two consecutive half-hours on the same subject.

5. Your revision programme is now completely planned and there are no more decisions to take until it is finished. Revise in strictly-timed half-hour sessions, with a break of at least a few minutes between each session, always following the timetable exactly. Cross off each block as you complete it: this will help you to judge your progress as the exams approach.
6. THE PROCESS OF REVISING: This is best undertaken with a card file index, using subject dividers, each of which will list the main topics in that subject. A separate card should be prepared for each topic: methods of preparation will differ with each subject, but the common aim is for a few key phrases to remind you of a much larger body of notes, facts, vocabulary, etc. These notes will have to be read through and understood in order to prepare each card, and the card will become a kind of trigger to remind you of the original notes later in the revision process. The cards should be visually memorable and can be adorned with cartoons or coloured for this purpose. Preparation of the cards is often a lengthy process, but counts as part of the revision time allocated in 1. and guarantees thorough re-reading of notes. Once the cards are complete for a given subject, the process of revision is continued by reading each card to test whether or not it recalls the original notes. If it does not, re-read the notes and add extra reminders to the card if necessary. As the exams approach, concentrate on cards which continue to give difficulty, and before each exam check through all the relevant cards. One card per subject should contain the layout of the actual exam paper – likely number of questions, timing, special instructions, etc. so that you are familiar with what you are likely to find. Once in the exam room, you should see that particular questions remind you of topic cards, which in turn should remind you of the notes from which they were taken.
7. If you finish your revision programme early, repeat numbers 1-5, making a new assessment of your needs and available time.

There are other ways to revise effectively, but the important factors must be to ensure rigid organisation and to start in good time. Exam results and all other academic progress must, of course, be considered against the background of each boy's innate ability if they are to have any meaning, and our processes of setting are, by implication, very important. The amount of information accompanying new boys varies widely, from full school reports, IQ scores and Common Entrance results to a few notes taken from an international phone call, so that sometimes sets will need to be reshaped in the light of our experience of individual performance. As an aid to this, and as an ongoing diagnostic device, the NFER Cognitive Abilities Test is used, being administered to the Fourth Form in October. This replaces the Moray House Test – which itself proved to have good predictive value for GCSE success

— and should be helpful in deciding not just how many, but which, subjects it would be appropriate for an individual to study to exam level. There is at present some tendency to enter boys of lower ability for more subjects than they are likely to pass, and this may result in an inefficient distribution of their efforts: if the prediction is that they will pass four or five subjects, there is a strong argument for restricting their exam studies to this number and teaching other important subjects on a non-exam basis. Ability also has strong implications for teaching style, the most able requiring adequate stimulation and challenge whilst the less able need carefully-planned repetition of newly-learned principles and more clear step-by-step guidance. It must be remembered that a fast-learning pupil will quickly become bored with the repetition of an idea he has already mastered; for slower learners a different factor must be sympathetically addressed — if lesson after lesson represents a kind of failure, then the motivation to concentrate and understand may diminish to the point where the whole process becomes a sterile routine, terminating in an exam which is also failed. Engaging the interest and commitment of these pupils is at least as challenging a task as teaching the highly-motivated top sets. Over the past five years, about half of Ampleforth's new intake achieved less than the 60 per cent pass mark at Common Entrance (or its Gilling/Junior House equivalent) and we must accept these ability levels as a fact in order to get the best out of each boy. We must also view our Public Exam record in that context: it is saddening to read the facile comparisons made in the Press without reference to the schools' widely-differing intakes. Professor Hans Eysenck, widely known amongst psychologists for his work on the measurement of personality and intelligence, wrote recently to 'The Telegraph' pointing out the meaninglessness of exam result totals in 'league tables' if unrelated to candidates' levels of ability, and at least one pilot scheme has already started establishing EQs (Education Quotients) to relate to IQs as a way of measuring the extent to which pupils' potential is being realised. Accountability to boys and parents, in this important area, can only mean getting the best results of *which each boy is capable*, and we must achieve this by our flexibility, by our readiness to shape study programmes to meet individual needs — or, as St Benedict wrote in his Rule: 'the strong should be given something to strive for and the weak should not be overburdened'.

Another kind of accounting is asked of us by the recent Children Act, which has already given rise to a preliminary visit by the Department of Social Services and will, in due course, lead to a series of inspections. It is surely a healthy thing to have to justify our way of caring for and organising our community here, and no-one would suggest that we are above constructive criticism. However, most boys who arrive here will experience a friendly acceptance from adults and peers alike, and if there should be difficulties then the helpful response is as likely to come from another pupil as from an adult: this is something Social Services inspectors may find hard to understand. They assume relationship models of opportunists and victims, and may not easily

accept that older boys can supervise younger with sympathy as well as efficiency. I assured one such dubious visitor that I should be as likely to ask a House Monitor as a Housemaster for a view on how a new boy were settling in, and cited two recent incidents in which Monitors had sought advice because they were concerned for the well-being of new boys in their Houses and wanted to be as helpful as possible. It is precisely such incidents that point to the nature of Ampleforth — to its strength as a community as well as a school, and it is this vein of informed sympathy which we must cherish and extend.

The last issue to discuss here is that of the various ways in which we can be available to, and in touch with, parents. We sometimes suffer from the disadvantages of geographical remoteness and an imperfect understanding of our Benedictine nature, and the antidote to both of these is more effective communication. The termly newsletter has been a recent and pleasing innovation, and an even more direct form of contact begins at the February Half-Term — a chance for parents to make appointments to meet their sons' subject teachers. This will surely be welcomed by many parents, and we should welcome it even more: as another opportunity to show and to account for ourselves, for our ability to form an image of each individual as a whole person with unique strengths and needs, and to work, in the broadest educational sense, within the dictates of that image.

Derek Lloyd is master in charge of the Fourth Form.

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HEADMASTER'S LECTURES

The Autumn Term's lectures were on the subject of empire and its aftermath, the ethnic, religious and social conflicts with which the world, at the end of the imperial centuries, is having to cope.

The first lecture, given by Professor Albert Hourani was on *The Arab World After Empire*, and was printed in the last issue of *The Ampleforth Journal*. The second lecture, given by Dr G.R. Urban, was on *The Disintegration of the Soviet Empire*, and the third, given by Lord Bonham-Carter, was on the aftermath of empire in Britain and was called *How far can we go? What are the limits of multiculturalism?*

The Lent Term's lectures were on medical topics, a field not yet addressed by any series of Headmaster's Lectures. Professor Oliver James of the University of Newcastle upon Tyne gave a lecture on *Moral Dilemmas in Medicine Now*; Dr Anthony Storr of the University of Oxford on *Dreams and the Mind*; Mr Gordon Brocklehurst of Hull Royal Infirmary and the University of Cambridge on *The Brain*.

Because of the pressure of events in Yugoslavia during the Autumn of 1991, Christopher Cviic had to postpone his lecture until the Lent term. He kindly agreed to write a considered review of *The Fall of Yugoslavia* and it will be printed in the Autumn issue of the Journal.

IN THE WAKE OF EMPIRE

G.R. Urban

Did the Soviet system collapse under the pressure of democratic capitalism, or did it fall under the weight of its own absurdities, or both?

It would be flattering for many of us to think that *we* have done it, and it is in some significant ways true to say that we accelerated, even if we did not cause, the extinction of the Soviet model of "socialism". But the principal cause of the East European landslide in 1989 and, in the wake of the August coup, of the sudden collapse of Sovietism in the former USSR itself, must be ascribed to the self-debilitating flaws of the system itself—to oppression, officially sanctioned violence, institutionalized mendacity and all-pervasive poverty. These were the hallmarks of Soviet socialism since its inception in 1917, and both Boris Yeltsin and Mikhail Gorbachev said as much on ABC television on 6 September 1991. "This experiment conducted on our soil was a tragedy", Yeltsin observed, to which Gorbachev added: "The model that was brought about in our country has failed, and I believe this is a lesson not only for our people but for all peoples." Nothing more significant has been said about the revolutionary transformation of society since Marx published the Communist Manifesto in 1848.

But we should go beyond Yeltsin and Gorbachev. What 1989 and 1991 have shown is that nations that lived under despotic rule for half a century or longer, and have known nothing but distorted history, biased knowledge and the perverted morality of the class struggle, nevertheless carried in their minds

an indelible imprint of freedom, truth, morality and, what is perhaps even more important, a sense of spirituality.

"The vocabulary of these people", one perceptive observer noted, "includes terms all but abolished in intellectual circles in the West. They speak about 'spiritual values' and 'spiritual crisis'. They talk about good and evil—those who are non-religious quite as much as those who are believers."* Who would have expected a Soviet President to express the view that there was nothing worth saving in the "whole, rotten and amoral system" of Communism? Yet that is what Gorbachev told Yegor Yakovlev on Central Television on 12 October 1991.

Not so many years ago, Nikita Khrushchev warned us "we shall bury you". History has chosen to go down a different road. It was the Marxist-Leninist ideology that buried itself. It died (Hugh Trevor-Roper tells us) "quite suddenly, after a short spasm, in its own bed, apparently from natural, or at least internal, causes. It has reached its term—three score years and ten—made its confession and passed away".**

There is a cause here for celebration though not for gloating. The expiry of the system has shown that George Orwell's dire prediction (in 1984) was mercifully wrong: brainwashing and coercive persuasion do not ultimately work. The mind of Man is not an empty slate on which dictators and collective despotisms can inscribe their programmes. Big Brother cannot watch all the people all the time. "Genghis Khan with the telegraph" (to quote Alexander Herzen) is an antiquated threat in the age of high technology. Between the autumn of 1989 and August 1991, the idea of liberty gained a whole range of fresh overtones which history will remember as surely as the French Revolution and 1848.

But in what sense can it be said that we in the West made a contribution to the fall of the Soviet system? We did so, as I see it, in at least three different ways.

First, American rearmament under President Reagan, and especially the SDI project, conjured up for an already declining Soviet economy the prospect of so heavy an extra burden that the Soviet leadership was propelled to surrender Moscow's outposts in the colonial empire as well as its glacis in Central and Eastern Europe. In one important sense, *glasnost* and *perestroika* too were Gorbachev's responses to this pressure, although a strong argument can be made to show that Gorbachev, Shevardnadze, Alexander Yakovlev and other radicals had been intending to reduce or eliminate imperial over-extension in any case, recognising that the Soviet Union was no longer in a position to confront the entire "capitalist" world plus China without inviting self-destruction. To put it in another way: President Reagan had caused the USSR to spend itself into near bankruptcy; and when bankruptcy began to loom, the USSR sent itself into liquidation.

The second way in which we hastened the demise of the Soviet system has been by example: the mere existence of relatively rich and relatively free

* William Pfaff, in the IHT, 8.10.91 ** Sunday Telegraph, 8 September 1991.

capitalist countries, side by side with the Soviet Union and its satellites, carried its own message. The spirit of rebellion grew from nothing more than dramatic geographic proximity. This was, of course, especially true of Western Europe where wealthy and on the whole well-managed countries such as Austria, Germany, the Scandinavian nations, Belgium, Holland, offered daily and highly damaging standards for comparison. What could be bought in Germany, spoken in France and printed in Holland could not be bought, spoken or printed in the USSR or Poland. With *glasnost*, the abolition of jamming, growing economic links, cultural cross-fertilisation and international travel, it proved no longer possible to isolate the Soviet system from the rest of the real world – all of which adds force to the argument that Stalin and the Stalinists were right to segregate their empire from the rest of humanity; for as soon as the Soviet model of Communism came to be exposed to the light of day as it was under Gorbachev, it withered and brought the empire down with it.

Our third contribution to the fall of the Soviet system has been a deliberate policy of identification with the nations under Communist tutelage. Back in the early 1950s, far-sighted Americans recognised the need to equip Western, especially US, foreign policy with a psychological arm to enable us to talk to the peoples of the extended Soviet empire. Radio Free Europe and Radio Liberty were born under that dispensation.

They turned out to be (if I may say so as an interested party) one of the most successful political investments the US has ever made, for much of the Third World War was fought and won in terms of ideas and culture – the very tools which these two Radios used on our behalf in the worldwide spiritual contest better known as the “Cold War”. What was their function? They helped to prevent national consciousness from being wiped out by the homogenizing influence of Marxism-Leninism – they helped to prevent Poles from being deprived of their history, Estonians of their culture, Ukrainians of their language and the Russian nation from being identified as the protagonist of imperial Communism.

In Britain, the BBC's foreign language broadcasts performed a similar role with comparable success, even though the BBC never claimed to be a “surrogate” (emigre) station. By sophisticated management, the BBC's language services in Polish, Czech, Russian, Hungarian and so on, nevertheless managed to represent both the views and interests of Britain and those of the nations addressed. This “empathy-broadcasting” was a tour de force every bit as remarkable as the BBC's outstanding contribution to victory in the Second World War, but even less familiar to the British public who paid for it.

The nice question is whether victory in the Cold War means peace for the foreseeable future; more particularly, whether attempts to instil democracy in the former Soviet empire are likely to succeed and promote world peace.

I am far from being persuaded that the assimilation of democracy and the spread of the free-market will automatically assure world peace – fashionable though it is to believe so. All we can say is that governments that do not oppress their own people are less likely to be aggressive to their neighbours than those

that do. But that is all we *can* say. The First World War (to take one example) was fought, in the West, between countries that shared a culture, had very similar and interdependent economies, almost identical social institutions and professed to be led by common Christian values and ideas.

Yet young Frenchmen, Germans, Englishmen, Italians, Russians, Austrians, Americans and other supposedly “Christian” nations went on butchering one another, with the blessing of their Bishops, for up to four years, at the end of which European civilisation was close to self-annihilation.

Democracy and the free market do not, by themselves, guarantee peace. Power and the politics of power can be sufficient causes of war. To take a distant but relative example, the Peloponnesian war (as we learn from Thucydides) broke out because the growing capability of one side struck fear in the heart of the other. That was all: “... the real but unavowed cause [of the war] I consider to have been the growth of Athens, and the alarm which it inspired in Lacedaemon; this made war inevitable.”*

What I'm saying is that even if we could be assured that democracy would quickly strike root in the former Soviet Union, we could not be assured that the power-competition between it and the Western world would quickly come to an end. I said “even if...” – but I am not clear whether we can be assured of the success of democracy in a post-Soviet federation. Democracy is a fairly new and exceptional phenomenon in the successive activities of Man; it has been known in only a small number of countries and for short periods of recorded history. Tyranny by one man or a ruling caste has been the normal thing in human affairs. The Soviet Union is just beginning to emerge from that unhappy but familiar tradition. We have to be prepared for protracted chaos, perhaps civil war, but certainly conflicts of varying intensity along ethnic and other fault-lines. Many of them are already in full swing, others are on the verge of bursting upon us. The spectacle of the US discussing the prospect of sharing SDI technology with Moscow to enable the Russian Federation to defend itself against nuclear attack by the Republics, is a reminder of the bitterness which the Russian leaders expect to follow in the wake of the end of the Communist empire.

One danger that may arise from the turbulent birth of a new Union is a militant, missionary Russian super-state; another a new, monolithic “socialist” federation attained by a more shrewdly thought-out hard-line coup than the one that ended ignominiously on 21 August 1991. I would myself not rate the chances of such a coup occurring in the immediate future as very high, but given a harsh winter, little food or fuel in the shops and public order in shreds, we would be well advised not to exclude it from our calculations.

There are forces waiting in the wings ready to put the former Soviet empire back on the map, reinforced by an element of 19th century style nationalism. You may be amused to hear that on 5 September 1991 Nina Andreyeva, the renowned chemistry lecturer in what used to be Leningrad, and head of the self-proclaimed Bolshevik Platform, expelled Mr Gorbachev from the Soviet Communist Party for (I quote) “betrayal of the cause of Lenin and the October

* *The Peloponnesian War*, Book 1, 23.

Revolution, betrayal of the international workers' and Communist movement, the disintegration of socialist power, the destruction of Lenin's Party, for being a renegade, for double-dealing, for deceiving the workers, and for demagoguery". She said that the August coup had been jointly scripted by Gorbachev and Yeltsin and that it was an "operetta coup".

Meanwhile the first secret meeting of Soviet Communists, including two members of the former Central Committee, took place in a Moscow apartment, and was promptly reported by Soviet television ...*

At a more serious level, we hear the voice of Vladimir Zhirinovskiy, a former RSFSR presidential candidate and head of the Liberal Democratic Party who garnered some months ago in an unexpectedly large number of votes in his contest with Boris Yeltsin. On 3 September 1991, he made the following observations: "Sixty million people will vote for me [at the next Presidential elections], and all I need to win is 52 million. If I win, a new SCSE [Emergency Committee] will be set up. I will immediately introduce a state of emergency, close all newspapers and disband all parties." Zhirinovskiy then said he was sure the people would support him. "What else can they do? A severe winter is threatening and the shadow of famine and strikes is looming. There will be trouble in army barracks. At a time like this, the current leaders have nothing to offer the people. But I will give them everything. I will use a simple method: I will put troops into what was the GDR, one million five hundred thousand of them. I'll rattle my weapons, including nuclear weapons, and it will turn out all right." When a journalist drew a parallel with Hitler, the leader of the Liberal Democrats answered: "Adolf was an illiterate lance corporal, but I graduated from two higher educational establishments and I speak four languages."

We do not know what significance to ascribe to such articulations, but the Soviet jungle is teeming with rogue elephants and we'd better be prepared for surprises. Not all rogue elephants are as unreconstructed as Zhirinovskiy. There are others of the stamp of Atatürk, Mussolini and Peron, biding their time in the hope that the spread of anarchy will eventually favour their particular Messianism. All we can say with certainty is that society, like nature, abhors a vacuum. The empty spaces are going to be filled again – it remains to be seen by whom and to what effect.

Some of these considerations raise the delicate question of whether a powerful post-Soviet "union" is more in the Western interest, and better for world peace, than a fragmented and weak successor state. President Bush and Chancellor Kohl have both stated that they would prefer a strong central government "with which it would be possible to deal confidently". I find this surprising. Happily, the speed of events in Moscow, St. Petersburg, Kiev, the Baltic States and elsewhere has been such that our influence on shaping the redistribution of power in the former USSR is limited. The Soviet Union has fallen apart. The hardliners' coup has back-fired to such remarkable effect that a collapse that might have taken several more years to reach its climax under Gorbachev Mark I, was completed in little over two weeks under Gorbachev

* BBC Monitoring, 12 September 1991

Mark II, with Yeltsin in the driving seat. It was indeed, as Gorbachev put it, "a cleansing thunder". The plotters' incompetence has achieved what the armed might of the Western world could not have achieved without fearful losses, and what therefore the Western world would never have attempted. The putsch-makers have put us profoundly in their debt.

But what about the argument that the US and the West are more comfortable dealing with a strong central power than with a large group of Republics? "Comfortable" is the right word. Never underestimate the inertia and lack of imaginative foresight of the State Department, the Foreign Office and other Western foreign ministries. Whoever advised President Bush to castigate national separatism in Kiev on the eve of Ukrainian independence; whoever advised the European Community Foreign Ministers and Secretary Baker to advocate support for the unity of a Communist-dominated Yugoslavia on the eve of Yugoslavia's disintegration; whoever saw to it that the US Government was 37th in recognising the independence of the Baltic States, bears a heavy responsibility for having made us all look foolish in the eyes of the world. I readily concede that it is simpler for our bureaucrats to deal with officials and military men they have known all their lives than with a collection of Uzbeks, Moldavians and Latvians. But that is not what statesmanship is all about. I concur with Ambassador Jeane Kirkpatrick who wryly observed towards the end of her UN embassy that even the most inspired American foreign policy initiatives tend to end up in lawyers and bureaucrats talking to lawyers and bureaucrats.

It will be obvious by now that I do not agree with the view that a strong post-Soviet centre is in the Western interest. For 46 years and arguably longer, we have been working for the dissolution of the Soviet system and the weakening of its monolithic foreign policy. We gave aid and comfort to the despicable President Ceausescu and to the despotic Marshal Tito precisely because our officials told us that Ceausescu and Tito were impediments to the power of Moscow. For 46 years we promoted the Rights of Man and more recently Human Rights under a whole series of resounding declarations. We stated again and again that we stood for national self-determination, and indeed we did a great deal to promote the national self-confidence of all nations, large and small, within the extended Soviet empire.

Miraculously, all these policies have now attained their objectives, but, lo and behold, some of our political leaders are unhappy. They have suddenly discovered that they want a powerful Soviet centre after all, an unfractured Soviet foreign policy, self-confident Marshals and Generals to run the Soviet military and a Yeltsin who does not get in the way of Gorbachev. (They haven't, yet, said that they'd prefer a strong KGB too ...) The lack of understanding and statesmanship that lurks behind such sentiments gives me concern. It smacks of the thinking that caused the premature termination of the Gulf War – "beat them, but don't beat them too hard lest we upset world stability".

But any instability we may now see arising from the ruins of the Soviet empire has been caused, not by the disintegration of the Soviet system, but by

its long survival. Instability has arisen from the despotism of the Communist Party, not its disappearance; from the presence of Soviet troops in Poland, Hungary, Czechoslovakia, Estonia, Latvia and Lithuania, not their withdrawal; from the imposition of Marxism-Leninism, of corrupt thinking and false values, not from their elimination.

We must keep a sense of proportion: the collapse of the Soviet system and the Soviet empire is the greatest blessing that has befallen mankind since the end of the Second World War. Whatever instability it may bring with it (and it is bound to bring some), we should embrace as the fruit of victory – and deal with it. It is not good enough to complain, as Gianni de Michelis, the Italian Foreign Minister, recently complained, that our victory over Communism was a victory so thorough and beyond expectation that it has left the vanquished physically and morally devastated and ourselves helpless to deal with the debris. I find this a curious argument. We first feared the USSR because it was too strong – now we fear it (or what remains of it) because it is too weak. We spent billions upon billions heading off a Soviet world-order – now we seem reluctant or unable to find the means to head off a Soviet-led world disorder. Isn't there a point where the whingeing has to stop and responsible leaders must take responsible action in a, yes, disorderly but interdependent world?

That said, let me observe that I am not deaf to the pleas of our military leaders who fear the nuclear and social unpredictability of a many-headed federal or confederal state and the foreign policy confusions that might follow. These are, indeed, vital considerations and must be addressed. A new dispensation in foreign affairs, a two tier approach to the new Union, a multiplication of diplomatic links, pressure groups and alliances is inevitable. But this sort of thing happened after the collapse of every modern empire. It happened, most notably after the dismemberment of the Habsburg empire in 1918–19. We did not, then, say that Vienna and Budapest should remain strong centres; indeed, rightly or wrongly, we said the opposite and created Czechoslovakia and Yugoslavia. I cannot see why a dispersion of Soviet power should overtax our ingenuity, or disturb the balance of power more radically than it was disturbed by the fall of the House of Habsburg, or the British and French empires – which was, of course, radical enough.

As far as strategic nuclear control is concerned, this is, we have been repeatedly assured, entirely in the hands, and will remain in the hands, of the High Command under the Union President, and is therefore said to be safe. In principle, this is fine, provided that the Ukraine and Kazakhstan agree, provided that the Federal President is democratically accountable, democratically elected, and a man conscious of his responsibilities in the nuclear age.

This means satisfying four difficult "ifs", and building our confidence on the ability of Gorbachev, Yeltsin, Sobchak, Shevardnadze, Popov, and like-minded radical reformers to win free elections in both the short and the long terms. My opinion is that they will, in the short-run, win such elections and the central control of the nuclear arsenal will probably be undisturbed. But we cannot be sure. Should Vyacheslav Chornovil, leader of the Western Ukraine,

go on insisting that nuclear weapons on Ukrainian soil must come under Ukrainian control, or should men of the stamp of Vladimir Zhirinovskiy be voted into power or attain power in some other way, then all bets are off and the Western Alliance may have to go back to the drawing board.

But there is also a wider consideration militating against Western support for a strong "Soviet" centre. However much we may fear a proliferation of fingers on the Soviet nuclear trigger, it would be wrong for us to say or to imply that governments that control a nuclear arsenal must be strong governments with which we can reliably do business. For that would encourage inequitable third world dictatorships to double their efforts to acquire nuclear weapons in the belief that, once they had accumulated the means of terror, the US government and other Western governments would have no choice but to deal with them and condone their rule. Words reverberate way beyond the lawns of Kennebunkport. Calling for a strong centre in Moscow under present conditions might produce highly unwanted consequences elsewhere in the world.

We certainly have a stake in democratic rule and a prosperous free-market economy throughout the lands of the former USSR. What is more, we can, if we so choose, have a limited but important influence in bringing these about. Whatever the leading industrial nations ultimately decide about offering the former Soviet states long-term structural aid and knowhow, I have no doubt that the immediate, short-term provision of food, fuel, medicines and other consumer essentials is not only a duty we cannot ignore, but also a compelling Western interest. A famine-led anarchy can only generate the sort of totalitarian, fanatical nationalist rule that Vladimir Zhirinovskiy and other Zhirinovskiys forecast. Please remember that if, after the First World War, the victorious powers had made a fraction of the concessions to the democratic Weimar Republic that they later made to appease Hitler, Nazism might never have arisen.

In sum: our foreign policy should now aim for a democratically elected, fully accountable central authority of clear but highly limited powers. It should be strong enough to secure the control of the Soviet nuclear arsenal and respect for international agreements, but not strong enough to become a threat to the new federation's constituent or associated Republics, or to the recently self-liberated nations of Central and Eastern Europe, much less to NATO. This will require monitoring the evolution of the new federation or confederation with great skill and shaping our relations with the centre and individual republics at several levels according to the needs of international peace and our own interests. The former Soviet Union is now weak in all things except its armed forces. We want to see it prosper in all things except its armed forces. We should try to keep it weak in areas where weakness is of use to us and give it calculated support where strength is of universal benefit.

At home this means brushing up our Kazakh, Armenian and Georgian, swapping bureaucrats for thinkers, and keeping our powder dry.

The last question I will address concerns the survivability, or otherwise, of

the inner traditions (what Americans like to call the "mind-sets") of the Soviet system. For if, despite the collapse of the empire, the Soviet way of doing things survives in the minds of people, then the kernel of future trouble, both within the successor-states and in our relations with them, cannot be said to have been eliminated.

Let me briefly say that the history of imperialism can tell us little about the ideologies underlying modern empires, for the simple reason that neither the Habsburg nor the British nor the French empire was ideological. When British hegemony in Africa and Asia came to an end, Whitehall attempted to impose democratic constitutions of the Westminster type on the former colonies, but these did not work. The attempt was, in a way "ideological", for it assumed that if representative democracy served the British well, it would do likewise in Africa and Asia. But this was taking an a-historical view of the post-colonial world. The Westminster type of constitutions never had more than a feeble chance of success because they had no roots in the traditions of the people and were out of tune with their temperament.

Mutatis mutandis, the same was true of the French empire. There, French culture and citizenship were the "ideological" cement that was meant to hold the colonies together even after the empire's disintegration. But this cultural cohesiveness was a figment of French rationalism. It was a fine 19th century "progressiviste" delusion to believe that people of "lower" rank on an enlightened man's cultural ladder would seek to embrace a "higher" as a self-evident way of promoting their status. But (as the French discovered in North Africa and South-East Asia), "colonial ingratitude" and the irrationalisms of new nationhood proved stronger than rational theory – and stronger even than economic self-interest. The glue of French citizenship and civilisation did not hold, and, ironically, today, it is the immigrant population from the Maghreb that is making incursions into French life and culture in Metropolitan France rather than the other way round.

The Habsburg empire, too, has few clues to offer. It was the non-ideological state par excellence. What has remained of it is the culture and life-style of Central Europe, and while these play a powerful part in our science, literature and musical life, we cannot say that a Habsburg or Austro-Hungarian economic tradition or a method of civil administration survived the empire as a cohesive influence with which, after 1918, the world had to reckon. Nostalgia for an embellished past is, of course, rife in Central Europe, especially in the once Austro-Hungarian republics of what was until recently Yugoslavia, but there the "ideological" legacy peters out.

The Ottoman empire offers our only valid comparison with the heritage of Sovietism, and that with many reservations. Marxism-Leninism, like Islam, is a state-religion and a militant ideology; both demand the individual's surrender to higher authority; both call for the observance of prescribed forms of ritual and enforce a code of conduct; both believe to be the originators of a common fund of cultural legacies; both legitimate despotism and turn a blind eye to the higher forms of corruption.

Some of these traditions survive in the European successor states of the Ottoman empire. Serbia's current spirit of intolerance and militancy is frequently ascribed to the heritage of four centuries of Turkish occupation, while the new wave of fundamentalism in the Middle East and North Africa is said to feed on the Ottoman-Islamic past.

The Soviet empire confronts us with a tradition (if that is not too elevated a word to denote it) which is as tangible as it is difficult to describe. Its salient aspect is a subconscious etatism – a belief that, even after the defeat of "democratic centralism", "the state knows best", or at any rate better than a caucus of quarrelsome individuals.

It comprises the belief that government, provided it is legitimate, has a right to guide and to arbitrate. Its intrusion into the private realm is not necessarily seen as interference but as a form of justice superseding sectional interests. The multiparty system, though formally endorsed as a guarantee against a revival of dictatorship, is nevertheless held in ill-disguised contempt and often derided as an abuse of liberty and a framework for the self-promotion of loquacious intellectuals. The free market, and, with some hesitation, even capitalism are embraced in the expectation that they will produce instant wealth, but wealth-producing incentives and the entrepreneurship to deploy them are frowned upon as sources of social inequality and harbingers of exploitation. An all-providing welfare state is sought with the same intensity as an all-enriching capitalist economy; but willing the ends has not led to an inclination to will the means, too.

On the private (one might say micro) level these tendencies express themselves in various hangovers from the monolithic Communist system. Perhaps the most spectacular is a defensive insistence (inherited from the individual's "inner emigration" under Stalinism) that a man's personal universe is entirely private to himself and is not to be confused with his behaviour or responsibilities in the public domain. The values and cultural preference in the former are thought not to apply to the latter. Indeed, a private virtue is often held to be directly hostile, and certainly applicable, to the individual's commerce with other human beings outside the walls of his home.

Another telling characteristic of the legacy of Sovietism is a non-specific populism. It comes in different shapes in different countries but may be broadly described as an ideology of rural socialism with a strong emphasis on the concepts of nation, family, social inequality and peasant-based traditionalism. It is in many ways a pre-modern phenomenon which had its heyday, in Hungary for example, in the 1930s, but is still a major influence in Russia. The sudden collapse of Communism has made it a live force again. Symbols and slogans, long thought to be dead, reappeared under its banners in the wake of 1989/1991. This, too, is part of the legacy of the Soviet system in that Soviet rule prevented the modernisation of conservatism and promoted the survival of anachronistic attitudes of an astonishing variety.

It may, of course, be objected that the characteristics I have listed (and one could list many more) cannot be ascribed solely to the influence of Communist

rule. Some, it may be argued, are as old as Russian or Central European culture itself. The Russian patrimonial society and the mir system never favoured individual peasant initiative. Populism preceded the arrival of the Bolsheviks. Etatism of one kind or another was a firm tradition in most of Central and Eastern Europe much before 1945, and so on.

These objections deserve respect. It is indeed one of the oldest bones of contention among students of Soviet affairs whether Bolshevism is a latter-day expression of Russian political culture, or an alien ideology imposed on the Russian people by a handful of Westernizing fanatics.

I will not attempt to resolve this dispute. What we can say is that the collapse of the Soviet empire is confronting the former Union and the rest of the world with post-imperial chaos of an especially menacing kind, because the states now arising from the debris are seldom homogeneous.

Within their borders there are minorities, small and large, which impede the majority's rapid advance to full independence and test its loyalty to the freshly adopted principles of democracy. Some of these minorities are, in terms of race, language, culture and religion, within the magnetic field of independent neighbours on the Yugoslav pattern. Others, like Ukraine and Romania, harbour ambitions of greatness on the strength of an imagined or real past, and are putting themselves on a collision course with other ex-colonial states or the metropolitan power. The coming decades bid fair to be a time of post-colonial conflicts of a highly unpleasant kind because they will centre not only on power and economic interest, but language, race and religion.

But putting aside the envelope-forecasts of how the Soviet Union might unravel in geopolitical terms, I'd like to stress, in conclusion, that a common and debilitating legacy of the sort I have attempted to describe underlies, and will for some time probably go on underlying, the lives of the newly emerging or re-emerging states.

Whether of purely Communist provenance or of mixed parentage, this legacy will go on cutting our world in two: one, in which the faith, values and dignity of the individual are enshrined not only in acts of parliament but in the minds of men; and another in which they are not, or not yet.

Yet, I am full of hope for the future. The seismic changes of 1989 and 1991 have seen to it that, with the walls down, bridges can now be built between the two with a fair chance of success. There is nothing our friends in Central and Eastern Europe admire more and want more fervently to join than the European Community, in which they see a new embodiment of Christendom and European culture. They seek the solidarity of a Christian-based brotherhood as much as economic advancement and cultural emancipation. I pray and hope that we shall not disappoint them.

**Editor 1991-2:
Phil O'Mahony (D)**

20 September

EDITORIAL

Another year at S.H.A.C. has begun, and with it the possible approach of changes. The rumour has been circulating of two-hour block preps etc (Andrew Crossley tries to clarify here). This has made most of us sit up. Along with this, the pubs have been surprisingly troublefree, because of the Shackies' prescribed presence at most of the local regularly visited ones.

I must thank my predecessors for their advice. The News, however, being a typical fashion victim of S.H.A.C., is also changing, or rather expanding. The paper retains its format but a new magazine will appear at the end of each term, with Dom Ibbotson (H) and Matt Ward (T) as its editors. The two will be run in collaboration.

The intention to produce a more witty, interesting and amusing set of editions (this has been hugely reinforced by your telling the House Reps that you want the same change) can only reach its full potential with your own contributions.

If you are inclined to be the usual SHAC couch critic, we do hope to persuade you to write for the NEWS, on whatever you may find interesting, funny or strange, whichever year you happen to be in.

You never know, this could be the start of a world famous journalistic career.

Phil O'Mahony (D)

New Work Drive?

Supper at 6.30
Prep Periods after Supper
Lunch at 12.30 with an hour's activities
period to follow

All these look set to be introduced at half-term and immediately one can see some obvious practical problems.

One is the adverse effect the plan will have on the work of those who preside in the carrels (i.e. the Shackies), after the recent revelation that St. Bede's Sixth form must have one member in the Big Study every period of the day to preside. There will be people with Oxbridge and A Levels to occupy their minds - not the tiresome job of looking after other restless and bored boys whose workload does not merit a two hour study period.

There are many more practical arguments against this system, but they are too numerous, obvious and tedious to print.

However, my main concerns are the implications for all sixth formers. The plan tramples over the whole ethos of sixth form life and work. The sixth form used to be a time during which a student learnt how to organise his life in order to enable him to study A Levels in a way similar to that which is employed by university students in studying their chosen subject. The introduction of these prep periods would help take sixth formers back to G.C.S.E. and before.

Apart from its dubious consequences, my only other concern with the proposal is that we would lose our beloved Mass practice.

Finally, a point close to the hearts of all Aumit inhabitants. I think that any prospective parent who saw a shared sixth form room in Bede's or Hugh's would be horrified. However, they do not. Conditions here are far from perfect for the "work drive" which has hit the school since a certain article in a certain right-wing newspaper. A work drive is not a bad idea, but for it to succeed properly, it would surely be sensible to utilise all single room space we have (i.e. the six free double rooms on the senior gallery plus one, as yet unused, tutor's room in some houses).

Andrew Crossley (B)

11 October

Revolving SHAC

Music of some surprising diversity becomes an unavoidable factor of gallery life, whether it be from your own roommate's not so sophisticated album or that appalling din the cretin next door keeps putting on which seeps through the inadequately thick walls, however many drapes (unless you are in St John's) you put up in a vain attempt to sound proof your cell.

As last year's comprehensive music review showed, the music you are likely to be subject to varies greatly from house to house. For instance, in St Aidan's you are far more likely to be blasted by AC-DC than in teeny-bopping St Oswald's. As we are sadly not allotted houses on musical taste, these obvious distinctions in musical taste can only be explained in terms of the majority of the house abiding by the taste of the influential few. Or is it that Br Terence's roots in Thrash Metal rub off onto his house members more than it might elsewhere?

It was suggested that far more listen to the music of the 60's in SHAC than in the outside world; can it be that in SHAC we are so far as a quarter of a century behind in terms of popular music listening? (As well as in terms of the living quarters of some of the houses, which shall remain nameless). Or are we so original that we are defying Bryan Adams' monopoly of the charts by reaching back to the superior music of 20 years ago? Have the cult figures such as Morrison, Hendrix, Jagger and Lennon so much more appeal than the Wendy Jameses and Jason Donovans of today?

Morrison's recent entry into the limelight is easily explainable; after the success of his biographical film, the following he has attained here was predictable; but what has amazed me is the number of people who profess to have been "Doors fans" for years despite their acquisition of only one Doors record, the greatest hits!

We in Bede's are privileged to share a gallery with a claimant to be the reincarnated Jim Morrison (whose real name shall remain a mystery for publicity reasons).

In future editions of the News the format of the music column may change to include such things as new album reviews, chart commentaries (based on other's knowledge of the charts rather than my lack of it), and grumbling

about Bryan Adams and rejoicing over Gazza's scuffles.

Liam Desmond (B)

As the School Retreat approaches, Nick John reviews the more serious version open to the Sixth form in the monastery itself.

Eight boys from the sixth form recently went on a monastery retreat. For two strange days (not a pun!) we effectively lived the life of the novices of whom there are six at present. We went to all the office, worked outside, ate in the monastery refectory and slept in a typical 'cell'. We also had a series of talks and debates with various members of the community. All the details of this stay are best taken in at first hand: so if you get a chance, go - if only for the experience.

"Few are cut out to be monks"

Two things struck me in particular. Firstly I realised how little I knew about life 'behind the glass doors': however negatively you viewed any aspect of monastic life before, your view is at least modified, if not completely changed by the end. It is a little like discovering more about a school friend when you go to their house - but on a larger scale.

Secondly, anyone who entered the weekend with an open mind found they were forced to ask questions about religious life that we all try to avoid. Few are cut out to be monks. But when you leave on Sunday night in the knowledge that you too are not, there is no anticipated feeling of relief: there is one of regret.

Nick John (W)

Changing Times?

People used to speak with pride and enthusiasm about "The Establishment", but not so now it seems.

As I go around from room to room, I come across socials as there used to be in my first year, however, they have been driven underground almost and the level of conversation is far from that of old. Boys are more than depressed about the state of their incarceration.

15 November

Will McSheehy (W) reviews the question of more links with girls' schools

It has been a constant sore point with SHAC boys for many years now that there seems to be a total lack of official social events hosted by the school at any time during the school year. For although balls are a termly event at most other public schools like us, we have no balls, socials or parties of any kind to which girls' schools are invited.

Just this Sunday, Queen Margaret's school held a social to which several SHAC boys were invited and yet the rumour is that officially they were not permitted to attend. Not only this, but another long rumour is that as many as 7 or 8 girls' schools are denied permission to visit SHAC boys to their end of term or yearly balls. Can these rumours be true? Well, unfortunately no-one in authority has been recently available to deny or explain these rumours, so, for the moment, we must stay in the dark as to their reasons.

There do, however, seem to be many arguments in favour of such social events for, theoretically at least, public school should train us to be gentlemen and prepare us for later life. If this is the case then we are missing out on an important side of normal social contact that our contemporaries in other schools enjoy fairly frequently. It is unnatural to have so little contact with girls as a school.

Feedback from other schools also suggests that schools whose functions SHAC boys do attend are beginning to tire slightly that there is never any return at SHAC to the efforts made in hosting events at their schools. This may seem a weak argument but it is surely worthwhile keeping up good relations with our neighbours rather than imposing on their patience.

Even on a merely practical level, we are well equipped to hold balls on school premises. The SAC hall is used by other people for dances yet we never seem to make use of this asset that we have already. The wish for balls is clearly around the school and it is not as if a termly or at least annual ball would bankrupt the school, for apart from food costs, all drinks would be paid for at the bar (we even have one of these above the squash courts).

tion. They are not happy and do not like the new ideas about the school: stupid prep times; rumours of new phone systems; no boys serving at the school shop and the unrealistic clampdowns on such things as dress along with the outside world; any girl who comes up on a Sunday is an object of curiosity. Is this healthy? Why not arrange some kind of liaising with members of the female world. Girls do exist although it seems that at times the powers that be regret this is the case.

It is my belief that the school is not the place of pride and prestige it used to be: boys are saying en masse that they would not send their children to Ampleforth.

"Hierarchy - think on" (as they say in Yorkshire).

Tom Gaynor (D)

Work-drive reaction

I would be interested to know what the readers of the Ampleforth News think of the proposed 2 hour block prep period we may find ourselves lumbered with. In the last edition we found a highly commendable article which illustrated the various problems it would cause. I trust the readers of the News share the same opinion as the author of the article: what good can a two hour block prep achieve? I, as a 3rd year, can quite easily cope with my preps using the present one and a half hours, as can all my peers. The 1st and 2nd years, having even less prep than us, will find the extra time tedious, and with the good old Aidan's spirit, riots will no doubt occur during the extra half hour in my house. The benefit will occur in sixth form I'm told. Well, if the sixth form need set times to do their preps, then how will they cope at university?

However, if we must have 2 hours of prep to "improve the academic reputation" of this school, then why should it all be in one great lump after supper? No mentally normal junior can cope in a dull room full of carrels for two hours on the trot. The time simply must be split up somehow if the school is going to have some sort of effective work drive.

No-one I know does not have that opinion, so why can this ridiculous proposal not be altered to something more remotely acceptable? As it is, 2 solid working hours cannot possibly achieve anything, so why bother trying it?

Marc Brightman (A)

Maybe it is that we are not trusted to behave properly at such an event. Don't we at least deserve the benefit of the doubt as, if something is tried and fails, at least people will be satisfied that an effort was made.

Is it any wonder that in the circumstances, fortunately rare, 'nationally famous incidents' occur when 600 boys are cooped up like chickens for months on end, away from normal society? Surely in an age where single sex schools like Ampleforth are coming under fire, it would benefit the school's reputation and general outlook, as well as the boys, if the school were more socially active instead of just leaving it up to the individual. This is by no means the end of the argument, now the floor is open to reply.

Dom Corley (D) reviews the question of new card-phones

The SHAC department of good ideas has managed yet another coup, hot on the trail of the badly received suggestions of two hour prep periods. With little warning, our telephones are to be turned into card phones with the cards being sold at the school shop for cash. This will replace the system of entering your school number to claim calls, but is the change really necessary?

The main reason for their introduction is simple: a way to cut the costs of an expensive service. At the moment the school telephone bill is being paid well in advance of school bills being sent out and so, as a result, this money has to be found from elsewhere. It is also the school taking advantage of a policy designed by the telephone company which has come across as particularly attractive to them.

Another immediate advantage which I can spot is that it may call a halt to the same people using the phone every night (mentioning no names, every house has one) as they are unlikely to enjoy paying directly for these calls, while house prayers does not have to be prolonged by the monotonous claiming of calls. Also, most important from the parents' point of view is that it will bring to an end the excessive figure often found at the foot of termly bills.

Finally, this change has led to an extra telephone being installed in each house for the boys, which can only be good for avoiding phone queues and allowing more incoming calls to reach boys.

However, on the other side of the coin, it isn't difficult to see that this new system will cause problems. An average Amplefordian, on being told that someone has phoned him and left a message, unless he has a card on him, is stuck. Even if he has easy access to money (and hasn't spent it all yet), there are only certain times that the cards will be available (i.e. during school shop opening hours) and it will probably be far easier to simply 'borrow' someone else's. Telephoning, especially for first years, is often necessary but easily put off if the cost comes out of your own pocket.

Also, I must add a point on behalf of the many at SHAC who live abroad. When you consider that these are the people most likely to miss home and see less of their parents, they are not going to feel it worthwhile if it costs them several pounds.

My own suggestion, for what it is worth, is to ensure that an outgoing phone call cannot be made unless a school number has been entered. This would ensure that all calls would be claimed and unclaimed costs would not be split between the house. However, as the idea seems to have been finalised, I only hope that some of these points raised will be taken into consideration and we will see for ourselves whether this system improves matters.

Liberty and Poland

Andrew Crossley (B) interviews Adam Tarnozek

One of the many new faces that has been seen around recently (whether at an Amnesty International meeting, in the modern language labs, or reading up English law in the library) is that of Mr. Adam Tarnozek. He is with us until June and will be helping out in various places round the school.

Adam is halfway through a university law course in his native Poland and is over here to learn English, to pick up some knowledge of the English legal system and to make a decision about his future (at a Benedictine monastery – a wise career move!). He kindly agreed to answer some questions for the News:

Was he surprised when he eventually reached SHAC?

He was not surprised by the school itself because he had seen our prospectus, but was glad to see that the boys were actually normal

– as opposed to the 'angelic-looking' posers in the prospectus.

What does Poland's future hold?

It will be democratic, though it is hard to tell the exact nature of how the political system will eventually settle. What he is sure of, however, is that poverty will not feature in Poland's society when it has sorted itself out (Of course – he is a patriot).

What influence will the church have in modern Poland?

Though Poland is 90% Catholic, the church will have little political influence: the Christian Democrat's parties (the nearest, but not fully comparable to our Tories), share the balance of power with the Social Democratic parties (to the left of Labour) at the moment. In recent elections, they won 30% of the vote.

Had he any message specifically about Poland?

Yes – whatever picture we have in our mind of Poland, it is not a place where starving people litter the streets, nor one where every second person is a tramp. He says that the standard of living is lower than ours, but not quite so bad as most imagine.

The most interesting thing about Adam, though, is that he helped an underground paper in Poland under Communist rule. The paper, called "Against the Tide", ran from 1987 through until 1990 and was primarily concerned with politics, but had some cultural/social articles. Its political tendencies were, first and foremost, anti-communist and secondly pro the theories of what are now called the Christian Democrats. He could not tell us much more about the paper; he was only a writer/contributor so that he did not know (or need to know) the processes used to print and spread the paper – to have known more could have been even more dangerous.

I think everyone will join me in showing respect and admiration for what he has done and we would all almost certainly condone his actions. However, the last time boys in the school spoke out, in mostly sensible articles against things they felt were not being done in the interests of everyone (in The Libertarian), they were condemned.

Surely we should have shown them the respect that their efforts merited (after all The Libertarian could have provided healthy competition for the News) and not merely dismissed them as "Anarchic loonies".

The link between Adam's newspaper and

The Libertarian may seem tenuous, but I do not think it is (on a smaller, less harmful scale – yes). Adam was a (fairly) right-wing journalist speaking out against the ultra-left; Harry and Co were 'ultra-left' (potential) journalists speaking out against the fairly strong right-wing. Is this (just a thought) a fair parallel?

Shooting Team

Once more the shooting team has swept all before them as the mighty team crushed all opposition at the North East District Skill at arms meeting, winning match one, match two and the prize for champion contingent with Tom Gaynor, winning the Best Individual Shot after the fourth half-bird shoot-off against a boy from Welbeck Army Sixth Form College. The team was not so lucky in the falling-plumes, with Bridlington eventually winning this exciting knock-out competition. St Peter's, who have improved greatly in the last few years, were the closest competition to Ampleforth, but were some twenty points behind in both Match One and Two. Captain MacLean was content (we think!).

The next weekend was Sedburgh weekend for many, but it was also Colts Canter weekend. Colts Canter is a fairly tough march and shoot competition across the moors at Catterick. The preparation for this is arduous, with early (and I mean EARLY) morning runs being the order of the day. Anyway, the team put up a fine effort, ending up with a score of some ten points more than the winning score of 1990, only to be beaten by Welbeck A and B teams. The team for this of Layden (Captain), Gaynor, Hoyle, Luckyn-Malone, Havelock and Robson put in the effort and even took a slightly scenic route due to Mr Layden having a brainstorm with the compass. Well, he is in the R.A.F.!! The shooting of the team was as good as was to be expected. Layden had another brainstorm and shot Robson's target, dropping us a point or two, but actually he as a damned good captain – I'd follow him anywhere – and did, because I didn't have a map.

Tom Gaynor (D)

29 November

Ian Richter – Home at last!

The sudden release of Ian Richter (father of Anton in St Bede's 3rd year) on Saturday came

as something of a shock – though of the most pleasant kind.

It is quite obvious that Mr Richter suffered a severe ordeal in Iraq and it would, I feel, be impertinent to pry further into the intricate details of his trial and time in captivity. Something to help us start understand, though it can only hint at, the severity of the suffering of the Richter family is to look at what we were doing in March 1986, and to have considered how much things have changed since then. I was turning out for the Junior House U-12 rugby team and wondering who would win the 1986 World Cup – it seems a long time ago. Throughout those years the Richters were suffering the trauma of being separated from a loved one, indefinitely.

The case of Mr. Richter was overshadowed by those of other British hostages – this is partially due to the fact that he was not a 'hostage' in the strictest sense because he had a 'trial'. Again, this is neither the time nor the place to infer further. However, his comparative anonymity did not stretch into this valley: Mr and Mrs Richter have both said that it was Mr Richter's faith that helped him survive his ordeal and I hope that the regular prayers said have provided appropriate support. There was also some more practical support – an Amnesty International organised (though not backed) petition was signed by around 500 boys and parents over Exhibition this year. A touching gesture which further illustrates the community's concern with the Richters' ordeal was the ringing of the Abbey bell for ten minutes on Saturday morning on our hearing about the release.

All that remains is for us (though respecting the privacy of the family reuniting) to wish the Richters a long and happy life together.

Andrew Crossley (B)

Rome The Classics trip reviewed by Dominic Erdozain (C)

After many a red herring, Fr David presented us with the prospect of a trip to Rome. Reluctantly then, we gave up a week of half term to sample some of the culture and history of the ancient city.

The trip proved a resounding success aided

by the calm guidance of Fr David (a steady supply of nicotine took care of neurosis) and the company of Will McSheehy, Guy Hoare, Nicholas John, Phil O'Mahony and Duncan Scott.

We had a week to see as much as possible of the most remarkable of cities. Dr David's carefully planned schedule combined the ancient sites: the Forum, the Colosseum, the Capitol, etc; with Christian Rome throughout the ages: the Vatican museum, St Peter's and the other major Rome basilicas, the excavation of St Peter's tomb, and we had front row seats at the Pope's general audience.

We were also fortunate enough to receive invitations to tea and supper at both of the British embassies in Rome.

We are grateful to Fr David, whose streetwise expertise and extensive knowledge of the city was of great value.

He made a huge effort to make the trip possible and his friends and contacts provided accommodation and hospitality of various sorts to make the trip memorable.

Good News!

I am writing to thank and congratulate you and your associates on an excellent term of news reporting.

Although I myself, regrettably, have never been part of the "Ampleforth News" set up, I can understand the pressures that come with such responsibility and truly believe that you have come up trumps.

The "Ampleforth News" provides many people with a lifeline to the multitude of school events which, often, they are not able to fully appreciate. These have been covered comprehensively by your wealth of reporters.

Not enough praise is given to the "News" and I can confidently speak for the great majority of readers as I write to compliment you all on providing such an interesting thought-provoking and entertaining chronicle of school events as they occur.

Yours in earnest of next term's editions.

Phil Murphy (H)

*The Ampleforth News is typeset by
Dominic Corley (D)*

SPORT

RUGBY: THE 1st XV

110-154

P.10 W.3 L.7

This was a disappointing and depressing season, indeed the worst since 1968. And there seemed little reason for it. True the new scrummage laws issued by the RFU two weeks before the boys returned were not what a side with powerful forwards and young backs wanted to hear. True, the side was again ravaged by injury, no fewer than 26 players being pressed into service. In that context it was particularly sad to see the captain, C. Thompson injured early on and limping along until nearly half-term. When he was joined by his vice-captain, J. Thornburn-Muirhead, who collected an horrific injury against Mount St Mary's and was unable to play again, morale was certainly affected. But the real reasons should not be disguised. Firstly in the crucial area of linkage between the backs and forwards, the side was weak: with Thompson labouring for half the season and with Thornburn-Muirhead off for good, to some extent that could not be helped but all attempts to find a scrum-half who would or could control and dictate play were a failure. That failure eroded the confidence of Wilson who had a young and dependent back division outside him: he never looked himself. Secondly, and this the first time for many years, there was no competent goal-kicker: a number of matches were lost that might have been won had there been a kicker of ability. Thirdly, and perhaps most important, it was a side that could not tackle, a strange statement for Ampleforth ears: its backs were small and lacking in confidence. Fourthly on this circuit the standard continues to rise. There were some very good sides: Bradford, Mount St Mary's and Durham are always expected to be good but they were better than usual: but those sides were young too. So a team which promised much and which had so many good forwards had little reward.

The measure of the disappointment can be seen by the surprise registered by two other masters in charge at the end of the season. Both remarked that the Ampleforth pack was the best they had played against and could not understand why the results were so poor. Indeed it was a good pack in spite of what became a make-shift back row. Thompson, when he shrugged off his ankle injuries began to show what might have been and led by example. After half-term he was immense. As one would expect from him, he was always smiling and dignified in defeat. Thornburn-Muirhead had no chance to develop at No.7 but his aggression, his speed and ferocity in the tackle and his indomitable spirit were sorely missed. It is a measure of the play that until he went off – and he was acting captain that day, Thompson being injured – in the second half, the team were beating Mount St Mary's. T. Spencer and H. Erdozain took it in turns to replace him: the former lacked weight and destructive power, the latter lacked a certain speed but both tried hard, and had good moments. T. Gaynor, the blind-side, had some marvellous games but had an understandable tendency this year to hold the ball a fraction too long, the new laws not helping his style of play. For all that, it was strange that the Yorkshire selectors chose to ignore the claims of a boy who had represented Yorkshire and the North last year and was playing better than ever. There were four locks of skill and power but A. Clapton, who was a No.4 jumper of some class, and B. McFarland, who was the most

It is pleasing to record that C.P. Thompson at last gained some reward for his efforts by being selected for Surrey.

MIDDLESBROUGH COLTS 8 AMPLEFORTH 38 4 September
This was an encouraging start by the XV. In hot weather and on a hard ground, nervous fingers and a light ball militated against assurance and in the first quarter the XV could make little progress towards their opponents' 22. Gradually the scrappiness all but disappeared from their play as the power and pace of the forwards and the liveliness of some eager backs were put on show. Confidence grew and the captain set the lead with the first try after good work by his namesake who was having a match to remember. When Knight scored a beautiful try on the right a few minutes later, converted with a massive kick by Lane-Nott, and when his long penalty was followed by a shorter one by Wilson, the XV were on their way. The second half saw four more tries and some wonderful attacking momentum maintained by the back row and two speedy locks. The team was only marginally disturbed by carelessness in conceding a try near their own line and another from an intercept in their opponents' 22.

AMPLEFORTH 46 WEST HARTLEPOOL COLTS 9 7 September
There was a scintillating performance from the pack in this game culminating in two tries of quality scored by Gaynor and Murphy after wonderful running and support play by the forwards with D. Thompson in the van. It was as though he did not wish the man of the match award to go to his captain who by this time had scored three thundering tries. Gaynor is not far behind and there is just cause for optimism in the way the pack is playing. The backs however were not at their best with the honourable exception of Lane-Nott; they frittered away too many chances by faulty alignment, handling and passing and by a strange failure to see the space provided by the overlap and an even greedier desire to use the bludgeon rather than the rapier. Skill was made to take second place and with these backs that must change.

AMPLEFORTH 3 HYMERS 15 10 September
A lethargic start on a hot afternoon soon brought disaster with it. A thoughtless offside offence put the school unnecessarily 3-0 down and almost immediately afterwards a poor pass was allowed to trickle over the line for Hymers to take the present with glee. Two further penalties before half-time only rubbed salt in the wound. Although the XV now became alive to their danger and the pack began to take an ever-increasing control, their tactics continued to baffle their supporters for they made little effort to use the power of the pack: on the contrary they insisted on moving it wide, into the very areas where the School were weakest where Hymers had already shown their strength and class. So a tale of near misses developed and the pack must have been exasperated to see so much good ball being put to such little use. Indeed every time the backs had the ball, they dropped it or were tackled and Hymers would thankfully boot it away upfield and out of danger. A penalty was meagre reward for the efforts of

the pack: it was a crushing disappointment for all but a sharp reminder to the team that it is a cerebral as well as a physical game.

LEEDS G.S. 6 AMPLEFORTH 14 14 September
The Leeds ground being unfit, the XV were asked to play on a smaller pitch at Lawnswood. Choosing to play with the wind and slope, they started brightly but failed to utilise the conditions and were soon against the run of play 3-0 down as Leeds kicked a penalty. However the direct approach of the back row allowed Lane-Nott to kick a penalty and the same players set up another for Wilson a few minutes later. 6-3 at half-time did not seem a winning lead but the XV at last demonstrated a growing confidence with a fine try by Thorburn-Muirhead after several rucks left and right had pulled the defence all over the place, a clever overhead pass by Fitzgerald doing the rest. Sadly Gaynor had been injured in the approach to this try and the Leeds half-backs were using the wind to telling advantage. Several line-outs and scrums on the Ampleforth line were repulsed but Leeds closed the gap to 10-6 with a penalty and continued to press after the re-start. But Wilson was back to his best and had a large part in the remarkable try which followed, quite apart from driving Leeds back again and again with some lovely touch kicks. Thompson began this try on his own 25 on the right and it ended with Knight scoring in the left hand corner, the ball going through twelve pairs of hands. It was a fitting way to end a hard game.

AMPLEFORTH 6 BRADFORD G.S. 18 21 September
The planned decision to play against the strong south-westerly in the first half was soon seen as a bad mistake. Bradford kicked off and immediately pinned the XV deep in their own 22. Too many defensive kicks failed to find touch and Bradford punished the school for these errors twice in ten minutes, the Bradford kicker hammering the nails in by converting the two tries. It has to be said that the tackling was poor for an Ampleforth team and panic soon set in. If the School did work their way down to the Bradford line they could not control the ball and were soon defending desperately again. Just before half-time, the tackling failed once more and the full-back was allowed to run on a conducted tour of the field to score in the corner. Again a massive kick added the points. 18-0 was by no means a winning lead as the School turned to play with the wind but it was at this stage that Bradford were at their best. They won all the line-out ball and showed by their own kicking how the game should have been played. Nevertheless the XV fought hard and after several concerted attacks and a probing Wilson kick, Fitzgerald scored in the corner. Lane-Nott showed that he could kick long goals by emulating the Bradford kicker. There was one last chance for the School when they were awarded a free kick under the Bradford posts but again a crucial mistake saw the chance go begging.

AMPLEFORTH 6 MOUNT ST MARY'S 16 28 September
Inspiringly led by Thorburn-Muirhead and pushed forward by Wilson's astute

tactical kicking, the XV, playing with the strong wind slightly in their favour, had much the better of the first half: sadly for all their possession and pressure, they could only score six points. Although Lane-Nott scored with one long penalty, two others were missed and only Wilson's calm drop goal made the half-time score look in any way realistic. Things became more difficult after the interval as Mount began to win more possession and their probing kicks kept the School under frequent pressure. It was fifteen minutes into the half, however, before Mount could gain any reward and when they did the XV could blame themselves for giving away the position in which disaster struck. Two free kicks in succession awarded for line-out offences drove the School back from the Mount line into their own corner. At the restart Thorburn-Muirhead suffered a cruel injury and had to come off: before a replacement could enter the fray Mount had scored near the posts and had drawn level. If this was against the run of play, it was hardly a just reward for Thorburn-Muirhead who was playing the game of his life for his absent captain. It was unsurprising that the team felt embattled but it was incompetence that allowed Mount to score twice more, two high kicks being spilt for Mount to score easy tries.

NEWCASTLE R.G.S. 23 AMPLEFORTH 13

5 October

A fourth loss and perhaps the most depressing of all! The XV again succeeded in giving their opponents an early ten point lead by failing to shut down the blind side from a five metre scrum and then by dropping a pass behind their own goal line. Even when the XV began to get into the game, they were unable to capitalise on their superiority. A try was not awarded to Thompson, an easy penalty was missed and other chances went begging. The half-time pause seemed to send them to sleep for a loop move by Newcastle succeeded beyond their wildest dreams and they were now sixteen points to the good. Again the team roused themselves: two clever dropped goals and a penalty by Wilson whittled away at Newcastle's lead, but again at the kick-off the team committed rugby suicide: a touch was missed, Newcastle gained an important position for a scrum near the Ampleforth line, again the back row were found wanting, and the lead was increased once more! The team, to their credit, hit back immediately when Erdozain scored near the Newcastle posts and it was at this point that things became farcical. It should have been 20-15 with the School on top and with ten minutes to go. But the ball fell over as Wilson began to run up. The drop kick restart was caught by Easterby, who found himself isolated and the team killing the ball. The resulting inevitable penalty slammed the door.

SEDBERGH 18 AMPLEFORTH 14

12 October

This was the unworthiest performance of the term! To lose when scoring three tries to one is always disappointing, but it has to be said that the XV made the same old mistakes and reaped the same old whirlwind. All term they have insisted on giving penalties away and the midfield defence has too often been found wanting. If those two weaknesses are added to an inability to kick their own

goals, the results are clearly not going to be good. So within thirty seconds of the start the XV were 3-0 down, a most unintelligent piece of running followed by an inevitable offside, surrendering a penalty in an easy position. With no great faith in his own kickers, the captain then elected to run two penalties in Sedbergh's 22, a decision which was vindicated in the first instance as Gaynor scored a good try, the kick being missed from nearly in front of the posts. But nothing was gained from the second one and another silly offside enabled Sedbergh to retake the lead immediately. After half-time Easterby heeled off the head and Thompson crashed over for a try, which Wilson converted. But 10-6 soon became 10-9 as the XV once again foolishly incurred the referee's wrath and when the midfield defence fell to pieces, Sedbergh added six points. Lane-Nott closed the gap with a try on the wing which he narrowly failed to convert and although the XV were now pressing hard, they began to panic, lost all sense of team discipline, and when Sedbergh kicked another penalty for a most idiotic offence, it was all over.

ST PETER'S 0 AMPLEFORTH 29

2 November

Radical changes were made for this match: Wilson was moved to scrum-half and Hughes to fly-half: both played well and gave greater confidence to the whole XV, particularly the back row. Indeed, the forwards played with much verve and skill and in the first half provided the backs with room and space, time and time again. But anxious fingers and the inability to choose the right options meant that many overlaps were spurned as players elected to go on their own. Despite all the pressure exerted by the XV, they were, therefore, only able to open the scoring a few minutes before half-time when Wilson worked Fitzgerald over for a fine try in the corner, which Hickman converted. On the resumption, Fitzgerald could not hold an evil pass over the line and it was only when Wilson dropped a neat goal that confidence flooded through the team and the floodgates opened. Thompson made a try for Gaynor, Wilson for Thompson, and Dumbell and Fitzgerald added two more. This was more like an Ampleforth team: swift rucking and the ball moving wide and at speed. If the backs did not take advantage of all the gifts given to them, they certainly ran with aggression and intent. It was a great improvement.

AMPLEFORTH 16 STONYHURST 11

9 November

The XV chose to play up the slope and against the North wind and by means of their forwards managed to keep most of the game in their opponents's half. The Stonyhurst backs appeared to be the stronger and faster unit but they could not make much headway, except when the XV elected to run the ball and made an error in handling. Stonyhurst were limited to two long-range penalty attempts, one of which succeeded. In like manner the XV, anxious to get back on terms by half-time were awarded two penalties, the second and easier of which Hickman stroked smoothly over the bar. The XV must have been pleased at half-time with a score of 3-3, signs that the pack were beginning to dominate and the benefit of slope and wind to follow. They had cause to be even more

pleased a few minutes into the second half when Lane-Nott converted a long penalty with a fine kick. But as has been so often the case this term the team become horribly vulnerable as soon as they score. Stonyhurst, stung, took advantage of two awful mistakes in defence and scored two tries in quick succession. A precious lead of three points had in a trice been turned into a deficit of five. The calm captaincy of Thompson and the determination not to be beaten even with so little time left were priceless assets. Thompson for that final quarter was a colossus in both line-out and scrum. He worked Gaynor in for a try in the corner to cut the lead to one point and even when Wilson went off with a few minutes to go he did not lose faith. Powerful rucking by the pack enabled Hickman who had moved to scrum-half to switch to a big blind-side. It was fitting that Thompson was on hand to crash over and good to see Lane-Nott add the points with a massive kick.

AMPLEFORTH 3 DURHAM 18

16 November

Durham brought an unbeaten XV to Ampleforth and were soon 4-0 up as their speedy backs outflanked a hesitant defence. But the School reacted well to this setback and having kicked a penalty through Lane-Nott they put in some telling thrusts which should have yielded a score. But rather against the run of play, Durham scored a try through their powerful forwards. The ill-fortune which appears to have dogged this side struck again at this point when Easterby had to be taken off with concussion. Although the XV tried hard after this, they were no longer able to win the ball from the set pieces and throughout the second half had to spend much time in desperate defence. A dummy scissor opened this defence to put Durham further ahead. Sadly one of the characteristics of this side has been its unfailing ability to commit rugby suicide and it was as the XV were attacking that an ill-directed pass only found the Durham No.7 who received the gift with gratitude and galloped to the other end to score. From then on the tackling became positively inspirational: it had to be against a very good Durham side who thoroughly deserved their victory.

POCKLINGTON 29 AMPLEFORTH 6

26 November

For all those who support Ampleforth rugby this was the saddest of days. True, the team were without Easterby and since they could not guarantee their own ball in the tight, they were always on the defensive. True, they were lacking both props and a centre, but it would be facile to pretend these were the reasons for the heavy defeat. They did not tackle, they did not support and they offered no threat with the honourable exception of the captain. The thought of going forward either in attack or perhaps more importantly in defence was alien to even the best of the players: frankly they did not play. The story of the match is soon told: Pocklington scored a penalty and two tries in the first half and scored at regular intervals in the second. The only answers were a simple penalty by Lane-Nott in the first half and a massive one in the second: other than that, the XV never looked like scoring and a veil shall be brought down on the pitiful efforts to prevent their opponents from doing so.

P.11 W.6 D.1 L.4

2nd XV

221-82

We had good players and anticipated a successful season. It became equally apparent that we were to be dogged by injuries – largely to an unlucky first fifteen – that would lead us to play almost a different fifteen boys each week. This was disruptive, but whatever team we did select always managed to blend into a strong unit and although we were beaten on four occasions we were never heavily beaten. This was also the first season where we were operating under the new rules for under-19 rugby and this, too, was to have a considerable influence. With a normally strong and technically well drilled pack of forwards to give us advantage in the tight forward play, we were to see this strength effectively neutralised by rules which to all accounts equalised any two packs of forwards.

We started well and devastated both Hymer's College and Leeds in our opening two matches. At Bradford we suffered our first defeat. They were a good side and deserved winners – it was not, however, a creditable performance on our part and left us with plenty of room to improve for the tough games ahead. As usual the Mount brought a strong side and we did well to win a tight and at times exciting game by 16-0. Barnard Castle gave us a well fought game but were heavily beaten (44-11). Another tough fixture with Newcastle (won 17-0) gave us the final preparation for the Sedburgh game. Although there was a certain tension that inhibited the open rugby we are accustomed to in this fixture, the game did, none the less, have its dramatic moments. We probably had the better of the match but solid Sedburgh defence always seemed able to prevent us from getting the try we needed. The game was resolved on penalties and we were beaten by 6-3. St Peter's were beaten convincingly in our first match after half term break. We were then beaten at Stonyhurst and Durham in successive matches – two very good sides, especially Durham where a good match ended in 3-8 victory for them. The season ended with a hard game at Pocklington and we were satisfied to finish the match with a 13-13 draw.

Ben McFarland was our nominated captain but he was soon promoted to the first fifteen and Philip Murphy proved a capable replacement. Our pack was strong, especially the front five. Garrett in particular deserves special mention for his performances – a tower of strength at prop and with Murphy provided a solid platform in the scrum for the second row of Thompson and Crabbe. Both had excellent seasons – Thompson in particular coped with the disappointment of being dropped from the first team to give tremendous service. At number eight Brady was never far from the action – one hundred per cent commitment. We played a variety of half back combinations. At scrum half Robertson and Oxley were in and out of the first fifteen and when they did play for us they invariably played well. Williams, at fly half, was injured for a large part of the season. When he did play he was always influential in the decision making amongst the backs. We were fortunate to have two fast wings in Madden and Kirby; they scored a lot of tries. Our greatest point scorer was Hickman at full back who showed himself to be a player of talent and a fine goal kicker.

Results:

v Hymer's College (A) W 40 8

v Leeds G.S.	(H)	W	52	8
v Bradford G.S.	(A)	L	4	14
v Mount St Mary's	(H)	W	16	0
v Barnard Castle	(H)	W	44	11
v Newcastle R.G.S.	(H)	W	17	0
v Sedbergh	(H)	L	3	6
v St Peter's	(H)	W	29	3
v Stonyhurst	(A)	L	0	11
v Durham	(A)	L	3	8
v Pocklington	(A)	D	13	13

Team from: G.J.C. Hickman (D), T.B.E. Madden (E), A.P. Crossley (B), J. Channo (J), P.N.Y. Kirby (O), C.P. Williams (B), D.J. Robertson (W), P.J. Murphy (Capt)(H), J-P T.Pit (T), J.P. Garrett (D), A.B. Crabbe (E), D.A. Thompson (D), P.E. Fiske de Gouvria (T), J.M.E. Brady (T), H.G. Erdozain (C). Also played: B.P. McFarland (E), C. Hickie (A), T.B. Spencer (E), C.J. Harding (J), G.R. Banna (H), A. Oxley (A), G.V. Andreadis (A), E.W. Knight (D), A.J. Daly (A), F.V. Op den Kamp (J), T.R.C. Cooper (C), J.W.B. Fitzgerald (E), P.C.St.J. Lane-Nott (B).

P.8 W.6 D.1 L.1

3rd XV

240-59

The third XV benefited from an unusual wealth of talent in depth at this level. It was perhaps unfortunate that they met Leeds U-17 side, which includes some Leeds first and second team players, so early in an otherwise unbeaten season. The engine of the thirds was the back row [M.Ward (T), O. Mathias (C), T. Cooper (C)], but it is rare that the work of the second row in open play makes such an impact. C. Dalglish (J) and M. Hurley (W) were indefatigable. Dalglish matured throughout the season and his determination was a key factor in the long periods of pressure under which most opposition sides toiled and ultimately crumbled. Hurley was both aggressive attacker (7 tries) and on occasions try saving defender, though his positional sense is not of the best. An extra player in the wrong place can often be in the way or slow things down. On one occasion at Sedbergh we missed an easy try because the ball went through six 'backs' pairs of hands when there should have been only four. Both players were major assets in the line out. J. Tolhurst (C), as utility back row player for both thirds and fourths, was dominant in the loose. His enthusiasm was typical of two teams whose commitment made it a pleasurable term. Although there was some interchange with LX1 front row players, G. Banna (H), A. Daly (A) and J. Flynn (H) were the stalwarts for most of the season, providing strength in the tight and unusual mobility in the loose.

There are not many sets who have at least three good scrum halves. E. Willcox (E) is a skillful footballer with endless energy and a millstone grit character. His creativeness can leave the opposition reeling, but he must work on understanding with others around him and needs a little more aggression and weight. E. Fitzgerald (E) eventually made the third XV spot his own by

possessing aggression and with increasing confidence was beginning to show more variety. He has safe hands, but needs to be faster over the first five yards when carrying the ball.

J. Jenkins (J) matured throughout the season. As fly half he produced an increasingly solid performance especially in defensive positions. His kicking became a feature though it took him some time to use it effectively in attacking strategies. As captain he was constructive, diplomatic and thoughtful. J.P. Burgun (D) at inside centre gradually overcame a tendency to overcommit himself on aggressive forward runs and was outstanding in defence. At Sedbergh he was invaluable. D. Wootton (fullback) used his excellent ball skills both in joining attacking movements and in making clearing up at the back look easy. A. Guest (W) (7 tries) was always a potential matchwinner. Though early on in the season he seemed to lack determination, this was untrue in the last three games when he seemed to find another gear.

LX2 always suffers or benefits, through loss or gain, good players to or from LX1. Many of these made outstanding contributions in some matches. So too did the players who turn out every games afternoon, regular team players or not. The greatest strength of LX2 was the talent and tenacity of all such players.

Results:

v Leeds G.S. U17s	(H)	L	23	25
v Mount St Mary's	(A)	W	42	8
v Newcastle R.G.S.	(H)	W	52	0
v Sedbergh	(H)	W	26	6
v St Peter's	(H)	W	34	3
v Stonyhurst	(A)	W	28	0
v Durham	(A)	D	13	13
v Yarm School	(A)	W	22	4

Team: G. Banna (H), A. Daly (A), J. Flynn (H), C. Dalglish (J), M. Hurley (W), C. Cooper (C), O. Mathias (C), J. Tolhurst (C), M. Ward (T), E. Fitzgerald (E), J. Jenkins (J), J.P. Burgun (D), D. Mowbray (W), D. Robertson (W), A. Guest (W), D. Wootton (H).

P.7 W.7

4th XV

194-21

The team fully deserved their unbeaten season. They showed tremendous commitment, determination and skill. They were led by M. Mullin (B) who always gave of his best and was a thoughtful, considerate and inspirational captain. The team spirit which he helped to engender was a major factor in the success of the side.

The forwards worked hard to improve their skills to enable quality possession to be won. The scrummaging was secure throughout. H. van Cutsem (E) improved as a number 8 and was impressive in the line-out once he was able to control his tapping of the ball. J. Tolhurst (C) was outstanding on the open-side.

The strength lay in the quality of the backs. E. Willcox (E) and E. Fitzgerald (E) both filled the scrum-half position and were far superior to their opponents. N. Marshall (C) eventually matured into a safe and reliable fly-half. His ability to kick with both feet was an asset. He and E. Willcox (E) formed a reliable goal kicking partnership. In the centre G. Gaskell (D) was outstanding. His awareness and decision-making abilities were the principle reasons why the backs looked so effective and made so few errors. D. Spencer (H) proved to be the best of the wingers. M. von-Habsberg (E) was the most improved player, a solid last line of defence. His excellent timing of entry into the line resulted in him being the top try scorer.

The last match against an unbeaten Pocklington 3rd XV was a fitting climax. The side defended tenaciously and did not lose concentration. They used their possession well and it needed considerable probing before they cracked the opposition's defence. They eventually scored three excellent tries, the most spectacular being a solo effort from within his own half by M. Macmillan (W), and a timely drop-goal from N. Marshall (C).

Results:	v Bradford G.S. (3rd XV)	W	48	3
	v Mount St Mary's	W	26	0
	v Barnard Castle (3rd XV)	W	22	4
	v Sedbergh	W	12	4
	v Stonyhurst	W	41	4
	v St Edward's, Louth (1st XV)	W	26	6
	v Pocklington (3rd XV)	W	19	0

Team: M. von Habsberg-Lothringen (E), R. Bernardo (O), D. Spencer (H), G. Gaskell (D), D.C. Mowbray (W), N. Marshall (C), E. Willcox (E), H. Bell (W), A. Rye (J), S. Marcellin-Rice (J), M. Mullin (B), C. Guthrie (W), A. Wayman (E), H. van-Cutsem (E), J. Tolhurst (C), M. Macmillan (W). D.W.

P.10 W.7 L.3

U16 COLTS

147-45

The team's first game was initially postponed due to Leeds injury problems which meant the XV's first test was against Read School. Despite an untidy start, it was clear that the forwards were going to be too powerful for the visitors. This dominance resulted in two tries for Murphy and laid a good foundation for Slater and Mostyn to run in two further tries.

The team took the field against Bradford with determination. With 20 minutes gone the side were 12 points ahead and Bradford had only touched the ball twice to restart the game on both occasions. To Bradford's credit they hung on until half-time conceding one further try, and indeed opened the scoring in the second half with a spectacular interception try from within their own 22, which was converted. However, the revival was short-lived and a second try by Slater and a try by Martelli, diving over from close range, saw the XV complete an emphatic 26 points to 6 victory. The power of the pack, and back-row in

particular, was too much for Barnard Castle as Richter with 3 tries and McConnell with two helped the XV to a comfortable 38-6 victory. The team's defeat at Newcastle was caused in part during the week. Their work in training had been neat and tidy but in hindsight it was clear to see they lacked commitment. The XV were outplayed by a side whom they should have outplayed. When Mostyn's attempt at an interception was called back by the referee, all the drive of the XV appeared to leave them.

There was a clear lesson to be learnt and the annual Sedbergh fixture was an apt way to find out. The first half saw both sides battling for dominance and reached stalemate, but in the 2nd half the XV's crisp tackling and speed to the loose ball saw them gain dominance. The pack began to run the ball at the opposition and the backs capitalised on the in-roads they made, with Mostyn scoring two tries and his fellow wing Collier adding a third. The XV carried on where they left off against Sedbergh in their next game and a powerful run by Murphy earned them an early lead against Stonyhurst. The visitors fought hard and were allowed to play their way back into contention and it took a second determined drive by Murphy and a strong run by Mostyn finally to put paid to their guests. The lack of a regular 'goal kicker' was to thwart the XV against both Durham and Pocklington when in both games chances to draw level were wasted. Against both sides the XV won enough ball in the second halves to win.

The Leeds fixture, which had already been postponed, had yet another twist to it. The XV's captain Richter had to miss the game to be with his family on joyous news of his father's release from a Baghdad jail. The XV absorbed this good news by beating our visitors 8-0 in a game that was full of endeavour and was, to a large extent, controlled by fly-half Codrington and sprung to life with the XV's two tries, one to Slater and one to Mostyn. The former saw Codrington intelligently attack the narrow-side to time his pass perfectly to release Slater to score, and the latter saw a fast handling move from the backs with Zoltowski releasing Mostyn early at half-way, and the winger with only 5 metres to work in beat off two tacklers with an electrifying run to score a spectacular try.

The XV's final game against Hymers saw both sides missing vital players. Both packs fought ferociously for the ball and both sets of backs made in-roads into the opposition, only to be thwarted by last ditch tackles. The XV began to dominate in the 2nd half with Slater having his best match. Despite this pressure the game remained 0-0 until, with 5 minutes to go, the pack in the guise of Melling and Fitzgerald, wrestled the ball clear from a line-out, the thrust from the three-quarters were met with solid Hymers defence. The resulting 3rd ruck released the team's returning skipper, with his father anxiously watching, who drove towards the line and carried the 3 tacklers over the line to score. It was a boy's own story and a better end to game and season could not have been found for the XV.

The side was led by A.A. Richter, who is a powerful forward, a threat to all defences in attack and solid in defence. However, he must try to work on his skills as he sometimes fails to motivate himself for such practices. As a captain he showed authority and feeling. His back-row partners of J.S. Murphy and J.F.

McConnell were equally as effective, Murphy a hard worker and never far from the ball, and McConnell's strength and control the cornerstone of the team's success. J.E. Dilger was tireless. The surprise was A. Hamilton who saw his opportunity with the injuries to 2nd row forwards, and made the position his own. The front-row was not equalled all season. C.J. Minchella at hooker improved his striking and played like an extra wing-forward in the loose. D.J. Melling's work rate was phenomenal in the loose and he produced possession from seemingly impossible positions. M.G. Fitzgerald's scrummaging is powerful but his asset is in the loose where he is never far from the ball and combines skill and power to provide forward play of high quality.

Behind the scrum S.D. Martelli gave a good service to his half-back partner A.D. Codrington. Although he struggled to read the game in the early season this part of his game improved from game to game. Once established at fly-half Codrington made a strong impact. He always tried something different, and on occasions ran the game. Both M.J. Zoltowski and M. Slater improved. Neither boys are natural centres but worked hard to make the positions their own. Zoltowski's handling improved out of all recognition. Slater's running was powerful, but at times his defence was weak. R. Collier produced good performances on the wing but never looked at ease in the closer encounters. T.J. Mostyn was an enigma. On occasions he showed brilliance in attack and defence, but could also show naiveté and lack of concentration. He is, however, an exciting player. W.M. Crowther's skills were best suited for full-back and as his confidence grew he looked an accomplished player. He could be a good goal-kicker if he believed in himself more.

The 'B' team worked tirelessly in practise and won 3 of their 6 games. They provided good cover for injuries in the 'A' team and several of the boys should expect to achieve success in Senior Rugby.

Results:	v	Leeds G.S.	(H)	W	8	0
	v	Read School	(H)	W	28	0
	v	Bradford G.S.	(H)	W	26	6
	v	Barnard Castle	(H)	W	28	6
	v	Newcastle R.G.S.	(A)	L	4	21
	v	Sedbergh	(H)	W	20	0
	v	Stonyhurst	(H)	W	19	6
	v	Durham	(A)	L	0	3
	v	Pocklington	(A)	L	0	3
	v	Hymers College	(H)	W	4	0

Team: W.M. Crowther (H), R. Collier (J), M. Slater (C), M.J. Zoltowski (H), T.J. Mostyn (J), A.D. Codrington (J), S.D. Martelli (E), M.G. Fitzgerald (C), C.J. Minchella (H), D.J. Melling (J), J.E. Dilger (O), A. Hamilton (E), J.S. Murphy (C), J.F. McConnell (T), A.A. Richter (B). Also played: D. Telford (A), R. Morgan (J), M. Middleton (A), J. Kennedy (D), E. de Waller (A).

P12 W5 L7

U15 COLTS

183-134

This has been a season of promise, not reflected in the raw statistics. The team was built around five key players: van Linschoten (O), Holmes (A), Inman (T), Bowen-Wright (H), Record (C), with a variety of permutations being tried before a settled side was established.

From the pre-season training it was apparent that there was a need to get back to basics. Therefore all our effort in training was put into a simple style of play based around rucking fast and then running the ball off the ruck. In an ironic way we learnt too fast, as our first game against Leeds G.S. was probably our best. The power of the forwards against Leeds was astonishing. At one stage the ball was emerging so fast from ruck after ruck that Johnson (B) at scrum-half was having trouble getting to the ball as it emerged. However, as was so often to be the case in later matches, we found it impossible to capitalise on our unending pressure and lost a game which their coach agreed we should have won by 'at least 30 points'.

We suffered from an excess of forwards, at the expense of footballing backs. Holmes the hooker was reliable, although he still needs to learn when to give that extra effort in key areas of the field. Marcelin-Rice (J) at loose-head improved steadily, whilst Stick van Linschoten at tight-head was a tower of strength. Inman at second-row played well in matches. He led the pack by example. Ramsay, Bean and Billett were all played alongside Inman, and it was Ramsay who eventually made the place his own. He should be commended for the determination and drive to succeed he displayed when dropped from the side early in the term, and should serve as an example to all those in other teams who have had a similar experience. It was difficult to achieve the correct balance in the back-row, although the final combination of Record at No.8, Hughes at open-side, and Bowen-Wright at blind-side was probably the best. Record is powerful, Hughes is quick to the breakdown and ferocious in the tackle, Bowen-Wright is an exemplary captain, fearless, and strong running. However others such as Bean, Thorburn-Muirhead and Billett ensured that these three were never able to rest on their laurels.

A succession of injuries meant that the same back-line never played in two consecutive games. Consequently, it was difficult for any pattern of play to develop. Having said this, the backs found creating try scoring opportunities easy. It was taking these opportunities that proved difficult. Billett was the one more than any other who was able to overcome this apparent fear of scoring, amassing more points than any other member of the team. Johnson played the early games at scrum-half but needs to be quicker and more decisive around the base of rucks. Quirke (B) who took over at scrum-half gave all in both training and matches, and with continued effort is sure to do well as he progresses through the school. Johnston-Stewart (D) and Newman (C) battled for the fly-half position. Johnston-Stewart (D) must learn to be more confident of his ability, whilst Newman needs to concentrate more on his own game than that of others. Pace (C) and Greenwood (T) were the regular centres. Pace was strong and committed, although he needs to develop his eye for a gap and killer

instinct around the try-line. Greenwood, one of the best handlers in the team, suffered from injury problems. However on his day he was able to turn a half chance into a try. Freeland was a find on the wing. Only in his first year, he has the makings of a top quality back. His speed and determination were an example to all. Goslett has a similar potential, although he took a while to become motivated. If both were to perform to their potential they would be a force to be reckoned with. Walsh performed admirably at fullback, despite knee trouble. Others such as Roberts, Monthien, Thorniley-Walker and de Guingand were always on the threshold.

Results:	v	Leeds G.S.	(A)	L	6	16
	v	Scarborough College	(H)	W	64	0
	v	Bradford G.S.	(H)	L	12	19
	v	Barnard Castle	(A)	W	12	4
	v	Mount St Mary's	(H)	L	7	14
	v	Newcastle R.G.S.	(H)	W	7	6
	v	Sedbergh	(A)	L	4	22
	v	St Peter's	(A)	L	9	14
	v	Stonyhurst	(A)	L	0	16
	v	Durham	(H)	W	9	4
	v	Pocklington	(H)	W	38	0
	v	Hymer's	(A)	L	15	17

Team: T. Walsh (A), M. Goslett (W), D. Pace (C), H.G. Billett (C), R. Greenwood (T), J. Newman (C), D.B. Freeland (J), D. Johnston-Stewart (D), P. Quirke (B), E. Johnson (B), R. Record (C), M.C. Bowen-Wright (H) capt., J. Hughes (O), A. Bean (C), A. Ramsay (E), N. Inman (T), C.J. Strick von Linschoten (O), J.M. Holmes (A), H. Marcelin-Rice (J).

P.12 W.7 L.5

U14 COLTS

258-140

It is no mean achievement to produce a favourable set of statistics when one considers that at the beginning of the season most of the boys do not know each other's names. Moreover, the fixture list is loaded at the front end of the term: Bradford, Barnard Castle and Mount St Mary's are all played within a month of the start of the school year. The team developed well, and enjoyed playing a fast and expansive game, scoring excellent tries. They were rarely beaten in the forwards, and the backs were only outplayed on three occasions.

Pennington was first choice full back. Although a little slow he nevertheless defended stoutly, had a good eye for an attacking opportunity and kicked important goals. Both wingers, McSheehy and Wade, scored excellent tries and showed a good turn of pace. Lorimer at outside centre proved a powerful attacker, but he needs to work hard on his defensive game. Banna at inside centre provided a talented and robust player, with good vision and timing. The fly-half position was held initially by Field who is an excellent ball player, but was prone

to be caught in possession. Burnett rarely took the wrong options. Luckhurst at scrum-half made up for his lack of size by a fierce determination and competitive spirit. The front row took time to settle. Stewart proved a strong prop. Herrera made up for his limitations in the tight with excellent support play. McNeill improved whether at prop or as second row. Milbourn eventually settled as hooker, having tried open side flanker. He is a good prospect for the position, for he is competitive and relished the physical contact. Fane-Saunders and Furze worked hard in the second row, and developed a combative attitude. Parnell has the physique and pace to be effective at blind side. Esposito developed well at open side. He quickly learned how to live close to the ball and how to retain possession. Berry improved considerably at number eight. In particular he learned how to use his size effectively, gaining increasing enjoyment from the physical aspects of the game. He captained the side, and led by example. Like all the team he is a reluctant loser, and this will be an important characteristic as the years ahead provide ever closer matches.

Results:	v	Leeds G.S.	(A)	W	15	12
	v	Scarborough College	(H)	W	52	4
	v	Bradford G.S.	(A)	L	9	27
	v	Barnard Castle	(A)	W	44	10
	v	Mount St Mary's	(A)	W	14	6
	v	Newcastle R.G.S.	(A)	W	18	8
	v	Sedbergh	(H)	L	10	20
	v	St Peter's	(H)	W	26	0
	v	Stonyhurst	(A)	L	4	22
	v	Hymer's College	(H)	L	7	15
	v	Durham	(H)	L	10	12
	v	Pocklington	(H)	W	49	4

Team from: B. Pennington (B), T. McSheehy (W), J. Wade (A), B. Lorimer (W), S. Banna (H), R. Burnett (D), P. Field (O), C. Luckhurst (T), M. Stewart (J), D. Herrera (J), G. Milbourn (B), L. McNeill (T), G. Furze (O), P. Fane-Saunders (W), J. Parnell (D), R. Esposito (A), C. Berry (T).

H.C.C.

Max von Habsburg was appointed captain and Julian Robertson secretary for 1991-92. Max started the right way by winning the Vardon Trophy with a score of 76 the first weekend of the term, but there were some surprises among the leaders. David de Lacy Staunton (B2) was 2nd with 78, John Kennedy (D3), and Christopher Dawson (W3) were equal 3rd with 80, one stroke ahead of Julian Robertson (E4) and Juan de Uriarte (A3).

The match against Sand Moor juniors coincided with the Amateur Championship, so they could not field their strongest side! The match was close and was halved 2:2. Max von Habsburg and Julian Robertson won their match, Andrew Rigg and William Gordon, Hugh Jackson and David de Lacy Staunton halved theirs; James Lowther and Scott McQueston lost. Just before half term we were well beaten by the Old Amplefordian Golfing Society. After the match it was decided that in future we would use the format usual in all our other matches, i.e. four ball matches. Against the OAGS, for some reason, we have always played singles, which seems to favour more experienced golfers. Only Christian Minchella won his match, but all the others except one went to the last green, which seems to confirm that experience counts when the pressure is on. As always the OAGS were most generous hosts and made the day at Ganton a memory to be savoured.

The ordinary games afternoon golf was as well supported as ever and once again Richard Whedbee (O44) gave generous prizes to be competed for. The competition (one round - 10 holes - best score to count) continued to the end of the term and there was some exciting movement up the leader board. In the end Julian Robertson won the Wilson metal woods (1st prize), William Gordon the Taylor Made light weight golf bag (2nd prize), and Max von Habsburg the Golf umbrella (3rd prize). 24 golf balls were also given as further prizes. We are grateful to Richard for his generosity which is an excellent way to encourage good golf in the school.

The following played in the School Team: M. von Habsburg (E), J. Robertson (E), W. Gordon (J), A. Rigg (A), S. McQueston (O), J. Lowther (O), C. Minchella (H), A. Harvey (D), H. Jackson (T), D. de Lacy Staunton (B).

THE GOLF COURSE 1960-1992

LEO CHAMBERLAIN O.S.B.

I have been asked to pen a few thoughts about the golf course after 26 years of involvement. The early history is not well recorded and so the next paragraph concerning the years 1960-66 lacks detail and possibly accuracy. Nevertheless, as I hand on to Fr Simon now is the time to provide a written report on what has become a successful 9-hole golf course.

Fr Jerome Lambert started the golf course at Gilling Castle. Perhaps the pitch and putt course on the hill in front of the school had led to one narrow miss too many; perhaps he was just overcome, as happened in his life sometimes, by a piratical spirit of adventure. Legend has it that the then Headmaster, Fr William Price, gave it his backing; what is certain is that the Procurator, Fr Robert Coverdale, did not. He had to count Ampleforth's pennies, and, as usual, there were not enough of them. As for the proposed site, it was too far away from the school, it was too hilly, it was too small; but it was a piece of land that the farm could spare, and the then Headmaster of Gilling Castle, Fr Hilary Barton, also played golf, and a deal was done. The Professional from Strensall designed a course, trying to ensure that no ball would ever fall near Gilling boys, a work party was brought together, a bulldozer carved out some greens, and the course was in business - roughly speaking.

It was very rough. In fact I do not remember in those early years ever seeing a golfer. I first came on the scene in September 1963, fresh from spending a novitiate's manual labour in sieving earth through an old iron bedstead's sprung base, so anything would have seemed an entertaining diversion. Diversion it certainly proved. Never volunteer was always a useful rule in the armed forces, and much the same is true for a junior hoping to do some serious theology. But smiling was the face of Fr Colin Havard as he suggested that the odd afternoon helping him help Fr Jerome would be a good idea for someone who did not know the rules of rugby; ingratiating was his manner as he let me have the fun of driving the petrol-paraffin engined tractor - and cheerful was his farewell as he departed for our foundation at St Louis a year later.

Fr Jerome was still there. It has to be said that I never actually saw him on the golf course. I went on cutting grass, and in the summer a few boys with an active dislike of anything to do with bat, racquet and ball joined me. We had an old set of gang-mowers, one mowing machine and a cart. At least, I remember Fr Colin once saying, we haven't got much, but we do have a jolly good grease gun. Things often broke down; then Handleys of Helmsley were called in, or we found out what was wrong ourselves and Fr Jerome had to be contacted to get the spare part. That was the theory, but housemasters are busy men, and delays sometimes occurred, and the grass awkwardly went on growing. It was not long before I had found out Handley's telephone number myself and had placed a call or two. We got our spare parts quicker then, and

all went well until the account arrived on Fr Jerome's desk; what might be called a brusque encounter then took place in a dark corner of the monastery, after which I refrained from ordering anything – until the next prolonged breakdown two weeks later. But Fr Jerome's patronage was worth something. At one point, in 1965 I think, an old Morris van appeared, and for a month or two we had a superior form of transport over the valley, so the tractor could live at Gilling Castle. But the Procurator had not known of it, and there was another dark encounter, not involving me this time, after which I was told to leave the van in the yard for disposal.

Things went on in his happy way, and possibly one or two people tried to play golf, until the summer of 1966, when Fr Jerome left St Edward's and went to work on our parishes. He retained a kindly interest in the affairs of the golf course ever after, and I awaited some instructions or a new boss. Nothing happened. The grass grew. I had difficulty in understanding this situation. The question was urgent. It did not occur to me that an all-seeing Abbot and Headmaster had not been deep in consultation over the problem for weeks; after all, they knew about everything, and both of them were known to have swung a golf club, though perhaps not very often at Gilling Castle. Ah yes, they said, when I finally and hesitantly drew the question to their attention, the golf course; yes, yes, you must go on. I know now that the urgencies of life for those in senior positions involve crises of a rather larger kind; I also know that if anyone is doing something constructive, the main requirement is to cheer him on. At the time, it just seemed to be my job, although I was entirely ignorant of both grass and golf, and so a casual outing in September 1963 became a commitment for years to come. I had had a few lessons in golf before coming to the novitiate in 1961, but there was no time to practise now; the unforgiving grass, and the temperamental machines demanded everything.

It came as something of a surprise to discover that what a golfer calls the Rough really means grass not more than an inch or so high. Around this time I also discovered that greens needed to be cut twice a week at least, and that the surrounds of greens needed much attention. But there was still an unfailing supply of boys who seemed to like the work, and who could be repaid with monster binges at the end of term. We learnt, from the turf consultants we then used, a rhythm of maintenance. There were hiccoughs, like the day when I discovered that the farm's topping machine, vital for cutting the rough, was being sold at auction without the golf course's need for it being considered. I hurtled off to York after it, found it had been sold already, and bought a replacement at the same auction. Some money was found and gradually new machines began to appear. We had to have somewhere to keep them, so we built a new shed, which also provided space for clubs. Pouring concrete was a new experience for us all, but most of it went into the right place.

Money was in very short supply, like the golfers, until the day when the much respected publican at the Fairfax Arms, Frank Amies, a former naval

Chief Petty Officer, whispered to me that it might be a good idea to have a few local people allowed to use the course. Frank was the kind of man who ran his pub as a local institution; while he was there, he kept petrol pumps, just for the convenience of the village, because there was not much money in petrol. He also found a reliable helper. Until about the time of my ordination in 1968, there was no other help on the course; after that Tommy Welford, the expert in all maintenance at Gilling Castle and his assistant, Trevor Robinson, did some of the cutting of grass, and so did John Atkinson, the College electrician, who was one of the first enthusiastic golfers on the College staff. But we needed something more regular, and so Frank found Walter Reeves, one of the North Yorkshire County Council's road men, who was mourning a change in system by which people like himself had lost their lengths of road which had been their own responsibility and had to start working in groups. He was happy to earn more money, and rapidly became devoted to the course and its needs, doing it, as he said, for a bit of pride.

Walter's arrival enabled us to produce a slightly steadier standard, and enabled the boys and myself to concentrate on the greens. It was essential too, for other reasons. In the early days, with the long summer games afternoons and work only starting at 6 pm two or three days a week, there was plenty of time for workers and golfers to get to Gilling Castle for a satisfactory period. Now the steady crowding of the curriculum brought those long summer afternoons to an end, and at the same time, insurance problems forced me to stop allowing boys to drive the tractor.

The club was formed with legal advice as a separate institution, allowed to use the course on payment of a fee for a non-renewable licence which was negotiated annually. It was not long before numbers grew, but the arrangement was never satisfactory. It guaranteed opposition between club and management, and the nadir was reached one year when a modest and essential increase in subscription was required, one member of the committee opposing the increase on the grounds that the College should expect to be subsidising local golf! That little difficulty was only finally overcome in the eighties, when the Club entered into a closer relationship with the College.

We were able to buy more machines with an assured subscription income, and the course looked smarter with fresh flags and markers. Better gang-mowers were bought in association with Gilling Castle, and maintenance became better planned. Powered slitters and spikers made work easier. First, another old van replaced the tractor for transport across the valley; it was not reliable, but it was soon replaced by the retired College fire engine, a war-time vehicle, repainted green by the golf course workers (with some difficulty; after it had been rubbed down, others thought it might be fun to paint it as an ambulance, and stole art room paint to achieve their end).

Meanwhile, funny things were happening to the grass. Year after year, leaf mould was collected for the greens, with some difficulty and even danger on the steep slopes of the nearby woods; sharp sand was put down, and the spiking and slitting of the turf on the greens was done. But standards were not

improving much. Then, one year, the turf started wrapping around the barrel of the spiking machine like a rather untidy swiss roll, not at all what was supposed to happen. The view of the turf consultants was that nothing much better could be expected from rank amateurs doing this work, and that insufficient spiking, leaf moulding, etcetera, had been done. That line of argument did not carry much conviction in my ears, and I looked elsewhere for advice. It was found in Dr Victor Stewart, of Aberystwyth University and Turfscience Ltd., who kindly came to inspect (he never accepted a fee). Leaf mould was wrong; sharp sand was wrong; what was needed was even textured sand, with an exceptionally low lime content. He explained all this, so that for the first time I understood the logic of scientific grass maintenance. The greens improved beyond recognition within a season. Of the former consultants he said it was like allowing the nurses to run the NHS; which was not a piece of news that I chose to pass on to them. Most people do not appreciate grass in all its complexity. I had earlier got to know the fescues, the bents, and the dread Yorkshire Fog. A golf green needs quite different and much finer grass than an ordinary lawn. Not more than a third of the length of a piece of grass should be cut off when mowing, and a green needs grass deep-rooted as well as short and closely grown. More difficult, with the soil compacted under feet and mowers, aeration was needed. For ordinary lawns this is happily accomplished by the thousands of worms living in every cubic yard, unless they are killed by chemicals. But worms leave little mounds of earth on the surface at certain times of the year, fatal for accurate putting; so the worms had to go. A golf green is in fact today a completely artificial environment. Ideally, it is made of sand built on gravel and stones, free draining, encouraging deep rooted grass – the modern version of the original courses among the sand dunes. We could not go as far as that (the cost of building a golf green professionally today approaches £15,000) but we made an effort.

We became more ambitious. Another hole was constructed, dozens of trees were planted, and bunkers were made. We even gave the tees some attention, and bought the first set of tee mats for the course. A couple of benches were provided at strategic points for the benefit of less fit members. Golf became popular in the school when Fr Simon was able to take on the organisation of the game and quite soon it became obvious that the coincidence of maintenance and intensive school use of the course was both inconvenient and dangerous.

By this time, 1987, the club was prospering and was eager to help in securing further improvements to the course. My own involvements with aid to Poland had grown and there were other schemes on the horizon in association with Keston College, which came to fruition in 1990 in the Ampleforth Conference; but immediately, 1987 was the year of the Poland Run and the Schola's tour of Poland. The number of boys interested in manual work instead of sport was diminishing, though they remained a faithful group who did an extraordinary job over the years. It was time to

make a change, and in one of the members, Tom Berryman, we found a greenkeeper who was capable of bringing a new professionalism to the course.

Since then, tees have been enlarged, many more trees planted, some greens have been replanned and one completely new green has been built. A way has been found to bring water on to the course. In 1992, Ampleforth has what must be the cheapest built golf course in the country. It is still in the wrong place, and the hills are still too steep, but it has provided for boys, for the academic and maintenance staff, for people both local and not so local, a place where a satisfying game can be had, in surroundings of considerable beauty. The site holds further possibilities, but that is another story.

THE BENEDICTINE YEARBOOK 1992

A GUIDE TO THE ABBEYS, PRIORIES, PARISHES, AND
SCHOOLS OF THE MONKS AND NUNS FOLLOWING
THE RULE OF SAINT BENEDICT IN GREAT BRITAIN,
IRELAND AND THEIR FOUNDATIONS OVERSEAS.

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ACTIVITIES

MUSIC

Traditionally, the Autumn term is spent rebuilding the College instrumental groups. In order to make best use of resources and players, it was decided to disband the orchestra for the time being and to establish in its place a large wind band for the most advanced wind, brass and percussion players and a training orchestra for those of more modest ability. The Pro Musica, though smaller in size than previously, retained its identity as the specialist string group; for the first time two boys from Junior House were included. These groups, along with Junior House orchestra, wind band and string orchestra made contributions to the first College concert of the year, the St Cecilia concert. The highlight was provided by a string octet, the front desks of the Pro Musica, who played Mozart's *Eine Kleine Nacht Musick*.

A number of new boys from Junior House and Upper School successfully auditioned for the Schola. Even so, the absence of those singers whose voices had broken or who had left the College during the summer, was keenly felt and with three major events in the second half of term, the Schola was under some pressure to regroup quickly and for new leaders to emerge.

A complete performance of the Requiem by Gabriel Faure was given as a meditation on the Sunday following All Souls' Day. Its short and seemingly uncomplicated parts belied the work's true difficulty; but many rewards were reaped from the time invested in rehearsal, not least being the sense of security with which the choir approached the concert. James Arthur (JH) sang the treble solo and the baritone soloist was the young opera singer, Stephen Gadd. Charles Cole (T) lent his right hand enabling Simon Wright to make a fuller realisation of the organ accompaniment which originally the composer had scored for orchestra. The music, and prayers that followed, combined with the subdued lighting and the stillness of the Abbey Church despite the large number who supported the event, produced an atmosphere of calm and serenity.

An Advent Carol Service was staged in the Abbey Church on 1 December in aid of the Macmillan Fund for Cancer Relief. Lengthy planning by Fr Cuthbert had produced an order of service which balanced Schola motets and carols with congregational hymns, as well as offering ample opportunity for the stars of stage and screen to read seasonal passages. It was a rewarding experience to be involved and equally encouraging to learn that a large sum had been raised for the work of the Macmillan nurses.

After much deliberation earlier in the term, it was decided that the Oratorio performance should go ahead. A press review follows:

"A powerful quartet of soloists led the way and the 40-odd voices of the Schola Cantorum of Ampleforth Abbey eventually followed suit after a subdued start. Ampleforth Chamber Orchestra, restricted to only 11 players in the string department, struggled to make an impression, although there were distinguished solo contributions from flute, oboe and trumpet.

ACTIVITIES

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The fourth of Bath's six Christmas cantatas was omitted, along with a further two choruses, which left the choir with just six choruses in all (one of them a repeat), plus the usual clutch of chorales. Once a garbled Glory to God had been disposed of – Ian Little's vivace confused liveliness with pure speed – the choir settled into a confident stride. These remain North Yorkshire's most impressive trebles by a long way.

Andrew Tusa's light, clear Evangelist was reminiscent of the great Wilfred Brown, although not yet endowed with quite the depth of textual nuance. Nevertheless, a name to watch. David Thomas was masterly in his control of phrasing, refusing to be rushed and always with power in reserve. Among any number of bass delights, his sardonic little cameo of Herod was memorable.

Hilary Summers delivered her contralto arias with stylish tone evocative of the counter-tenor. She neatly differentiated waking and sleeping in Sleep, My Dearest, but the orchestra missed the point. Catherine Pierard took time to narrow her focus, her blustery soprano affected no doubt by her very stiff shoulders.

Ian Little made a brisk, efficient conductor, if not always fully alive to the implications of the libretto."

Martin Dreyer, Yorkshire Evening Press

The year ended with the welcome news that Robert Ogden (T91) had been awarded a choral scholarship to King's College, Cambridge and Gregory Finch (D) a similar award at New College, Oxford.

AMPLEFORTH SINGERS CHRISTMAS TOUR 1991

Many of the veterans of the Singers had left the choir since the Belgian Tour at Easter, but this did not deter the two new co-directors, Charles Grace and Charles Cole, from organising a small circuit. This they did with remarkable ability, without any adult help other than that derived from an occasional telephone call to the chauffeur at St Benet's Hall. The programme had two parts, the first being Fauré's *Requiem*, conducted by Charles Cole (organ: Mr Little), the second being a selection of carols, conducted by Charles Grace (organ: Charles Cole).

True to a tradition of twelve years, the first concert was at St Aelred's, York. The church is not easy to find in the dark; for the trebles the chief landmark was the steps on which James Arthur was sick in the middle of last year's concert, when the Junior House had a tummy bug on its rounds; this worked admirably. Next day a concert to a rather sparse audience at Knaresborough was followed by the night at Mrs Ogden's. She absorbed the 18 Singers for a sumptuous supper and the night as though they were a couple of cousins for tea.

A late breakfast befitting the first day of holidays sustained the group till

the Altrincham Ice Rink. Hearing that a choir had arrived, the practising figure skaters demanded a carol, after which they vacated the rink and left the Singers to terrorise the local population with the game of tig with which the Schola has thrown into turmoil rinks from Edinburgh to Vienna. The third concert was at St Austin's, Grassendale. Fr Benedict's enthusiastic hospitality and the warm welcome from the parishioners, who entertained the Singers for supper and the night, inspired a fitting final concert. The standard of music improved continuously during the tour. The Fauré at Grassendale was particularly memorable, especially Paul Brisby's baritone solos and Richard Chamier's *Pie Jesu*.

Trebles: James Arthur, Jack Brockbank, Owen Byrne,
Richard Chamier, Joshua Marsh, George Walwyn.
Altos: Laurence Doimi de Frankopan, Abijit Hosangady,
Robert Ogden.
Tenors: Fr Henry, Patrick Quirke, Mr Young.
Basses: Paul Brisby, Jamie Hornby.
Organists: Charles Cole, Mr Little.
Conductors: Charles Cole, Charles Grace.
Librarian: Tom Walwyn.

THEATRE

Shakespeare's 'WARS OF THE ROSES': *Henry VI*

Adapted by John Barton 7 December 1991

Several years ago John Barton mounted a most ambitious adaptation of *Henry VI. Parts 1, 2 and 3* together with *Richard III* into a seamless whole for the Royal Shakespeare Company to perform, ideally on one day. Two 'new' plays, *Henry VI* and *Edward IV* were fashioned, *Richard III* being less conflated and altered. Ampleforth College Theatre's current project is to perform this adaptation in successive terms.

I am often asked whether Shakespeare wrote any bad plays; while his early history plays are not poor, the *Henry VI* trilogy is hard to perform successfully to a modern audience. In it, Shakespeare was still learning his craft. The plays contain little character differentiation and many long speeches, full of rhetorical flourishes, which could easily be transferred to different characters without much affecting the plot. His intention seems to be to present in broad terms the catastrophic effects on society of a weak monarch (at first a child). With few exceptions, noblemen jockey for their own power without regard for the good of the realm. Thus almost all England's French possessions are lost while nobles bicker, dividing into Yorkist and Lancastrian factions, neither of which emerges with much credit in the early stages.

ACT's performance of *Henry VI* did not convince me that the plays from which it is adapted are better than they are. However, the cast, many of them performing here for the first time, put on as a good a performance of a relatively weak play as could have been expected.

The set was excellent, one of the best I have seen anywhere. A modern adaptation of the Shakespearean thrust stage, it lent itself admirably to ensemble and battle scenes; the latter were particularly impressive. All soldiers knew exactly when and how to move, their timing was superb and the carnage and chaos of warfare came over simply and graphically. This relieved the tedium of some of Shakespeare's weakest scenes, those set in the French court.

Political battles were harder to convey convincingly. This is partly because of the nature of the play as described earlier and partly because of its medium, formal blank verse. Those actors who spoke it well, with proper stresses, inevitably gave a better interpretation of their parts than some others. It is particularly important to stress verbs, and never to allow the voice to drop at the end of a phrase or sentence. This play also requires more formal declamation of the verse than Shakespeare's maturer works; here, too, some actors stood out.

Particularly impressive was one of the newcomers, Aidan Gray as the young king and, later, as Eleanor. His diction and delivery were outstanding; moreover, he adapted well to his second role so that it was easy to believe that here was a new character. Liam Desmond's performance as the adult King was made more difficult by the excellence of his 'younger self'. Shakespeare presents a weak, vacillating monarch, and this aspect was well conveyed by Liam. However, the weakness of the character led him to weaken the blank verse; he in particular was too inclined to drop his voice.

Despite the inherent difficulties of differentiation, some of the nobility also stood out. Charles Berry's York was promisingly machiavellian. He twisted and turned expertly, and was able to give depth to the performance. Occasionally he ranted a little, and did not always capture the rhythm of the verse. I look forward to his next appearance when he will be more confident and mature. His elder brother, Mark, as Exeter was the second outstanding verse speaker. Moreover, he remembered to act even when not speaking, very hard to do when others on stage are delivering long speeches. There was an impressive quality of stillness and integrity in his performance.

Nick John as Somerset compensated for the relative flatness of the part with a good voice and a sneer of cold command, although there was a slight suggestion of ham occasionally. However, he reacted well to other characters; his verbal sword crossing with Simon Martelli's vigorously presented Suffolk commanded the stage.

It is often forgotten that Shakespeare's female roles were written for boy actors of approximately the same age as those who played them here. All the 'ladies' coped confidently with their roles. I have already mentioned Aidan Gray's Eleanor; I look forward to seeing Dominic Brisby developing the role

of Queen Margaret in the succeeding plays (Margaret is the only character to appear, totally unhistorically, in all three parts of the new trilogy). Domic is another fine verse speaker, who managed to give light and shade to this scheming woman: his comic and serious timing were assured. However, his manly stride caused unsuitable amusement at serious moments: he must learn to walk like a lady.

Nick Von Westenholz's Joan of Arc was somewhat androgynous. While he spoke and moved well, his portrayal laid more stress on her saintly qualities than Shakespeare does: his Joan is unequivocally a mixture of witch and Jezebel. It was therefore hard to accept Nick's portrayal of her attempts to escape her fate by pleading pregnancy with no idea of the alleged baby's paternity.

Perhaps the most important figure in the English court is the scheming cleric, the Bishop of Winchester. While word perfect (as indeed were the whole cast) Malachy O'Neill was, surprisingly, rather flat and disappointing in the role. He is essentially a character actor who needs a part like Falstaff to relish. I was surprised to see him dying in bed with his spectacles on.

The mention of death leads to a minor criticism of those called upon to die and be a corpse on stage. It is hard not to be obviously a breathing corpse: it is much easier if you do not lie on your back with an arm across your stomach. Tom O'Connell's Talbot did this, and was all too obviously alive. When officially living he gave a convincing portrayal of the honest, loyal commander that Shakespeare presents.

The play contains so many parts requiring even as large a company as A.C.T. to resort to doubling or tripling minor roles that it is impossible to comment on each portrayal. However, I repeat that their ensemble playing was excellent as was their knowledge of the text.

Every review of A.C.T. productions rightly draws attention to the excellence of the stage crew. Under Oliver Dale's management, the crew lived up to its reputation. Scene changes were slick and unobtrusive; I was particularly impressed by the unflustered way they corrected a miscued scene change.

Mr Heppell's next production is to be *Edward IV*, John Barton's second adaptation from Shakespeare's cycle. This focuses much more on the Wars of the Roses, and will give this Company more opportunities to demonstrate their strengths and improve the overall standard of verse speaking. I hope that their performance will be far better supported by their fellows than was the performance I am reviewing. They put in so much effort that they deserve a full house on a Saturday evening.

F.M.G.W.

The Company: M.S.P. Berry (T), C.R.L. Berry (T), R.E. Blake-James (H), H.D.B. Brady (W), D.J. Brisby (D), A.Y. Brunner (O), A.A. Cane (C), T.H.C. Channer (D), T.H. Davies (W), C.L. Desmond (B), A.J. Eljundi (T), J.F. Fry (E), T.J. Gaynor (D), A.J. Gray (O), N.A. Grimshaw (D), N.P. John (W), R.E. King-Evans (T), R.S.L. Leach (D), J.C. Lentaigne (H), L.D. O'D.

Macfaul (D), S.D. Martelli (E), J.M. Martino (B), S.R.O. McNabb (T), S.J.T. McQuestion (O), L.M.G. Morris (W), T.A. O'Connell (O), M.J. O'Neill (C), J.P.F. Scanlan (O), J.S. Stockley (O), S.J. Tarrant (B), J.P.F. Townley (T), N.A.P. von Westenholz (E), E. deW. Waller (A).
Theatre Staff: Director: Mr Heppell; Assistant to the Director: R.H.T. Fattorini (O); Stage Manager: O. Dale (D); Assistant Stage Manager: T.B. Reid (O); Lighting: G.C.D. Hoare (O); Sound: H.P. Milbourn (B); Wardrobe: Mrs Fletcher; Properties: T. deC. Armstrong (B); Crew: R. Bernardo (O), P.G. King (T), R.E. King-Evans (T), J.N.T. Newman (C), D.R. Telford (A), T.J. Walwyn (W).

Theatre Laurels, for sustained contribution backstage, were awarded to: Richard Fattorini (O).

AMNESTY INTERNATIONAL

The AI group at Ampleforth has been active nearly as long as Amnesty itself. It is as enthusiastically supported today as at any time, with a membership of around 30 boys. We meet every week to write letters to governments and authorities all over the world on behalf of prisoners of conscience, victims of arbitrary arrest and torture; a particular and appropriate concern of this group is students and children, the latter increasingly the victims of death squads in the cities of South America. A recent innovation has been our twice termly evening meetings at which we focus on a single country or a special category of prisoners (conscientious objectors, for example); after a recent campaign in Morocco, one of our members received a moving letter from a man in prison for his religion, grateful for the group's support. Sometimes we have invited speakers, like the student from Leeds who had been in China at the time of Tiananmen Square; and we hope that Irena Rarushinskaya, the Russian poet, once imprisoned in a hard labour camp for her faith, will speak to us next year. Last year, Martin Mullin (B), our secretary, organised a petition, signed by most of the school and sent to the Iraqi authorities, calling for the release of Ian Richter. Martin was personally thanked by Mr Richter when he visited Ampleforth shortly after he had gained his freedom.

A.C.

THE BRITISH RED CROSS

A course was offered in First Aid for the Adult (Standard) certificate, instruction being offered by Mrs Dean and Dr Billett and the main examining by Dr Gold and Mr Astin. Younger members took a Youth First Aid certificate. All members assist with First Aid instruction in other areas of the school, particularly in the C.C.F.

Fund raising for the Red Cross was undertaken by members who assisted with the provision of coffee and mince pies at the interval of the Christmas Oratorio in December. Our thanks to all members of the College catering staff in the Houses and the Monastery kitchen who assisted us. A successful effort to stock the charity bookstall was made by Abijit Hosangady (D).

J.J.F.D.

The first lecture of the term, by Dr Simon Goldhill of King's College, Cambridge, was a discussion of Euripides' *Hippolytus*. This disturbing play involves a young man's rejection of marriage which brings down the punishment of Aphrodite, the goddess of love. Dr Goldhill explained that it was important to consider the play in the context of fifth century Athens, where permanent celibacy or virginity were more or less unknown as modes of life. The character of Phaedra, who is filled by Aphrodite with a guilty yet involuntary passion for her stepson, raises questions about the control and gratification of desire. She is an unfortunate figure – she kills herself – and Hippolytus is extreme and alien, and yet as a hunter who hates women and spends his time with a coterie of young aristocrats, he appeals to the misogyny and male clubbiness of Athenian society. In this way the audience is challenged and torn in its allegiance, much as Hippolytus himself is pulled apart by horses at the end of the play.

The Head of Classics, Fr David Morland, addressed the Society on Socrates and Plato; in the brief time available for such an enormous subject he covered important ground. The thought of Socrates is known only through the writings of others, most notably Plato, his pupil. Although in his later works, Plato simply expounds his own ideas, most of his earlier work is in the form of dramatic dialogues in which Socrates is the chief speaker. This is clearly paying tribute to Socrates' belief that truth could be achieved by a process of dialogue, but even in these earlier works it is never easy to see when Plato is faithfully recording Socratic thought and when he is using the figure of Socrates as the mouthpiece for his own more developed teachings. Fr David discussed what we can recover of the life of Socrates: how he surrounded himself with young pupils and neglected his own business to teach them, how some of them were implicated in the regime of the Thirty Tyrants, and how the restored democracy in revenge brought about the execution of Socrates on trumped up charges. Plato's account of the last days of Socrates, how he could have escaped from prison, but remained, philosophising up to the moment of his death, is among the most moving passages in European literature.

Dr Patrick Ottaway of the York Archaeological Trust gave a lecture on Roman York and the North, illustrated with diagrams and slides. He gave an informative history of Roman involvement in the area, paid tribute to Roman mortar and sewer construction (greatly superior to that of the nineteenth century), and espoused the refreshingly unfashionable view that people tend to overrate the indigenous cultures destroyed by the Romans, and that the benefits of Roman civilisation were real.

Dr Jerry Paterson of Newcastle University lectured on what it must have been like to be a Roman emperor. He stressed the oddity of the office, and called into doubt recent attempt to rehabilitate Caligula and other traditional monsters. He asked himself what an emperor actually did in the way of ruling, and suggested that he be seen as a world patron and benefactor, reluctantly coping with cunningly worded appeals for financial and other support from

thousands of communities and individuals across the empire.

The Society celebrated its continued survival with an extremely successful fancy dress party at which a number of imaginative costumes – not all authentically classical – were seen. Thanks are due in particular to the Catering Staff and the Society Secretary, G.P.A. Marken (H), who worked with industry and initiative.

COMBINED CADET FORCE

A.P.R.

From the beginning of the Autumn term the CCF became entirely voluntary. It had been intended for some time to make this change, but alternative occupation on a Monday afternoon for other boys was the sticking point. For those in the CCF, Officers and Cadets, the change is welcome and allows more enterprising training with the smaller numbers and the keener cadets. The negative aspect is that there are fewer opportunities for senior cadets to instruct, because there are fewer juniors. Also in the past many boys who would not have joined unless they had to, discovered an interest, and enjoyed experiences at camp and in training which they would otherwise have missed.

Numbers were reduced by the change and at the moment stand at: Army: 1st year–54, 2nd year–24, 3rd year–24, 4th year–13, 5th year–8. Total –123 RAF: 23. There were no volunteers for the Royal Navy. This is probably because the lake is now unusable, since the water level has been lowered owing to the dam at the North end being unsafe.

The officers are: Lt Col P.H. Trafford (Fr Simon) – Commanding Officer; Major M.E. Corbould (Fr Edward) – 2i/c and OC 1st year; Captain V.F. McLean – Adjutant; Captain J.J.F. Dean, 2Lt Helen Dean – Duke of Edinburgh Award and First Aid; Lt G. Williams – Signals; WO2 R. Carter – School Staff Instructor; Flt Lt P.M. Brennan – OC RAF Section; Lt F.M.G. Walker – OC RN Section; Lt Cdr E.J. Wright.

Since at the moment the Navy is in suspended animation the last two help elsewhere in the CCF as required. A great asset has been the appointment of WO2 R. Carter MBE, DERR, late of 10 CTT, who has now joined the school staff, running the Adventure Training Stores, taking games and SSI to the CCF.

The outline arrangements for training are: 1st year are instructed by cadet sergeants (4th year) and 10 CTT. They are taught drill by Captain McLean, Fieldcraft and Map Reading by the Sergeants and Weapon Training by 10 CTT. In addition to normal training they visited Strensall towards the end of the term where they used the 94mm Anti Tank Simulator, were shown the Officers' Mess silver, marched round camp with the Band and went over the Assault Course.

2nd year are instructed by WOs (5th year) under UO Tom Gaynor and UO Anthony Havelock, with WO2 Carter in charge. They are preparing for a double test on the Field Day weekend in March when they will do the Self Reliance march and camp, and a tactical exercise. A visit to Strensall similar to the 1st year's is also planned.

The 3rd year forms the NCOs' Cadre which is being conducted by the Green Howards from Catterick. Their training is largely, but not entirely tactical and we have been lucky in the way the Green Howards, like their predecessors running this course in other years, have managed to produce ammunition, pyrotechnics and modern equipment, to make the training exciting and professional. A 24 hour exercise at Catterick is planned for the Field Day.

There was a presentation by Captain Nick Carpenter of the Army Air Corps. He arrived, with his Commanding Officer, Major John Ingram, by Gazelle helicopter, and his talk and illustrations were outstanding.

RAF SECTION

We welcomed Flight Sergeant D. Rogers as our new liaison Flt. Sgt. He is based at RAF Church Fenton where his expertise is in preparing aircraft on the flight line, so he brings with him experience and the cadets have warmed to his pleasant manner. The new cadets have already demonstrated considerable knowledge in relation to the detailed workings of the air force. Particular interest has been shown by the young cadets in the flying of our radio controlled models as a number of senior cadets, under the leadership of U.O. Layden, are becoming quite expert in this field; only once did an aircraft require reconstructing. Sgt. E Davis who is to take over as senior cadet next academic year has begun his teaching programme under the careful instruction of U.O. Robson who has gained experience in this three years as senior cadet in the teaching of younger boys. Sgt. Davis's current expertise has been in computing and technical skills, such as demonstrating the flight simulator to younger cadets.

P.M.J.B.

SHOOTING

C.J. Layden (J) was appointed Captain of Shooting. Four weeks into the term we shot in the North East District Skill at Arms Meeting, using the Cadet General Purpose Rifle (5.56mm) and a Light Machine Gun (7.62mm). We won Match 1 and Match 2 and Champion Contingent trophy. T.J. Gaynor (D) took part in a shoot off with a boy from Welbeck - it required 4 shoots to reach a conclusion, happily Gaynor winning and thus becoming Best Individual Shot. A week later was the North East District March and Shoot Competition, Exercise Colts' Canter, at Catterick. Overall we were placed 3rd. In Small Bore shooting the 1st VIII took part in the Staniforth Competition and were placed 18th out of 40 teams. St Edward's were first in the Inter House Competition scoring 469, St Thomas's were 2nd with 457 and St John's 3rd with 453. The best individual scores were: S.E.J. Cook (E), T.J. Gaynor (D), M.K. Pugh (T.) and C.P.H. Coghlan (T) all on 122. T.J. Gaynor (D) was Best Individual Shot after a shoot off. Special mention should be made of S.E.J. Cook (E) who was 11th in the Cadet Hundred at Bisley during the summer.

THE DUKE OF EDINBURGH'S AWARD

Mr Reg Carter, late the Duke of Edinburgh's Royal Regiment, and an Award Scheme supporter in his previous job at 10 Cadet Training Team at York, is now helping with our unit expedition programme. In September he assessed two Bronze expeditions and in October ran a Silver practice for two further groups. He also attended the Day Training Conference at Ripon conducted in November by the Operating Authority, North Yorkshire County Council. Another new helper, Mr Adam Tarnozek, a GAP student from Poland, accompanied him to the Conference and is now assisting with general organisation and with Footpath restoration work for the Service Section.

Mr Astin, Dr Billett and Mrs Dean have been busy conducting instruction and examinations for the Adult and other First Aid Certificates of the British Red Cross. Mrs Melling continued the regular visits to Alne Hall Cheshire Home with Gold participants in the Rover Group. Other Gold participants have worked regularly at St Benedict's and St Hilda's primary schools in the village, and with the Junior House Scouts as helpers.

At Half Term our third Gold Expedition group of 1991, Jasper Bell (W), Charles Corbett (J), Finian Dunlop (B), Charles Guthrie (W), completed their Expedition assessment in Swaledale, under the supervision of Mr Dean and the assessment of Mr Bob Blackburn and Mr Mike Heseltine, North Yorkshire Pennines Panel. They and their Award Scheme pattern equipment successfully survived some poor weather conditions. Another of our Gold participants, Charles Robinson (C), spent the half term on his Residential Project with the Nottingham centre of the 'Winged Holiday Fellowship', helping on a holiday for handicapped people.

The CCF link has been as strong as ever, with senior cadets acting as instructors, and continued regular support given by Father Simon and by Captain McLean. To all our adult instructors and helpers we are grateful.

A pleasant Award presentation was held for all Ryedale units in Malton, with Mr Richard Gilbert's talk on some of his favourite Scottish mountains providing the highlight of the evening for a capacity audience of parents, friends and supporters of about fifty young Award participants.

Gold: Jasper Bell (W), James Clive (C), James Lenehan (A), James Robson (A), Charles Robinson (C). *Silver:* George Banna (H), Richard Bedingfield (E), John Flynn (H), Philip O'Mahony (D). *Bronze:* Ashton Clanfield (E), John Read (C).

J.J.F.D.

AMPLEFORTH FILM SOCIETY

The Autumn season opened with MISERY, a well-organised psychological horror thriller devised within the warped mind of Stephen King. The impact was delivered, Hitchcock style, and was tightly directed by Rob Reiner. The society delighted in it. Jim Sheridan's THE FIELD was on a different note. Presenting a strong drama with superlative performances, especially from Richard Harris, it illustrated xenophobia of a small Irish village and the internal tensions which rose when an American came to buy the field. It had

no happy ending and most of us left with feelings of despair. Sidney Lumet's Q & A was a cop drama on corruption within the force and racial prejudice outside. This disappointed the society with its harsh script and over-powering images. *AY CARMELA!* was a fine story filmed by Carlos Sauva, a disciple of Luis Bunuel. It was a moving account of some road actors caught up in the Spanish civil war. Though the Society missed much through ignorance of the period and its themes, still the power of the film was felt by all who saw it. Ken Loach's *HIDDEN AGENDA* took us to Northern Ireland and political assassination. This too was well received for its controversial themes of corruption and dirty deeds in high places. The season ended with a look back to *THE GODFATHER* which was much enjoyed especially the brooding presence of Brando.

I would like to thank Fr Stephen for his help and advice; Mr Motley and the Cinema Box for their showing ability; and Tom Waller, Piers Tempest and Philip Fiske de Gouveia who formed the committee. The House representatives deserve congratulations for their skill in eliciting support from their houses for the Society.

Alex Brunner, Secretary

THE HERBERT READ SOCIETY

The third lecture of the 1991 series took place in the Autumn term: Mr Ian Davie returned to speak to many old friends from the staff and members of the school on 11 November on 'First World War Poets'. The lecturer provided photocopies of poems which he then discussed in detail: Larkin's poem *MCMIV*, which catches the atmosphere of Britain 1914 as in a photograph, expresses the 'comunal retrospective awareness' of a country where there would 'never be such innocence again'; 'Six Young Men' of Ted Hughes – again based on the contemplation of a photograph – a 'more personal meditation' on someone whose family the poet knew.

From these modern poets Mr Davie turned to the work of Brooke, Sassoon and Owen, whom he characterised as each associated with a phase in the national consciousness of the war: euphoria, indignation and compassion respectively. In each case the lecturer gave a vivid example to illustrate the poet's attitude: Brooke's revulsion at the 'sick hearts that honour could not move' (possibly the Bloomsbury circle); Sassoon's famous gesture of protest in throwing his Military Cross in the River Mersey; Owen's sense of a mission to describe the suffering of the soldiers (which attracted the celebrated censure of Yeats when excluding him from the Oxford Book of Modern Verse that passive suffering is not a fit subject for poetry).

Mr Davie prepared the talk meticulously and read the poems with a sense of passion and authority which was fitting for a practising poet who has known the generations concerned. The talk concluded with the final mood of reconciliation expressed in the words of Owen's 'Strange Meeting' set by Britten in his 'War Requiem'.

An appreciative audience, including a group of girls from Queen Mary's

School, Baldersby Park, showed their response and interest by the questions asked. The lecture to commemorate Remembrance Day to a society named in honour of a distinguished Green Howard of the First World War was given by a Gordon Highlander of the Second World War – both of them only too well aware of the paradoxical nature of human behaviour, especially when subjected to the stress of conflict.

J.J.F.D.

THE HISTORICAL BENCH

The Historical Bench had a quiet term. However, what the Bench lacked in quantity was more than compensated for by the quality of the lectures provided. Fr Bernard started with a penetrating and stimulating analysis of the year 1859. Starting with the formation of Palmerston's Liberal Government, the publication of Mill's 'Essay on Liberty' and Darwin's 'Origin of the Species', Fr Bernard went on to illustrate the extent to which 1859 could be seen as a watershed in English political, intellectual and social history. Mr Richard Gilbert followed this with a lecture on the Klondike Gold Rush of 1897. This talk was illustrated with slides taken during Mr Gilbert's recent visit to the Klondike. The energy of the gold rushers, the hardships they endured, the luck of the few and the disappointment of the many, all of these features of an astonishing episode, were informatively and entertainingly described by Mr Gilbert.

P.W.G.

KARATE CLUB (ACKC)

What is karate? Karate is a kind of martial art, which developed out of the traditions of Japan and has a long and noble history. Its guiding principles aim at the perfection of character through hard training of the mind and body in addition to the learning of techniques. The concentrations, commitment and dedication required to help develop a strong, confident and determined character. The exercises involved in the correct development of karate technique promote overall good health and well being. There is currently a move in Scotland to introduce karate as a GCSE subject.

What is the ACKC? The ACKC is part of the Karate Union of Great Britain (KUGB) which was established in 1966. The KUGB has been a key figure in the promotion of Shotokan karate not only in Great Britain but also at international level. Shotokan is the style of traditional karate which first reached the Japanese mainland from Okinawa in 1922. Shotokan karate was introduced into Ampleforth College about eight years ago. It was the initiative of some boys (who have now left the school, e.g. James Codrington) and was supported by Mr Lawrence and Fr Jeremy Sierla.

The instructors: We are privileged to have Sensei Ian Maclaren ABIPP, AMIR T as our Senior Instructor. He works for the Ministry of Defence as an Executive on computers. He is the 3rd Dan and Head of Archives and Historical Research in the KUGB Executive Committee. He is also recognised by the Legal Profession as an expert witness in court cases involving the use of violence with weapons, where his specialised knowledge of weaponry, Martial Arts history and unarmed combat techniques have helped the Courts

to reach their decisions. His assistant is Mrs Josie Wynn 1st Dan. She is the Warden of a Sheltered Housing project in York.

Activity: We train twice a week. Monday evenings are supervised by the most senior member of the Club who is currently of purple grade. On Wednesday evenings we have formal instruction from our instructors, both of whom come from York. An average student can achieve black belt in three to four years. Grading takes place every three months or so. Our KUGB Grading Examiner is Sensei Bob Rhodes 5th Dan, who took up karate in 1967 and was a member of the victorious British All Styles Squad which beat Japan to win the 1975-77 World Championships in Los Angeles.

Membership of the Club varies between 30 and 40. Through the Club we also have contact with the local Karate Club, whose members come to train with us from time to time and the Old Gym has become a Grading Centre for both clubs in the last few years. Last term ten of our members were ready for grading and eight out of ten obtained full passes and two temporary passes.

N.B.P.

MATHS AND SCIENCE SOCIETY

After a dormant period, the Maths and Science Society was revitalised in the Autumn Term by N.M. Studer (D) and S.G. Garrett (D). The Society has aimed to encourage junior boys in the school to become interested in Science as more than just figures and equations, as well as supplementing the Sixth Form's general knowledge and enjoyment of the subject.

The Society's first lecture was a lively presentation of "Fun and Games with Liquid Air" by Dr D. Nicholls of Liverpool University. The lecturer's flamboyant style obviously preceded him ("Didn't he burn down the last school where he lectured?" was a common question) as the turnout of over 100 people showed. Unfortunately Dr Nicholls was delayed, and had to give his lecture the next morning. Those who were able to attend, however, witnessed an exciting demonstration of some of liquid air's properties, including the explosion of cotton wool and the freezing of various household items.

The second lecture was a slightly less exciting affair, on "Intelligent Devices - The Day Your Gas Cooker Talks Back" by R. Miles of Hull University. It was, nevertheless, well presented, and the audience, which included a number of Junior Boys, received the lecture well.

Dr G. Lowe, again of Hull University, attracted interest with his lecture, "Booze, Brain and Behaviour". It was an amusing and interesting survey of recent developments in the behaviour of the brain under the effects of alcohol.

The term closed with a lecture entitled "Opening Windows on Engineering" by Mr J. Lowe of British Rail. He was accompanied by a panel which included a recent Cambridge graduate who had been sponsored by British Rail, the regional manager of British Rail's Civil engineering wing, and British Rail's Graduate Recruitment Officer. The lecture provided useful interview material for the three boys attending interviews in engineering at Cambridge, as well as generating interest in the subject among the lower years.

The Society also publishes a magazine each term edited by D. Cridland (W). Its aim is to support the Society, while promoting interest in new scientific discoveries and encouraging scientific journalism. N.M.S. (D)

OUTDOOR ACTIVITIES GROUP

The OAG exists 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. Being such a new organisation there are still boys and parents who do not know much about us. When a boy shows interest in joining the group, parents receive information of the activities on offer, a copy of the current programme, a request for permission for their boy to take part in some or all of those activities and an invitation to make contact if any other information is required. The areas most commonly of concern to parents are "rope" activities and the need for specialist equipment.

There is no need to purchase a lot of expensive gear as the Group has an extensive stock available on free loan. Before each event those taking part are given full details of the planned activities including an equipment list. Specialist safety items like ropes, helmets, buoyancy aids, etc. are issued automatically and we insist on their proper use, and waterproofs, sleeping bags, rucksacks, etc. are available on request. The only major item we do not keep are walking boots: it is better for boys to have their own, though for many of our activities CCF boots are sufficient. Normally the only charge made for any activity is to cover transport. The exceptions to this are if we have to buy food (e.g. dehydrated food for a lightweight expedition) or hire equipment (e.g. hire of boats at Kielder). The estimated cost of each activity is displayed at the start of term. Such charges may be paid in advance or put on the bill.

Climbing and caving generate the most questions from parents. Our aim is to make the activities challenging and provide opportunities for boys to improve their skills in a safe environment. This often means operating in small groups - e.g. a typical potholing group will have two experienced staff with 4 boys. All climbing is safeguarded by ropes and mechanical jamming devices to protect against falls. Rope use is logged and ropes are discarded after reasonable use or at any sign of damage. Wearing of helmets is compulsory for climbing and caving. Caves are often wet places and ropes are used for all ladder work and in any situation where a slip on wet rock could be dangerous. Many parents are unsure of the difference between caving and potholing - if a trip includes any underground section requiring the use of a ladder then technically it becomes potholing although we tend to refer to all underground outings as caving trips.

Camping is not usually undertaken for its own sake but can be an integral part of any activity requiring an extended opportunity in a particular area, requiring teamwork to get the tents up and ingenuity to cook a three course meal on a single burner.

Last term the most obvious feature was the growing popularity of mountain biking, though with so many good areas for riding close to the College this is not surprising. Every trip was full and we had to increase our stock of helmets and begin to equip ourselves with bikes. In the past we have had to hire bikes for those boys not having their own. The November outing was notable for more than a dozen punctures occurring in one section of the route due to thorns from a recently cut hawthorn hedge. D.A.J. Caley (C) was seen to repair punctures on two bikes without dismounting from his own.

The only sailing during the last year has been on trips to Keilder. September gave us good winds, appreciated by sailors and windsurfers, and a welcome absence of insects. Sailing at Scaling Dam will resume this summer providing opportunities for boys to sail our two Wanderers and three Toppers.

We now have a lot of first year members, several of whom have shown interest in caving. S.C. Goodall (W) and H.C.D. Bodenham (W) have now been on two caving trips. In October they had a dry overnight camp and got rather wet underground; in November in Kingsdale they showed competence on the ladder pitch and remained relatively dry until we returned to the surface. On both trips the help of Mrs Ballard was appreciated. First year members have been taking part in river canoe trips though it would not be diplomatic to name those who involuntarily demonstrated their knowledge of capsizing drill. The standard of canoeing in the pool continues to improve and a large number of members have now mastered eskimo rolls. Some boys have begun to play canoe polo and we may soon be able to start an inter house competition.

M.A.B.

THE WESTMINSTER SOCIETY

The Westminster Society came into being in the Autumn term of 1991 to provide a forum in which the most able of the school's A Level history candidates could develop their analytical and conceptual skills, while at the same time widening their appreciation of the richness and variety of the field of historical study. It should be made clear, however, that the Society's meetings are in no sense a concomitant of classroom teaching, and didacticism is subservient to enjoyment and interest. Members of the Society undertake to research and write papers on topics of historical interest, which are read and discussed in an informal 'seminar'. O.H. Irvine (D) produced the paper for the inaugural meeting, a thought-provoking account of the genesis and development of the architecture of Cluny, which led to a lively discussion regarding the relationship of architectural styles to the assumptions and preoccupations of the societies which produce them. A number of members have volunteered to prepare papers this term: Mr Tarnozek on the history of the Baltic States, P.J.N. Carney (D) on early medieval kingship, J.N. Bagshawe (O) on the historical significance of Istanbul and C.J. Layden (J) on the early history of the R.A.F. Philip Carney, who has recently been offered a place to read history at Balliol College, Oxford, has been elected chairman of the society, and James Bagshawe is proving to be an enthusiastic and efficient secretary.

P.M.

JUNIOR HOUSE

STAFF

Housemaster	Fr Jeremy Sierla
Deputy Housemaster	Mr Mulvihill
Assistant Housemaster	Fr Stephen Wright
Tutors:	
Form 3a	Mr R. Rohan
Form 3b	Fr Stephen Wright
Form 2a	Fr Barnabas
Form 2b	Mrs H. Dean
Form 1	Mrs S. Dammann
Matron	Miss A. Baker
Assistant Matron	Mrs M. Gray

OFFICIALS

Head of House	H. Badenoch
Monitors	G. Camacho, P. Cane, R. de la Sota, L. Kennedy, M. Joynt, D. Massey, A. Osborne, E. Porter
Abbot of Byland	L. Kennedy
Abbot of Fountains	H. Badenoch
Abbot of Jervaulx	D. Massey
Abbot of Rievaulx	M. Joynt
Tuck Shop Monitors	M. Mollet, C. Marken, P. Bemberg, J. Edwards
Master of Ceremonies	P. Cane
Sacristans	T. Strange, P. Kerrigan, P. Bemberg
Art & Craft Monitors	D. Steuart-Fotheringham, J. Ayres
Music Monitors	T. Davis, M. Joynt
Librarians	C. Marken, M. Kelsey, H. Badenoch, T. Westmacott, P. Kerrigan
Postmen	T. Davis, G. Massey, J. Arthur, J. Marsh
Captain of Rugby	R. de la Sota
Captain of Swimming	J. Edwards

NEWS

Of the 78 boys in the house in September, 29 were newcomers, 14 of them in the first year. For this reason we have only one form in the first year. The new boys were a lively and enthusiastic lot, showing scarcely any signs of the homesickness we had prepared so carefully for. They spent their first weekend at Redcar Farm with Matron, Mr. Eley, Mr. Libbis and the housemaster. The woods and lakes kept them occupied from dawn till bedtime, one of the favourite games being a torchlit chocolate hunt at sunset beside the bottom lake. The following weekend the first form were taken to the Sea Life Centre at Scarborough and all the new boys visited Lightwater Valley on the Sunday with a generous tea afterwards from the Holroyds at Harrogate. The third

weekend was filled with a treasure hunt and barbecue at Mrs Dammann's house on the moors and with a visit to the zoo and funfair at Flamingoland.

The retreat at half term was guided and inspired by Mrs Nan Sacki, the Chairman of the Diocesan Commission for Justice and Peace. Each year looked at one example of injustice: racial discrimination, the destruction of the rainforest and attitudes to the handicapped. The boys responded to this well, uniting their sense of fair play easily with the gospel message. They approached the subject through video, prayer, plays, songs and self-designed posters.

Mr Mulvihill has initiated some games of football against local primary schools, such as those in Thirsk and Ampleforth Village. The good humour and sportsmanship which has accompanied these matches will ensure that this occasional series of fixtures continues.

Mr Mulvihill also attended a Science Course at Sheffield in November. This gave him useful insights into the achievements and problems of other science departments in the north east.

There was an unprecedented display of interest in Junior House by prospective parents. The house entertained to lunch no fewer than 11 visiting families within the last four weeks before the Christmas Holidays.

The four Abbots, as well as organising the more formal teams for staff-led tournaments in swimming and rugby, also organised competitions in bar football and short tennis with no staff assistance. One of the most popular innovations is the General Knowledge Quiz. Each house fields a team of four for each topic, changing the members of the team regularly so that everyone takes part. By Christmas, Fountains were just keeping ahead of Byland.

In December we invited two actresses from the English Shakespeare Company to give the third year a two hour workshop on Shakespeare, and particularly on 'Twelfth Night'. This was followed by a visit to Leeds to see them perform that play. The actresses were out of costume quickly enough at the end of the play to intercept us in the foyer and discover how much the boys had enjoyed the comedy. They were especially gratified to discover how much the boys had understood the emphases and purpose of their particular production.

Most boys in the house were involved in some way with the end of term presentation of carols, mime and music to which parents were invited.

THE CHRISTMAS SHOW

The end of term presentation was a performance by the Junior House Singers under Paul Young, of some lesser known carols including *In Dulci Jubilo*, *The Angel Gabriel* and *The Wassail Carol*. To accompany this, the First Year under Sue Dammann acted a simple mime of the Nativity story.

Notable among the soloists of the Junior House Singers were A. Osborne, J. Brockbank, C. Wade and E. Porter who was a mainstay of the whole performance. The processions of the shepherds and the Magi to the stable during *Quem Pastores* were accompanied by a string quartet and a brass

group respectively. Among the gifts to the Child were musical offerings from M. Joynt, E. Porter, J. Arthur, G. Koco and N. Wright. The violin duet played by these last two boys was filmed in rehearsal by Yorkshire Television as part of an item for the 'Calendar' programme on the Koco family, who are musicians from Albania hoping to make their home in England.

Mr Bird and a team of helpers built a medieval village stage set which opened up like an Advent Calendar to show the jewel-like interior of the stable.

J. Burns was an affecting Mary, A. McCausland a supportive and careful Joseph, J. Beckett, P. Driver, H. Fletcher and H. Lukas made engagingly unhelpful innkeepers while I. de la Sota, E. Hall, D. Halliday and J. Gaynor, led by G. West as Gabriel, were an earnest and charming band of Angels.

Mrs Dean gave invaluable help with costumes, many of which were lent by the ACT Green Room, to whom thanks are due. The Directors are also grateful to Mr. Kelsey (father of Michael) who provided yards of cloth.

S.M.E.D.

SPORT

Under 13s

Although several First XV players from last year were still present, maintaining continuity with last year's team, it is encouraging that at least seven members of the under 12s have become regular first team choices. Also encouraging has been the effort put in by previously unknown talents such as C. Astley, as well as new boys P. McKeogh and U. Igboaka. The forwards worked hard and gave as good as they got in most matches. However, they were never completely dominating and this often led to frustrating situations, especially for the backs. As term went on, a more co-ordinated effort was achieved, with a real sense of team effort.

The backs have been outstanding both in attack and defence. Their tackling has often been ferocious and on no occasion has a try simply been given away through lack of trying. There is genuine pace in the centres with O. Hurley and M. Hassett both capable of out-stripping most defences. U. Igboaka too, is quick and rarely misses an opportunity to put in a crunching tackle. L. Kennedy at fly-half has had another fine season along with G. Camacho, who switched to full-back for this term where he was outstanding in defence, as well as inspiring on the counter-attack.

R. de la Sota has been a strong and determined captain, leading by example in loose play, and chivvying his forwards along. A more professional attitude is evident in training, largely due to his leadership.

The following boys played for the first XV: R. de la Sota (capt.), P. Cane, L. Charles-Edwards, L. Kennedy, D. Massey, E. Porter, C. Astley, G. Camacho, J. Edwards, G. Massey, J. Dumbell, G. Heining, U. Igboaka, P. McKeogh, J. Melling, C. Williams, M. Hassett, O. Hurley, J. Mullin.

Results:	v Gilling Castle	won	12-0
	v Pocklington	won	8-6
	v St Olave's	lost	0-8
	v St. Mary's Hall	lost	0-50
	v Cundall Manor	won	4-0
	v Barnard Castle	lost	0-4
	v Hymers College	lost	6-18
	v St Martin's	won	18-14
	v Howsham Hall	lost	0-8

Second XV

This year we introduced games for the Second XV. In all, three games were played. It was an opportunity particularly for boys in their final year to represent the school, even if they were not quite up to first team level. Their efforts were praiseworthy. The following boys played in this team: O.P. Kane, L. Charles-Edwards, M. Joynt, J. Wilson, P. Bemberg, F. Gilbert, M. Kelsey, C. Marken, M. Mollet, A. Osborne, M. Prichard, A. Tasso, H. Bennetts, M. Camacho, R. Chamier, G. Heining, J. Dean, F. Dormeuil, B. Hall, B. Herrera, P. Munoz.

Results:	v Gilling Castle	won	38-0
	v St Olave's	lost	0-48
	v St Mary's Hall	lost	0-74

Under 12s

The Under 12 XV had four games, winning two and losing two. There is no doubt that the experience gained by half the team playing regularly for the First XV has given the boys more self-confidence. The forward play of J. Melling and J. Dumbell has been outstanding. In the backs the pace of M. Hassett and O. Hurley, supported by U. Igboaka and P. McKeogh, has created many try-scoring opportunities. The following boys played for this team: O. Hurley, H. Bennetts, M. Camacho, R. Chamier, J. Dumbell, G. Heining, U. Igboaka, P. McKeogh, D. Massey, G. Massey, J. Melling, J. Tate, C. Williams, J. Dean, B. Hall, M. Hassett, B. Herrera, J. Mullin, P. Munoz.

T.A.

SCOUTS

Last term's activities had a common theme, water. The P.L.'s weekend at Redcar started off with fine weather. Instructions were given to four patrols in campcraft. The planned campfire had to be abandoned because of a deluge; but Merlin patrol somehow managed to keep their fire going to produce steaming hot cocoa. The torrential rain didn't dampen the boys' spirits and by next morning the weather was fine. After a somewhat steamy breakfast, caused by lighting damp wood and boys drying out, a memorable open-air

mass was celebrated. This was followed by an orienteering competition. James Melling and Christopher Williams came home in record time. The remainder came back to enjoy a late lunch! The patrol leaders were chosen and by unanimous consent each patrol is to have two leaders with no distinction between P.L. and A.P.L.

Hamish Badenoch & Damien Massey	- Eagles (alias Vultures)
Patrick Cane & Tom Stranger	- Hawks
Chris Astley & Guy Massey	- Merlins
James Edwards & Tim Richardson	- Kestrels

A successful weekend was spent walking and Youth Hostelling in the Yorkshire Dales. When the mini-buses left Junior House the rain was pouring down. Fortunately, by the time we had reached the foot of Penygient the weather was perfect for walking and the views from the tops were spectacular. The boys did not want to waste their efforts in carrying spare dry clothing so, at the end of their walk, took a paddle which turned into an unintentional swim for some boys. Other weekends were spent trying out culinary skills 'a la Barnabas' at the College Lakes. The shopping lists for these occasions were intriguing but unfortunately I didn't manage to sample any of the finished dishes.

Several boys have reached a high standard at canoeing and some are ready to be tested for their proficiency badge. Another ten boys are soon to be tested for their First Aid badge following an eight week course of instruction.

H.M.D.

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GILLING CASTLE

STAFF

Headmaster	Mr G.J. Sasse, M.A.
Deputy Head, 5th Form Tutor	Fr Christopher Gorst, B.A.
Head of R.E.	
Assistant Head (Admin & Juniors)	Mrs P.M. Sasse, M.A.
3rd/4th Form Tutor.	
Remedial Adviser	Mrs P.M. Sturges, B.A., Cert.Ed.
1st Form Tutor. Induction Year	Mrs M.M. Hunt, Dip.Ed.
Head of Mathematics	Miss S.E. Nicholson, Cert.Ed.
Head of Classics. President of	
Common Room Society	Mr C.A. Sketchley, M.A., P.G.C.E.
Head of French	Mrs R.M. Wilding, B.A., P.G.C.E.
Director of Music	Mr G.H. Chapman, B.A., F.R.C.O., G.B.S.M., A.B.S.M., L.L.C.M., P.G.C.E.
	Mr K. Evans, B.A., P.G.C.E.
Head of Games and P.E.	Mrs M.T. Sturrock, Dip.Ed., Cert.Sp.Ed., Dip.NT
2nd Form Tutor	Mr J.P. Duffy, B.A., P.G.C.E.
	Mr J.D.M. Sayers, B.Ed.
Head of English	
4th Form Assistant Tutor	

PART-TIME STAFF

Assistant R.E.	Fr Bede Leach, A.R.C.I.C.S., M.C.I.O.B., M.C.I.A.R.B.
Assistant Science	Mr R.H. Jewitt, B.Sc., Dip.Ed.
Art	Mrs P. Elliot, Cert.Ed.
Art	Ms J. Burns, B.A.
Carpentry	Mr R. Ward
Music (violin/viola)	Mrs J. Bowman, G.R.S.M.,
A.R.C.M.	
Music (flute/piano)	Mrs R. Greenfield, A.R.C.M.
Music (trumpet)	Mr D. Kershaw, B.Sc.
Music (brass)	Mr J. Wadsworth, G.R.N.C.M., P.P.R.N.C.M., P.G.Dip R.N.C.M., P.G.C.E.
	Mr N. Blenkiron, L.T.C.L., Cert.Ed.
Music (brass)	Mrs K. White, B.A.
Music (clarinet)	Mr O. Greenfield,
Music (piano)	M.Ed., L.R.A.M., L.G.S.M.
	Mrs P.J. Armour, G.R.S.M., L.R.A.M.
Music (cello/piano)	Mrs L. van Lopik, B.Sc., A.L.C.M.
Music (piano)	Miss S. Madeley, G.Mus., R.N.C.M., (Hons), P.G.Dip., R.S.A.M.O.
Music (guitar)	

GILLING CASTLE

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ADMINISTRATION

School Secretary	Mrs M.M. Swift
Medical Officer	Dr P.R. Ticehurst, M.B., B.S., M.R.C.S., L.R.C.P.
	Mrs V. Harrison
Housekeeper	Mrs M. Clayton, S.R.N.
Matron	Mrs S. Heaton, R.G.N.
Matron	Mrs D.M.M. Bolam, R.G.N.
Sister	Miss R.H. Hardy
Assistant Matron	

The following were Monitors during the Autumn Term:

House Captains	Harold Thompson (B)
	John Strick van Linschoten (E)
	Thomas Telford (F)
	Thomas Todd (S)
Monitors	Nicholas Adamson, Sebastian Butler, Alexander Clavel, Stephen Jakubowski, James Jeffrey, Edward King, Edwin Leung, Seymour Pattisson, William Riley, Charles Scott, Christopher Sparke.

The following boys joined the school in September 1991:

M.T. Catterall, T.J. Catterall, P.P. Cook-Anderson, R.A. Cruz-Conde, J.E. Egerton, J.S. Egerton, I. Gironella, A.G.E. Hulme, D.S.B. McCann, G.R.F. Murphy, I. Novela Del Rey, S.M.O'Sullivan, C.J. Rigg, M.T. Rotherham, W.A. Strick van Linschoten, J. Whittaker.

DEPARTURES

Margaret Clayton, Matron (1984-1991)

Margaret Clayton served Gilling for eight years with professionalism and love of Gilling and its staff, both monastic and lay. For Father Adrian as Headmaster she developed a respect and affection which endured even after he took up his present duties at Ampleforth, but this did not prevent her giving of her best to his successor. As Matron she had that fine balance which deterred the malingerers, yet inspired confidence in the boy who was really unwell. She built up a good domestic team which functioned smoothly and with style. For some time Margaret had felt the need to live closer to her husband, since his appointment as Headmaster of Newcastle Preparatory School. Last July the ideal post came up, almost on her doorstep, and with regret we acknowledged this was just right for Margaret. So just before the October half-term we held a party in her honour and wished her well and sent her off with presents from the Community and staff in gratitude for all she has done.

Jo Newton, Matron's Assistant (1965-1991)

One of the more unforeseen consequences of Margaret Clayton's departure was that it precipitated a complete reorganisation of the Matronal side of Gilling in the middle of the Autumn Term. Change had been bound to come since the transfer of the domestic management to the Gardner Merchant Organisation, but no-one had foreseen it might have to be implemented so quickly. Joe Newton had provided successive matrons with cover for time off-duty for 25 years and had decided that she would not wish to continue after reorganisation because it would involve overnight cover duties. In the event this happened quickly, and it was with some sadness on everyone's part that the change had to occur in the middle of a term. Nevertheless a special presentation lunch was held on 31 October so that staff and boys alike could give Jo tokens of their appreciation for all her care through a quarter century. Accompanied by her husband, Joe made a speech that made the occasion one that the boys present will remember for many a year. We thank her for her long service to the school and wish her well for the future.

ARRIVALS

We welcome the following new staff, who joined us in September: Mrs Marie Sturrock as 2nd Form Class teacher and tutor, Mr John Duffy as English Master, Mr Mark Sayers as Assistant Tutor in the 3rd/4th Form and History Master, Mr Robert Jewitt as Biology Master, Mr James Wadsworth as Brass Teacher and Miss Ruth Hardy as Assistant Matron. At half-term Mrs Susan Heaton succeeded Mrs Clayton as Matron, and Mrs Dorothy Bolam joined as Deputy Matron.

SCHOOL NOTES

We started the term with a blaze of light. The public rooms on the main floor of the Castle were rewired over the Summer holidays and all had new lighting to a much higher standard than previously. There had been considerable anxiety that the special atmosphere of the Great Chamber, staircase and Entrance Hall should not be lost. Father Bede had brought in Mr Patrick Nuttgens with our consultants, Messrs Sealys to advise on this matter. There is now general agreement that the outcome is successful.

The revised timetable, developed over the preceding year, was introduced in September and was noticeably better than any of the previous schemes. It permits good academic teaching when boys are most awake and puts prep activities at more suitable times.

In September we were informed by the IAPS that our Review Inspection, which is required every ten years, had now been successfully completed to their satisfaction, and congratulated us upon its findings. Gilling is therefore "IAPS Accredited" for the coming decade. This process, although always an ordeal, has proved positive and encouraging with its advice on ways for us to develop in the future. Another benefit, unlooked for at the time, is that Mr John Hampson, the Senior Inspector, has subsequently kindly agreed to join the Gilling Advisory Committee in a consultative capacity.

At the beginning of October we learned that two Gilling pupils had won 1st and 3rd places in the North-East Regional division of the Portman Group Art Competition on "Drinking and Driving". William Sinclair won 1st prize and Daniel Kirkpatrick 3rd prize. William subsequently went to the London Finals with Miss Burns at the Elizabeth II Conference Centre at Westminster.

A musical production of Rip Van Winkle with a choir of the 1st, 2nd and 3rd form entertained many parents before the departure for half-term. It was both fun and good music. On 4 November we held one of our informal concerts which permitted boys to gain experience playing their instruments to a large audience.

Outings included a field trip to York and Danes Dyke by 1st and 2nd Forms, a 3rd Form visit to Rievaulx Abbey and a 5th Form theatre outing to see *To Kill a Mocking Bird*, and finally a visit by some members of the 1st, 2nd, 3rd and 4th forms to a Grand Jelly Party at York Barbican Centre.

The Annual Bonfire party on 2 November picked a warm and balmy two hours in an otherwise wretched day. It was ideal for the event which was as usual a success. On 1 December members of the Judo Club went to York for grading and the following results were gained:

9th Mon	Tommy Todd - Orange Belt
3rd Mon	James Newbound and Robert Worthington
2nd Mon	Charles Scott and John Whittaker
1st Mon	James Egerton and Adrian Hulme

We congratulate Tommy Todd on moving from yellow to orange belt.

The following awards for Horse Riding were awarded by the Riding School:

Mark Sheridan Johnson - Cup for most enthusiastic rider and Highly Commended rosette for his attendance and attitude. George Blackwell - 1st rosette for best rider and special rosette for riding ability. Nacho Novela, George Murphy, Alexander Strick and Christopher Rigg - special rosettes for "the pain they have endured whilst learning to ride".

This term's House Competition was won by Etton House with the score as follows: 1st - Etton 767, 2nd - Stapleton 715, 3rd - Barnes 696, 4th - Fairfax 671.

In the North East Prep Schools Chess Competition our seniors narrowly lost to Aysgarth and the juniors won through to the next round of the competition.

In the Trinity Music Grade Exams in November, the following results were achieved:

	Piano	Initial	Merit
Richard Edwards	Violin	Grade 2	Pass
Richard Edwards	Violin	Grade 1	Pass
James Entwistle	Piano	Initial	Honours
Oliver Fattorini	Piano	Initial	Pass
Yan Laurenson	Piano	Grade 1	Pass
Christian McDermott	Piano		

Christopher Mukasa	Piano	Initial	Pass
Adrian Norman	Piano	Grade 2	Merit
Thomas Todd	Piano	Grade 1	Honours
William Sinclair	Cornet	Grade 3	Merit

It is interesting how many countries in the world are reflected in the pupils at Gilling. France, Belgium, Holland, Germany, Italy, Zaire, Oman, India, Thailand, Hong Kong, Spain, Turkey, Japan are all currently reflected in our travel arrangements. It all helps to make us a cosmopolitan community. At the end of term, posters in ten different languages invited people to return books to the library.

On 8 December as usual the Choir produced a Carol Service for Gilling village in the Parish Church with readings, recitations and hymns by members of the different forms, with solos by James Jeffrey, Christopher Sparke, George Blackwell, Edward Brennan, William Sinclair and Charles Pacitti and a descant by the brass group. The choir sang a setting of "What Sweeter Music Can We Bring" composed by Howard Chapman. The carols were built around a Nativity Scene with Charles Monthien and Patrick Orrell as Mary and Joseph with each form group bringing their offering.

Before the Christmas Feast there was a funny hat competition produced in assistance by the Art room staff. The winners were: First Form - Martin Catterall, Second Form - Matthew Nesbit, Third Form - Mark Sheridan-Johnson, Fourth Form - Robert McLane, Fifth Form - Sebastian Butler, Most Inventive 1st-3rd Forms - George Murphy, Most Inventive 4th-5th Forms - George Bunting.

On display in the front hall at the end of term was a mosaic on paper of the front of the Castle, made by members of the Fourth Form in their Art classes. This will form part of a larger display later this coming year. G.J.S.

GAMES REPORT

1st XV

Looking solely at the result this was a disappointing term, with seven of the games being lost and one drawn. There were, it is true, four heavy defeats against Howsham, Malsis, Pocklington and St Olave's, but in the remaining fixtures Gilling was unlucky not to gain a win, especially against a strong Barlborough Hall XV who had pushed Malsis close, where the boys managed a creditable 0-0 draw. Despite their lack of success and the resulting lack of confidence, the squad continued to work with spirit and enthusiasm and have been a credit in this respect even when on the receiving end of punishment from teams like Malsis. It is strange to report that three sets of colours have been awarded when, on the face of it, there appears nothing positive. Nevertheless, three boys were outstanding in terms of ability, effort and attitude and thoroughly deserved their awards. Nicholas McAleenan at centre and later outside half, stood out with his aggressive tackling and strong running and covering, whilst Thomas Telford excelled in his new role of open side flank covering the whole field it seemed and tackling everything

that moved even when the game was lost. Finally Thomas de Lisle at hooker won his colours with a style and flair not often seen at this age group and contributed with aggressive loose play. The boys improved as the term went on and with a similar work rate and spirit one or two may yet win colours. Under 11/Under 10 XV

After a slow start a strong sense of urgency and endeavour developed as we approached our first match against St Olave's, with certain boys showing skills to fit them for different positions. It was evident, early on, that Mark Wilkie was displaying the skills to play at outside-half and also the leadership qualities required of a captain on the field. Others who shone at this time were William Mallory and Matthew Nesbit. Training and matches progressed well with other boys showing application, notably Christian McDermott and Charlie Pacitti. The Under 11 team played five matches, losing three and winning two, but only one game was lost by a substantial margin. An Under 10 match was played and won against St Olave's and was notable for the outstanding contribution of eight year old Martin Catterall who has continued to show skill and courage in training. At the end of the term half-colours were introduced for the Under 11's and three sets were awarded to Mark Wilkie, William Mallory and Matthew Nesbit.

2nd XV

The 2nd XV have had an enjoyable term where skill and timing have often been replaced by enthusiasm and luck! Often taking the field against what they thought were giants, the Gilling boys showed determination and resilience in spite of many punishing and hard-fought contests. Credit must go to Jeremy Lyle, a good Captain, who always tried to create opportunities for others. John-Paul Hogan showed potential and flair at scrum-half. Seymour Pattison and Harold Thompson, "the deadly duo", who always gave one hundred per cent, made notable contributions to each game. Peter Walker improved with every game. His try saving tackle against Pocklington will remain long in the memory. Gregory Rochford showed a fine example of commitment at prop and had many good matches. K.H.E.

	1st XV	2nd XV
v Junior House	- L 0-12	L 0-38
v Howsham	- L 0-49	
v St Martin's	- L 0-12	
v Malsis	- L 0-60	
v Pocklington	- L 6-30	L 10-12
v St Olave's	- L 0-36	L 0-52
v Barlborough	- D 0-0	
v Bramcote	- L 6-12	L 0-24
P.8; W.0; L.7; D.1 Pts. 12-211		P.4; L.4 Pts. 10-126
	Under 11 XV	Under 10 XV
v St Martin's	- W 8-4	
v St Olave's	- L 0-10	W 12-0
v Gt Houghton	- L 3-20	

v Malsis	- L	6-30
v Barlborough	- W	8-6
P.5; W.2; L.3 Pts. 25-70		

GILLING TODAY

Fr Abbot invited the Headmaster and his Deputy to talk to the Community about 'Gilling Today'. The two accounts appear below:

THE HEADMASTER

When Father Abbot asked me to take on the charge of Gilling Castle I was struck that for reasons that are by no means clear to me I had always stayed clear of Gilling, having only visited it twice in 25 years and then penetrating no further than the Common Room and the office. So I approached this task with a completely open, not to say vacant, mind. The impressions that struck me forcefully were what an attractive building and grounds it had, that the atmosphere was welcoming and then, on closer examination, some concern about the condition of parts of the building.

As the first lay headmaster of a previously monastic school I was anxious about how to sustain a Benedictine atmosphere. You may say "hadn't 25 years at Ampleforth given you the answer?" Well, as I was to see, - indeed it had. But at the time I felt this responsibility keenly, and it is still with me today. I was glad that Fr Christopher was able to remain in the school to give me a feel for these matters and he has been a good guide to me since. It seemed somehow insincere to pretend it was still a monastery, yet a monastic influence was needed as part of the special Ampleforth flavour. In the end truth was the answer and, talking it all through with Fr Christopher, we saw that the essence of a monastic community is "family". That I could relate to with sincerity. So from the outset we set out to create a wider family, with as its foundations a mixture of the married couple and the monk and other married Catholic staff as the central team.

As this was translated into practice and we began that first term to take on the tasks which our monastic predecessors had done, one fact impressed itself on me at once, which, had I known it beforehand, would have made me turn the job down. The three monks with the Headmaster had carried the brunt of the boarding burden of the school in a life style which has no parallel this side of the valley, except to some extent in the Junior House. I was told the story of Fr Bede Burge who was asked by his Abbot what he did in his spare time, and replied that he cleaned his teeth. This reply was quoted as if a great witticism, but it was a bitter and liberal truth. Little boys require constant care and supervision in a way that is not needed at the secondary level, and I was soon to learn that Fr Gerald's pursuit of the hobby of photography was done in the small hours of the night.

My first year was spent trying to rationalise the boarding cover to a level of work that lay people could regard as acceptable, and I laid it down as axiomatic that I would not ask Fr Christopher to do things, because he was

a monk, that I would not ask of a layman. The long term aim is to put all boarding supervision under matrons so that people teaching do not also work long hours at night and weekends. Reorganisation of matrons last term has taken us some way to this destination, but there will always be a role for the special pastoral tutor.

The tutor of each form is the boy's central figure in his life. At the junior level (8 and 9) it is a taxing role involving close supervision, firm discipline and a kindly ear. It is essentially a motherly role, probably best done by married women and that is how we have organised it. In the 3rd year (10+) boys start to grow up and group dynamics is the Tutor's weapon. It is an important year of change, when much sorting of personal problems can be done. The 4th year (11+) is a year of consolidation and the emergence of the young leader. By the 5th form the boys are challenged to serve the school as monitors and a few are trusted as Captains and Deputy Captains. This important year is entrusted to Fr Christopher.

On my first day I laid down for the school three acts that I regarded as unacceptable in the school - bullying, stealing and lying - because they undermine all trust between people. Thanks to the excellent team of Captains bequeathed to me Fr Adrian, a splendid group led by Paul Howell and James Holmes, I was able to make those principles stick. Bullying was stamped on because it was known to be unacceptable to all boys and was bound to be reported. Stealing was more difficult, but gradually boys saw the point of it, especially when pocket money and tuck was evenly rationed to all. Lying was the hardest to exclude completely, but by now the whole school knows that to own up is the best way to minimize or avoid punishment altogether. As a result now almost all breakages are reported within minutes of happening by boys who are happy to acknowledge their fault and incur a charge for the damage done. This helped to raise the expectations of honesty and trust.

In the chapel Fr Christopher and I share the task of daily readings and we try to find a story with a Christian message that is not too overt, so that boys listen and learn because they are interested. As examples of books read we have had the King of the Golden River, the lives of Indira Ghandi and Martin Luther King, The Snow Goose, The Little Prince, Dickens' Christmas Carol, as well as a fictional life of the boy Jesus. All of these convey a moral, day in, day out, without wearing out the biblical message of the liturgy. That is given to boys at the Daily Mass, which is usually well attended and has recently been reinforced by different Forms choosing a separate day for their Form Mass. In this connection I should like to mention Fr Bede who faithfully each week fits in two and sometimes three masses for us as well as bringing Fr Columba over for Confessions. This year our three Spanish boys found he could hear confessions in Spanish and now seek out 'Fr Columbus', as they call him, for their confession each week.

From the earliest days, with the encouragement of Fr Abbot and Fr Michael as Procurator, we tried to remove the social divide between teaching and domestic/maintenance staff at Gilling. This has taken several years, but

further ten years. Finally last Autumn, the Social Services Department did a brief preliminary visitation of the school, with which they expressed themselves well satisfied. At some stage this coming year they will inspect us more formally and we shall then have a year to implement any recommendations they may make.

I do not want to leave you with the feeling we are complacent. We still have areas to tackle like the washing arcade and changing room, which must wait upon finance. What matters now is exemplified by the mother of a new boy who said the other day, "I was so worried leaving him here in September, but I know now that he is utterly happy. Please thank your staff, they are marvellous people." She is right, of course. They are.

FR CHRISTOPHER

I can endorse and supplement what the Headmaster has said from a different angle especially since I have now spent almost 10 years at Gilling and have seen something of the old and the new.

Except for the staff who have remained since Fr Adrian's time I doubt if many can grasp the change which took place in 1987 when Graham Sasse took over. Many of the old assumptions had to be restated and re-interpreted. Let me give you some examples: the assumption that God was central to Gilling's life; the assumption that there was a stable praying community present throughout the term, and even into the holidays; the assumption that decision making was in the hands of the monks and went largely unquestioned; the assumption that the people in charge of the pastoral side and boarding side were available everywhere and at all times. It has been a revelation to me that this now lay-run and lay-staffed school was able to restate and re-interpret these and other assumptions both clearly and courageously, despite the cost in personal terms that this commitment has demanded of them over the five years. I have also seen the benefit of restating these things which may have become rather routine and taken for granted.

Take the centrality of God in our life: in practical terms, we moved the altar in the Chapel to a central position, and the time of Mass to a central prime teaching time in the day, half an hour before lunch. The academic day begins with prayers and a reading in the Chapel for all boys and staff. At the end of the day there are prayers by forms before they go to bed. The smooth running of the week and the curriculum is nonetheless disrupted by singing practice for Mass and Confessions – not to mention the special school Masses on feast days. And the support given by lay staff and particularly by Graham Sasse and Form Tutors daily at Mass lends an added dimension to the statement being made – that God is central. The boys have responded well to this statement.

Another Christian assumption, namely that we love one another, has been restated also in the relationships between staff, between staff and boys, and between boys themselves. The change in the atmosphere within the school is tangible. We have already mentioned the elimination of bullying, stealing and lying, but there are quieter and subtler signs. Boys greet each

other and staff in the corridor, and really look at you. There is an ease of relationship in their dealings with adults throughout the building. There is respect, but also a relaxed natural dialogue. People are acknowledged, and all boys are referred to by their Christian names, except in fairly formal situations. Manners always need improvement, but they have certainly got better. Again that care and service is the attitude and practice that we have tried to encourage among senior boys for junior boys, and particularly among the top year in their responsibility towards the rest of the school. They are not merely there to keep order and control the masses; in fact, they are not terribly good at that since the balance has shifted towards concern for individuals in their Houses, and at this age they find it difficult to manage both skills.

Two other assumptions have required restatement, and both are concerned with the development of a rounded integrated person who can then reach his full potential at Ampleforth. The first is a restatement of the academic development of the boys, bearing in mind our very varied intake, the presence of a professional teaching staff, the impact of National Curriculum and new syllabuses, the need to give the boys a good start at Ampleforth, and the demands of parents for high standards. This restatement is still being formulated, but we have moved forward. The displayed work is not there to cover the walls and cracks, but is well worth close examination as it reflects the level of work, and people are actually aware they are in a school when they walk through. Activities have been a major factor in the development of boys' interests, and both balance and extend their academic work. It is many years since I heard a boy say he was 'bored', a not infrequent complaint some time ago which often resulted in damage to the building or to the boys themselves as they found (usually illegal) ways of amusing themselves.

The other restatement occurs in the pastoral sphere, where we have a Form Tutor for each of the five years. The care and pastoral work of Form Masters in the past has evolved and been enhanced by the influence of more women on the staff. The resulting characteristic which has been most beneficial, is the emphasis on concern for the individual. The Headmaster mentioned the critical eye of mothers who are often the decisive voice in sending their sons to the school. They not only look for the standards of decor, and hygiene and good training, but underpinning all this they look for the acceptance of, concern for, and development of their individual child. It is in this sense too that they ask "How does this compare with home?" I believe that the length of Gilling staff meetings is legendary on this side of the valley, but yesterday, for example, when we went through the exam results, each boy was mentioned and tutors and teaching staff were able to comment, not only on his academic performance, but on his behaviour, his attitude, and his apparent mood. This took all of two hours, but illustrates the priority given to individuals.

For the Form Tutors, the basis of their relationship with their form is the personal interview, preferably twice a term, in which both tutor and boy

speak frankly and openly about all aspects of his life in school, and where appropriate his life at home. This reinforces the boy's awareness that he is personally cared for – that an interest is being shown in his personal and particular contribution to the life of the school, and it also makes him aware that he is being observed and assessed. Tutors' reports at the end of term are carefully considered in both their writing and their reading by boys and parents. Another aspect of tutor work is the "tutor time" each week, when boys and tutors have an opportunity to comment collectively about their relations among themselves, their relations with other forms, and on rare occasions with staff and the system. Both the personal interviews and collective sessions are an expression of the value given to each person.

I do not want to pretend that we have a perfect formula, or that there have been no difficulties these last few years. No restatement of important principles and values is without pain – but many good things have happened.

SPORTS HALL

A Sports Hall for Gilling Castle was completed in readiness for the Lent Term 1992.

The basic specification was for a hall large enough to take a full-sized tennis court with some space around the edges. To this was added the need for a slightly resilient floor to make gymnastics a safe activity. The resulting hall is a spacious building which, partitioned by nets, will be able to accommodate several activities at once, e.g. badminton, cricket nets and a gymnastic class. The floor is a cushioned layer about two centimetres thick with a smooth rubber finish, which is both soft to land on and unlikely to "burn", yet firm enough to be solid for practical purposes. It is marked out for a wide variety of sports and has additional space which will eventually provide changing and toilet facilities when these can be funded.

The building was designed by Arups to the specification of Fr Bede Leach (Assistant Procurator, Estate) and was built by Beezer Construction. Much of the challenge lay in blending such a large and functional building into the grounds of the Castle in such a way that the planners were satisfied and the Castle's surroundings unspoilt. The final location chosen was the quarry set into the hillside, and the design chosen was a stone-effect front wall with a corrugated metal roof and back wall for strength and ease of maintenance. The selection of instant gas radiant heating has already shown itself a success, combining economy with swift warming to a comfortable temperature.

The building blends well into its surroundings and a path has been constructed through the wood, with special lights at intervals, so that the boys can travel to and from the Sports Hall with little contact with traffic except where they cross the drive to enter the courtyard. Care has been taken over the environmental effect and there seems general agreement that it has been successful.



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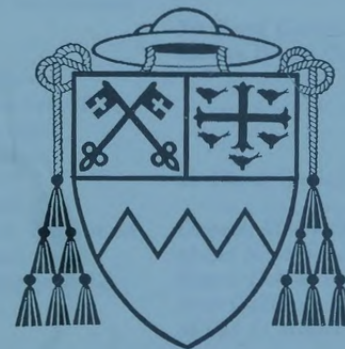
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THE AMPLEFORTH JOURNAL

Volume XCVII

Autumn 1992

Part II

THE HEADMASTERS' CONFERENCE

BRUGES – 21 September 1992

Chairman's Address

DOMINIC MILROY O.S.B.

In welcoming you all most warmly to Conference, I wish to take certain liberties with our very correct tradition of formal hospitality. It would be proper to mention our guests individually, and, in doing so, to say why we are gladly grateful to each of them for coming. This we certainly are: if it were not so, we would not have invited them. However, I have made a resolution that in this speech I will mention no acronyms whatsoever, for reasons which I hope will become clear, and I hope our guests will forgive me if I apply this self-denying ordinance to the distinguished associations which many of them represent, and without which the work of our own association would be much diminished. One of the main purposes of this Conference is to thank and entertain many people. All of us gathered in this remarkable hall are united by a concern for, a collaboration in, and (on this occasion) a celebration of the great work of educating children. This brings together schools, support associations, individuals and families. The presence of members' wives is deeply welcome; it is far more than a cosmetic exercise, and expresses, in a definitive way, their role – not only in our schools but in the huge collaborative process upon which the well-being of growing children depends. In crossing the channel for the first time, we have made a statement (from which there can be no going back) both about the roots and about the future orientation of the education which we offer, and our friends from other educational traditions are particularly welcome. It also goes without saying that I am deeply grateful to the members of our own association, whose friendship and support, in Committee, in the Secretariats and around the country have given me the courage to indulge in the sort of train of thought of which you are about to be the victims.

Our Conference has made a point (more often than not) of assembling in beautiful places – a fact which is by no means unconnected with the central purposes of education. Sir Henry Wotton, a sixteenth century Wykehamist and Oxonian, later Provost of Eton, may not have been a man whose opinions could always be relied upon – as, for instance, when he remarked that “the farther you go from the Church of Rome, the nearer you are to God”. However, in his “Elements of Architecture” he said something that can be applied equally to this beautiful city of Bruges and to the underlying purpose of education. “The end,” he said, “is to build well. Well building hath three conditions: Commodity, Firmness and Delight”.

Commodity and Firmness may be left floating tantalisingly in the air. I propose to dwell for a moment on the concept of Delight. This is not a concept which figures prominently in the literature (if that is the right word) generated by current educational reforms, but it has always been top of the list of the purposes of great teachers, and when Bacon said that "Studies serve for delight, for ornament and for ability" he was expressing a sense of priorities which has always tended to characterise centres of learning in periods of high civilisation. Delight implies pleasure, wonder, discovery, surprise. Is it frivolous to suggest that Learning without Delight is almost a contradiction in terms? Any philosophy of education (or, perhaps better, any approach to education) in which the pre-eminence of delight has been overlooked in the interests of utility, or social engineering or of bureaucratic convenience is doomed to end up by becoming the victim of that plague which is above all inimical to the true interests of education – the plague of Boredom.

There is much talk these days of the stress being suffered by teachers in general and by Heads in particular. Stress may be caused by many factors, such as overwork, or the pressure of change, or the sense of being undervalued. But there is nothing more stressful than boredom. Ladies and Gentlemen, we are bored stiff, not, of course, with educating children, but with the topic of education. In our case, this is due to the downgrading of delight and the upgrading of information – a bombardment of information and of questionnaires on absolutely everything which government departments or civil servants or commissions may think has some bearing on some aspect of education. Voltaire once said "If you really want to be boring, say everything". How right he was, even without knowledge of databanks and word processors. The deluge of documentation which has descended on the olive grove of Academe these past years is not destructive simply because it places at risk the delicate balance between the requirements of education and those of administration. It is destructive above all because it is profoundly and dehumanisingly boring.

The two most worrying symptoms of this boredom are as follows. For the first, I have allowed myself an acronym, because I have invented it myself. We have all experienced, sometimes for longish periods, that nagging feeling that we are about to figure in a modern version of the old Bateman Cartoon – not as the man who lit a cigar before the loyal toast, or as the umpire at Lords who wasn't looking, but as the Headmaster who had failed to read the only document that really mattered. I have called the symptom DISMAL – Documents I somehow missed altogether. Letters from Leicester may go a long way towards relieving this condition from time to time, but they do not altogether remove the claustrophobic fear of the surrounding jungle of half-assimilated piles of paper.

The other symptom is the darker one. As a monk, one is introduced fairly early in one's novitiate to the dangers lurking in the temptation to indulge in *acedy*. *Acedy* is a very sophisticated sin indeed, and only afflicts experts in the spiritual life. It is defined by the OED not just as laziness, but as spiritual torpor, and is best described by initiates as a deep distaste for the things of God. A monk bored by God is like a Beethoven bored by Music or a Faldo bored by golf. It

is very hard to devise remedies for such a condition, though (surprisingly enough) it can be relieved by a good breakfast or a swim in the North Sea. The longer-term cure lies in a renewal of the vision which lies behind continuing to do what has to be done.

As Headteachers who are bored by what is so often allowed to pass as the Education Debate, we are clearly in the grip of a form of *Acedy*. My purpose today is to suggest some remedies. The good breakfast and the North Sea are being provided by Bruges. My theme is the longer-term cure.

In the first place, we must recognise that a part, at least, of the burden of documentation is legitimate, and represents our collaboration in reforms or organic developments which are right and necessary. The taking forward of the National Curriculum (especially at 16–19); the fostering of the skills revolution in its proper context; the recruitment, training and induction of teachers; the development of appropriate systems of professional support, within our own association and in collaboration with others; the building of mutually supportive links between the Sectors, phases and associations at a time of change and anxiety, the proper response to the Government's recent White Paper – in these and in other areas it is obviously important that we should not attempt to shoot the pianist, even when we have doubts about the tune being played. Perhaps, indeed, the trouble about the educational piano is that it tends often to sound to us rather like the instrument used by Joseph Cooper in the TV game *Face the Music*, in which the contestants had to guess what the music was by listening to a keyboard which rattled without actually playing a tune. There are a great many keyboards rattling away in the infra-structure of the educational world. What is important is that they should in the end produce, not simply more fodder for the data-bank, but the music of good learning – "*sounds and sweet airs, that give delight, and hurt not.*"

The cure for *bordeom*, for the *acedy* that tends to creep like a fog over too many of our debates and deliberations, is of course the nourishing of, or the recovery of, a sense of delight in learning. This phrase "delight in learning", came to me, I think, as a half-remembered echo of one of Becket's speeches in *Murder in the Cathedral*. Eliot is, in fact, attempting to summarise the temptations of youth, but what emerges is a passably good description of what ought to be happening in a good school.

*Delight in sense, in learning and in thought,
Music and philosophy, curiosity,
The purple bullfinch in the lilac tree,
The tiltyard skill, the strategy of chess,
Love in the garden, singing to the instrument,
Were all things equally desirable.*

"Things equally desirable". This is what we might call an holistic curriculum, rooted not only in the concept of disinterested curiosity but also in the sheer desirability of its satisfaction, in what the English Language has, with perverse originality, called the experience of *glory*. Romance Languages have been less fortunate with the overtones of the Latin word *Gloria*, and have been

trapped by classical and Renaissance connotations of fame or patriotism. You will remember the conversation between Alice and Humpty-Dumpty, in which Humpty-Dumpty, when challenged on what he meant by "glory" said it meant "a nice knock-down argument", and when challenged further, said "when I use a word, it means just what I want it to mean, neither more nor less". English poets have always taken this view, and when they speak of the "sudden glory" of laughter, or "the long glory of the winter moon", or the sage who "walked with inward glory crowned", or "glory dropping from their youth and love", we all know at once what they mean. We, therefore, have the right, when talking of the difficult delights of learning, and of the educational process as a whole, to say that it all has to do with a certain experience of glory – that flash of recognition which takes place when curiosity unexpectedly encounters its target.

One of the positive aspects of the thinking behind the National Curriculum is its insistence on what we nowadays call the *entitlement* of the child. There is an essential framework of topics and skills which every child has the right to encounter and to master at an appropriate level of competence. There is, however, a deeper level of entitlement, which cannot be legislated for, but which has always been the deepest aim of good teachers – the child's entitlement, not to areas of information or of skill, but to *quality of learning*.

Each one of us was drawn towards the vocation and the profession of teaching by a compelling desire to share the delight of learning. Most of us can remember, as children, certain definitive moments of discovery, in which fragments of half-understood information came together and became "our own", linking our own personal growth with that of countless others who had travelled the same road, and pointing us towards other and more complex experiences of the same kind. Most of these moments are inseparable from the inspiration of a particular teacher. Whatever may be, in other contexts, the advantage of distance learning, for children (of any age) there is no substitute for the relationship formed with a good teacher. This relationship, between the individual teacher and the individual pupil, is pivotal to all education and is the essential basis of the integrity of the teaching profession. Children know this, even if the general public sometimes forgets it.

In my own case, I can remember very clearly a moment in which the voice of a teacher opened the way for me into an experience of glory, which was certainly unexpected and probably definitive. I was seven, unwillingly in the classroom, which seemed (on a hot afternoon) a poor alternative to the playground. The teacher told us to open our poetry books at page seven, and said that she was going to read a poem. We would then discuss it. If I had had the courage and the necessary vocabulary, I would have protested that the whole procedure lacked relevance, was remote from my need for personal fulfilment, would not contribute to wealth-creation, either for me or for a nation on the brink of war, and offended against the universal declaration of human rights, and probably the Children Act. However, I found myself listening as she read:

*I must go down to the seas again
To the lonely sea and the sky,
And all I ask is a tall ship
And a star to steer her by...*

I knew nothing of the sea, or of ships and masts. If I had any experience of the nostalgia for lost paradises, it was pretty rudimentary and largely associated with food. Yet at that moment something happened. Without knowing it, I already belonged to the culture which Masfield was voicing in words, and it was out there waiting for me to claim it. The voice of the teacher was the bridge. To use a current phrase, I entered into a new kind of ownership of my language. Words were no longer just ways of naming things, they became a light illuminating pathways into other people's experiences, which I did not understand, but which I could feel as though they were mine.

Being perhaps wise after the event, I think that this was the central effect of that moment, that Masfield's experience belonged also to my teacher and to me. It was the beginning of a cumulative process, in which other teachers, and other words and other books made several distinct cultures and languages progressively more available to me.

There were, however, other related effects. The depth of the experience was utterly related to the *attention* I paid to it, an attention given at the moment, and renewed (however fitfully) at countless other later moments. Iris Murdoch, in her remarkable book *The Sovereignty of Good* argues convincingly that the giving of real attention is the basis of all right moral action. The founder and patron of my own Order, St Benedict, opens his Rule with the words "Listen to the voice of the Master", and on this foundation goes on to formulate a vision of inner obedience which became one of the features to which we owe the development and preservation of European civilisation. At a time when it is fashionable to regard individual self-fulfilment as the over-riding aim of education, it is perhaps right to recall that such fulfilment is unlikely to occur without its being rooted in a habit of giving deep attention to what is being contemplated and without a sustained obedience to what that contemplation reveals – that is, an obedience to the inner truth of the particular experience.

I use the word "obedience" in exactly the same sense as that in which Iris Murdoch uses it, when she is trying to describe what happens when the human will, thinking of itself as free, finds itself compelled to obey what she calls "a sustained attention to reality". "This is" she says, "something of which saints speak and which any artist will readily understand". Obedience is, in this sense, not the negation of human freedom, but its apotheosis, rooted in the essential meaning of the word, which has to do, not with subservience, but with an attitude of listening, of attentiveness. Attentiveness, unless it implies a subsequent obedience, is merely frivolous.

The words that I am using – contemplation, obedience, truth (let alone celebration, delight and glory) – do not belong to any of the current languages of education. Yet without them, what goes on in our thousands of classrooms is reduced to functionalism and social engineering. What I experienced that

summer afternoon at the age of seven was a *moment of truth*, and the quiet hum that we hear as we walk round our schools during the hours of study has at its heart an entire tapestry of such moments. The child who for the first time masters the meaning of an equation, or the making of a lampstand or a pot, or the value of the subjunctive tense, or the issues underlying the Wars of the Roses, or the purposes of tragedy, or the complex simplicity of the genetic code, or the elegant secrets of a suspension bridge, or for that matter of the cover-drive, or of harmonic modulation – it is this interlocking network of moments of truth that constitutes what really goes on in our schools, that sustains the personal and professional relationship between teacher and pupil, and that defines the human purpose of Education. It is true that, at this level, there is no practical distinction between education and training, between the academic and the vocational, between the humanities and the sciences, between work and play. This is because it is in the moment of truth that they all meet. It is in the moment of truth that the human being – whether child or adult, whatever his or her ability, whatever the nature of the activity or the complexity of the skills involved – is learning to be more fully human.

The encounter with the moment of truth, and the response to it, is essentially a *moral act*; that is, it has to do with human conduct, and implies (whatever you may happen to mean by the terms) the possibility of good and the possibility of evil. The good lies in what I have called obedience to the moment of truth, and the evil in disobedience to it or betrayal of it. I must here be very careful to define my terms. I have been accused several times, during the course of the year, of dogmatism, of trying to insert into the educational debate a preconceived and backward-looking conception of what is true and of what is not. I suppose it is my own fault for choosing this particular vocabulary, but I do not feel embarrassed by having to defend the choice.

The phrase “the moment of truth” does not come from the language of theology or of moral philosophy. It comes from the language of great human achievement. The mountaineer faces a moment of truth as he tackles a difficult traverse, the scientific researcher as he tests his final hypothesis, the stone-carver as he makes an irreversible cut in virgin stone. The moment of truth occurs when a skilled professional has to complete an extremely difficult task, at considerable personal risk, by giving total attention to the moment in hand, by being absolutely obedient to what he has previously learned, and by avoiding slovenliness or self-indulgence in doing what has to be done. The moment of truth is so-called because it brings together, at a very high level of tension, the three essential features without which all human achievements sink to the second-rate – attention, obedience and risk.

I have said enough about attention, and would only add that one of the central experiences of education, both for the teacher and for the child, is the formidable one of transforming a *capacity* for attention (which all children have) into a *habit* of attention. This is, in practice, the theme of most school reports, and deservedly so. It is an amazing and rewarding experience when we are able to observe the growth of a child's simple capacity for wonder into an adult's

capacity to contemplate and to unravel many more complex realities – a process requiring much concentration, patience and self-discipline.

This is where obedience is so crucial. The devaluation of the concept of obedience is perhaps the greatest disservice done to children (and to many of their teachers) by a half-digested philosophy of self-fulfilment and liberty, which has produced such a voluminous literature since the middle of the eighteenth century that it would be futile to attempt to summarise it here. It will suffice to recall Rousseau's comment to the lady who claimed with delight that she was bringing up her son entirely according to the precepts implied by Rousseau's “*Emile*”. “Poor child” murmured Rousseau.

My only point here is an extremely simple one. Liberty and obedience, whether in politics, in personal relationships, or in education, do not exist as alternatives to each other, but as opposite sides of the same coin. Obedience, properly understood, is not a constraint placed on the growth or the liberty of a child, but a necessary condition for the completion of that growth and the realisation of that liberty. If children, for whatever reason, get the impression that education is a process in which they may do what they like, learn what they like, and read what they like, they will never become free citizens either of their inheritance or of their possibilities. If attention is the gateway to the moment of truth, obedience is the path towards many others, and is the necessary bridge between the individual experience of a child and the multiple experiences out of which a culture is made. By obedience I do not, of course, here mean doing what you are told, or thinking other people's thoughts, or accepting other people's views. Imitation and repetition come naturally to children, but the obedience I am talking about is not the obedience given to persons but the obedience demanded by what we rightly call discipline. I gave up learning the piano, not because I wished to be disobedient to my teacher but because I could not be bothered with the obedience to the black and white notes and to the squiggles on the papers. My disobedience deprived me of the possibility of a great freedom. My teacher's only fault, as far as I can remember, was that he failed to inspire in me a sufficient sense of long-term risk.

It is, perhaps, fairly obvious that the encounter with the moment of truth implies a demand for attention, and that the process of learning which emerges from a series of such encounters implies a demand for obedience. It is less obvious that this sort of experience implies risk. The risk facing the mountaineer as he negotiates the traverse is obvious enough, but what risk (if any) is a child facing when he exposes himself to the moment of truth or to the process of learning to which it may lead? There is, after all, not much in the language of curricular reform, or in our school prospectuses, to suggest to parents that the education we are offering their children is going to place them at risk. My contention is, however, that unless the education offered by a school implies deep personal risk it is merely functional or cosmetic. Risk consists in exposure to unforeseen change. The risks facing a mountaineer have to do with the physical forces involved. The risks are inseparable from the achievement. Something similar *must* be true when the forces involved are intellectual or moral; otherwise

education, research, creative and aesthetic experience are reduced to the level of the banal.

The fact is that education, when it is real, faces children with huge personal risks. They are going out into strange territory, some of it well-charted by the experience of others, some of it yet to be discovered. There are plenty of guides on the way, but the guides cannot always protect them in their encounters with the beautiful and dangerous creatures they will meet. These creatures are the fancies and ideas which inhabit human culture, and the essential encounter with them is personal and individual. It is the central purpose of education to facilitate this encounter. The risk should be obvious. It is the risk of change – spiritual, moral, intellectual, emotional change.

I am not here concerned with the historical fact that education has always been associated with deep political and social changes, although this fact reinforces my argument. I am concerned, rather, with what a real education should offer an individual child – namely, an encounter with the reality of human experience so rich and so complex that it is bound to trigger off deep personal changes, some of them possibly catastrophic.

In the words of Gerard Manley Hopkins:

*O the mind, mind has mountains; cliffs of all
Frightful, sheer, no-man-fathomed. Hold them cheap
May who ne'er hung there. Nor does long our small
Durance deal with that steep or deep ...*

If children have not deeply changed after ten or more years of education, what are we here for?

Some of the risks are small risks. There is the risk of the discomfort of hours wasted in blind alleys, of boredom, or of failure. There is the most serious risk of disenchantment, leading to a deep incapacity for true listening and to a long-term rejection of what could have been a cherished inheritance. But the deeper risks are consequences of having listened, and therefore of being changed by what one has heard. The open-minded and whole-hearted pursuit of learning, in any field that truly challenges the human spirit, from poetry to quantum physics, is apt to be profoundly disconcerting, because it produces two opposite effects simultaneously. On the one hand, it produces a deep capacity for fidelity to a truth once perceived and a hunger to follow wherever it may lead: it is sometimes frightening to observe the obsessive absorption of a young human being whose mind has suddenly been gripped by ideas of experience previously closed to him but now miraculously luminous, often thanks to the inspiration of a skilled teacher. On the other hand, the very same experience, precisely because it reveals the unexplored extent of a particular field of knowledge, induces a profound sense of uncertainty – that uncomfortable and over-riding sense of scepticism which questions every conclusion and which wishes to treat every idea as an hypothesis. We are all familiar with the intelligent sixth-former who goes through a phase of intense scepticism about every received idea and every accepted value.

Fidelity and scepticism. The ability to embrace, to cherish, to complexify

a truth once perceived. The simultaneous ability to question this very perception, and, if necessary, to change one's mind. It is the very purpose of education to elicit and to nourish these two conflictive abilities, and to offer a way of holding them in balance and in tension. This way is one which older philosophers would have called the way of Prudence, and which we would be more likely to call Discernment.

Fidelity to ideas, when unchecked by scepticism, may lead to remarkable firmness of conviction, but it runs the risk of conferring also that narrowness of outlook which we nowadays call fundamentalism. A scepticism floating free of the capacity for fidelity may generate wide tolerances, but it runs the risk of inducing a deep indifference both to the ideas and to the fate of other people. Fundamentalism and indifference represent (if one may speak very broadly) the two principal scourges which threaten the future of our several cultural traditions, and they threaten it, not at the level of national economies, but at the level of the human spirit.

It is at the level of the human spirit that educational theories, and educated people, meet their sternest test. They often fail it. What are we to say of the European achievement in education? Greece and Rome, Jerusalem and Alexandria, Paris and Bologna, Oxford and Cambridge, Constantinople and Toledo, Vienna and St Petersburg. And on the other side, nationalism, slavery, anti-semitism, barbarism, and an extraordinary enthusiasm for war, all of them sustained and propagated by educated people, who had had their share of glory and been faithful to a wide range of inner visions. Auschwitz was perpetrated to the sound of Mozart. The French resistance writer Vercors can be pardoned for burning his books and his music-scores after the occupation of Paris. After all, two or three millennia of civilisation and of enlightened education seem, at times, to have left us with little more than the rape of Bosnia. Maybe we should cut our losses, and settle, after all, for market forces and free condoms, or at least for the homely and philistine tolerances which George Steiner almost praised at the end of his speech last year in Cambridge.

And yet, and yet... It is possible that true education still has something to offer at the highest levels of the human spirit. Maybe it has not really been tried often enough. There remains a missing link in everything I have so far outlined in my sketch of human growth, from the experience of glory, through the attention to the moment of truth, to the cultivation of the first paradox of obedience and freedom and then to the habitual tension between fidelity and scepticism. The educated person is one who is able to celebrate and to communicate the complexity of perceived reality, with a passion tempered by tolerance. The fact is, however, that this ability may, and often does, remain completely dormant, because our culture dissuades us from moral imperatives and urges us to regard our intellectual and moral perceptions as private luxuries.

The crown of the educational process is one which educated people are very reluctant to grasp. It is the crown of *responsibility*. The child who perceives the glory of poetry or of calculus, the student who is faithful to a line of research and who goes on to discover a proper scepticism about received opinion, who

is willing to risk personal fulfilment in pursuit of an elusive professional goal – all this is a preparation for something much more difficult – the chance to become part of the world's conscience. I use the word in an utterly undogmatic way. It will, no doubt, mean one thing to me, and another to you; but the education we have shared ought to link those meanings most deeply. If education is not about accepting unconditional responsibility for others, whether they be one person or many; it is ultimately pointless. It should surely be fairly obvious to us by now that political, economic and technological solutions, whilst being important, are not enough, and that religion and science, when untempered by discernment, easily fall into the wrong hands. The tradition of cultivated discernment is very strong in our schools. If it remains as no more than a private hobby, it may survive as a delight and an ornament, but is unlikely to withstand the strong winds blowing from Eastern Europe, from Africa and from beyond. Have pluralism and permissiveness so sapped our spirit that we have nothing really significant to offer? Or is it just possible that our schools, so rich in traditions of love and learning and of enlightened and tolerant scepticism, could gently take a step further into the unpopular territory of chosen responsibility? Pascal said "Let us work hard at thinking well. This is the basis of all moral action". Our responsibility is that of forming a generation which will make it its business to think well about our values, our country, Europe, the world, and which will also be prepared to take the risk of escaping from individualism and permissiveness into a shared acknowledgement that we are all accountable for what happens next.

I believe that what I am suggesting is extremely difficult. It goes absolutely against the grain of several hundred years of liberal and enlightened educational theory – or rather, it seems to. Personally, I believe that there is an essential strand in our national educational tradition to which I am being profoundly faithful – namely, the disinterested service of what is right. This sense of service is presenting itself with increasing persuasiveness as a well-informed, wise and willing accountability for what is happening in our world. Yugoslavia, Peru, Somalia, Belfast, Inner London – it is all, indeed, our business. I therefore return, without apology, to the same speech in *Murder in the Cathedral*.

*I know that history at all times draws
The strangest consequences from remotest cause.
But for every evil, every sacrilege,
Crime, wrong, oppression and the axe's edge,
Indifference, exploitation, you, and you,
And you, must all be punished. So must you.*

Nor do I apologise for attempting with such temerity to link a child's love of Masefield with a sense of accountability for the fate of the world. I happen to believe that this is what education is about. It would make an interesting cross-curricular theme.

FIRST IMPRESSIONS OF THE CHURCH IN ZIMBABWE

HENRY WANSBROUGH O.S.B.

It was an eerie sensation on a first morning in the business quarter of Harare, the capital of Zimbabwe, to feel that a white skin made me an oddity. The slim businessmen neatly turned out in dark suits, hurrying preoccupied about their work, were all black; there was only the occasional scruffy-looking white on a street-corner. But that was only the first in a series of shocks: September is the month of spring, but there were no bulbs beginning to sprout, no April showers or clouds skudding across the sky in high winds. The air, at 15,000 feet, was crisp and clear; I could read the large print in my breviary by moonlight; the drought remained unbroken and the standing grass was parched hay. Only the trees by the wayside were coming into exotic, bright flowers, bougainvillea everywhere and the bright red flowers of the tree one may no longer call the 'kaffir-tree' (there are plenty of nice names: I was intrigued by the descending cry of the 'Go-Away' bird, and spiked myself on an innocent-looking rose-coloured thorn called the 'Just-A-Minute-Boss!').

It was fascinating to get to know the Church in Zimbabwe, so different from ours. In a fortnight I had reasonable opportunity, all arranged by the efficient Jesuit secretary to the Archbishop. I gave two talks to the clergy of one diocese, a retreat to the clergy of another, two biblical weekends (each three days, nine talks of 90 minutes) at a training-college for catechists, sisters and seminarists, and a talk to the people of the Cathedral parish in Harare. Indeed, in the whole fortnight, the only conversation I had with non-ecclesiastics was one merry evening with Alice and Hugo Fircks (H70's). But on the way to and at these appointments I had the chance to fall in love with the country. I saw the ruins of Great Zimbabwe, the most impressive, huge but delicate, man-made monument south of the Sahara. I was taken round a game park by a Bavarian priest who had been tramping the country since 1939 and knew every stone and every fig-tree – he was determined to show me rhinos, and was disappointed that all we could find of them was gigantic piles of fresh dung; he showed me Cecil Rhodes' awesome grave on a lone mountain-top aptly called 'World View' (a monument to his arrogance, remarked one hard-bitten cynic). I got lost by going jogging among the stark thorn-bushes of the Kalahari desert, and survived only through meeting a woman driving her cattle to water (on my return, the clergy, accustomed to navigating through the bush by the sun, pointed out to me the elementary fact that south of the equator the sun at midday is in the north). On another jog I was almost shot for going too close to the Presidential Palace; Robert Mugabe values his privacy. I saw the beautiful valley ceded to the Jesuits a century ago and now containing the graves of a dozen martyrs, the priestly seminary and St Ignatius College, affectionately known, from the local language, as 'Shonahurst' (applications: 2000 boys a year – acceptances: 70 – qualifications for Vith Form: 5 A-grades at O-level – pass-rate at A-level: 93%), and standing on a hill with a view which rivals Ampleforth.

Another fascinating dimension was that the history which formed the

country and the Church was all so near the surface. It was amazing how often there occurred in ordinary conversation the name of Lobengula, the chief in Matabeleland, who welcomed the missionaries a century ago for the education they brought, but forbade conversions and blocked the introduction of the plough. I was driven to one appointment by a priest who had been sentenced by the Smith regime to six months hard labour for publishing a subversive cartoon (a slogan of Smith's 'the country is in safe hands', illustrated by the hand of Ian Smith bloodily crushing the blacks), and heard of the agonising crisis of conscience for white Catholics in the 1970s, when the Church stood out firmly for racial equality at all levels. I preached to missionaries whose friends and colleagues had been shot by terrorists on lonely mission-stations as recently as 5 years ago; one diocese alone had 15 martyrs in as many years and in ten separate incidents. I listened to the bishop who had stood up to Mugabe until Mugabe was forced to withdraw the paratroopers of the infamous Fifth Brigade from killing, raping and burning in Matabeleland, and was even now confronting him again over his refusal to allow the irrigation of Matabeleland by means of the Zambezi Water Project.

But it is extraordinary how little tension and resentment seems to remain to mark even the recent struggles after independence. Courtesy is very much the order of the day. More open-mindedly than in the United States, colour-coding is not felt to be abusive, but is routinely avoided. Expressions like 'expatriate' or 'European' on the one hand and 'local' or 'traditional' on the other are preferred. At question-time after my talks I noticed that, in the event of a clash, Europeans would regularly yield their place to local questioners. Relations between European residents and local officials, such as policemen or custodians, were relaxed, natural and light-hearted (a joke goes a long way in Africa), marred neither by dominance nor by subservience. A 68-year-old local farm-hand on a battered bicycle chatted to me happily in excellent English when we met near a dried-up reservoir in the bush (he was only stumped by my incomprehension of 'How many have you?' until he explained that he 'had' 68). The second time I got lost in the bush, a peasant woman, leading her cattle to drink, set me on my way with clear instructions, finally correcting a wrong direction by calling after me, 'Keep to your left'.

African zeal for education has provided one of the three chief thrusts of the advance of Christianity, both Catholic and non-Catholic, in the country. One of the first acts of the Church was to set up schools in remote areas. It was taken surprisingly for granted that schooling would lead automatically to baptism and a mushrooming Christian community. Today many of the finest schools in the country are run by religious orders, Dominican Sisters, Jesuits, Christian Brothers. And very smart schools they are, uniformed in the most immaculate white shirts, grey flannels and well-knotted ties, moving in well-disciplined groups, with a courteous 'Good afternoon' to the stranger—though I did come across a group of 12-year-olds having a mud-fight, at which they looked duly sheepish.

A second prong in the forward thrust has been medical care. The

Dominican Sisters, who this year celebrated their centenary in the country, retain the respect they won by providing devoted nursing care not only to Cecil Rhodes' original column, but to both sides in the two risings of 1896 and 1907. The hospital, or at least the clinic, is just as much a feature of the mission station as the school. The third feature is the model farm, and the holders of land granted many decades ago to the Jesuits at Chishawasha or the Swiss Bethlehem Father at Driefontein have long striven to improve local agricultural methods, not converting to the cash-crops of tobacco, coffee and tea, but sustaining the example of a genuine rural economy.

The resultant physiognomy of the Church might well provide a blue-print for other countries if the shortage of priests intensifies. Mission stations, served by one or two priests, are surrounded by a penumbra of thriving local Christian communities in the charge of a council of five elders and local catechists, often 100km from the centre and visited by a priest only once or twice a month. There seems to be a natural leaning towards religion, and especially towards the Bible. As a language Shona has a certain affinity with Hebrew, a root word-stem acquiring pre-formants and post-formants. The name of God, 'Muari', contains the verb 'to be', just like 'He Who Is'. Family-structure is not unlike that of the Hebrews, and the biblical customs of levirate and scapegoat play their part in Bantu tradition. At one parish group I addressed on the Bible there was an audience of 250 people. On one Sunday afternoon I passed a large common on the outskirts of Harare: under every tree there seemed to be a score of people dressed in white and holding a Bible service; I counted 12 such separate services at once. Seventy schools now take the Cambridge A-level in biblical studies. And, on the night-flight of my return, I went to the rail of the plane to get a drink and found the air-hostess sitting, quietly reading her New Testament. The singing at the services is prolonged, breaking into what seems spontaneous part-singing, sometimes English, sometimes Shona or Ndebele (the two local languages, respectively of Mashonaland and Matabeleland), sometimes adapted 'Songs of the Spirit', sometimes local melodies, often with the vivacious rhythms of drums and rattles, sometimes enhanced by dignified dancing, but always melodious and prayerful.

This is not to say that there are no difficulties for Christianity, especially those of inculturation. Polygamy seems to be a decreasing problem. However, traditional Bantu marriage-bonding is a prolonged and formal affair, involving really the bonding of two families as well as two individuals. The bond is completed only when the bride's father acknowledges his new son-in-law by accepting the last instalment of the bride-price, which may be only after two or three children have been born. And the Church does not see that before then the permanent marriage can be recognised and the couple admitted to the sacraments. The ceremony of placing the dead among the spirits of the ancestors occurs a year after burial, and controversy continues about whether this ceremony may be equated in a Christian sense with admitting the dead to the communion of saints. Is the reverence accorded to the spirits of the ancestors compatible with monotheism and a Christian view of the after-life?

The spirit world has far from lost its force. Some 'witch-doctors' are herbalists whose remedies are so respected that even expatriate priests are whispered to have turned to them. The chief concern of the *nanga* and *hashukiro* are the spirits of the dead ancestors, who dominate many of the relationships of their living descendants. The *nanga*'s business is to divine whose spirit you have offended if you get ill (this is always the first question at illness, not how you have caught the disease), and the *hashukiro* are the intercessors to placate the spirit. I discovered all this, and related matters, at a seminar I conducted on the Old Testament Prophets. It was eagerly and articulately explained to me by a Jesuit student, seconded by a Carmelite brother. As they explained, giggles and looks exchanged indicated that the rest of the group, clerical students, catechists and sisters, felt curiously uneasy. Was it that the speakers were too articulate for their own good, or that the hearers still partly shared the beliefs?

Local vocations to the priesthood are slow. This may be partly due to the standard of education, for all religious orders and the seminary insist on five O-levels for entry. The best schools in the country are excellent, but others lag far behind. But the chief difficulty is the isolation of the priestly life: to live away from the family is bad enough – and is the lot of many townworkers in Zimbabwe, who leave their families far away in order to earn money for their children's education – but the isolation of the parish priest is hard indeed. At the retreat I led for clergy of the Bulawayo diocese, no more than one-third were indigenous, but their profound and thoughtful questions and comments after the talks won from me the respect which they clearly already had from their expatriate colleagues.

For the expatriate clergy the isolation is to some extent overcome by organisation. Each territory, mostly a diocese, is entrusted primarily to a religious order. The camaraderie among the clergy, not only the members of each order, was inspiring, as I experienced particularly among the Bulawayo clergy. They were a resilient bunch, leading a tough life. When we arrived at the mission station (40km along a dirt-track) for a five-day retreat, no one seemed the least upset to hear that the bore-hole had collapsed and there was no water. And so it remained. I must confess that I sneaked two glasses of drinking-water each evening (and sometimes in the morning) to provide myself with a sort of bird-bath. And by the end of a fortnight, wherever I was, I could have known without opening my eyes what would be on my plate for each meal. There was not much talk of clerical golf or canoe-trips down the Zambesi, but great admiration for the beauty of creation in trees, plants, animals and scenery. Whether they originated in England, Spain, Austria or India, they loved and respected the country they were bringing to Christianity.

The impression I received was of a missionary Church full of energy and fervour, serving and co-operating with a people open to human and religious values. I was told that the people of Zimbabwe are the kindest and most smiling of all the African peoples. I have no point of comparison, but I willingly believe it.

SAN LORENZO

A PLACE OF COMMUNITY AND A MESSAGE OF HOPE

JONATHAN PERRY (C84)

For ten years now there has been a connection between Ampleforth and a Catholic Benedictine lay association in Chile called the Movimiento Apostolico Manquehue (pronounced Man-kay-way). In this time over forty old-Amplefordians have worked in Manquehue's two schools in Santiago: Colegio San Benito and Colegio San Lorenzo. A number of monks from Ampleforth has also visited Manquehue Communities. In turn, members of Manquehue have gone from Chile to be with the school and community at Ampleforth.

Manquehue is one of Chile's many Roman Catholic movements. It began in 1977 amongst pupils of Manquehue College here in Santiago, and although there is no connection with the school now, the movement is still named after the place where it started. Manquehue has some 350 members in Chile. It also has a small, but established branch of 50 men and women in Britain. In both countries the main activity of members is to meet regularly in small "communities" to meditate on Holy Scripture and to help one another lead everyday lives in the spirit of the rule of Saint Benedict as lay men and women in the "world". Living in this spirit involves a devotion to the divine office, the contemplation of the Word of God in Scripture and a commitment "conversion of life" through community. Since 1987 all active members have enjoyed the corporate status of "Manquehue Oblates of Ampleforth".

The two Manquehue schools in Santiago are the focus for most of the movement's work for the Church. San Benito is a fee-paying school situated in a wealthy area of Santiago. San Lorenzo is a school in a poor sector of the city called Conchali (pronounced Con-cha-lee) and relies upon charitable donation for its funding. Part of the money for San Lorenzo comes from a Latin American foundation, part from a consortium of Chilean banks, and the remainder from the support in Chile and Britain of men and women who have heard about the project and wish to help in whatever way they can. The support in Britain is organised by The Friends of San Lorenzo, a registered charity which has the Abbot of Ampleforth as its patron. The Friends has pledged itself to build up a capital sum, the interest from which be used to pay for projects within the school and is managed by two parents of old-Amplefordians who have worked in San Lorenzo.

The following concentrates on San Lorenzo. It has been written by an old-boy, who for the last 18 months has been living as a member of a Manquehue residential community in Santiago and working in both schools.

San Lorenzo began in March 1986. It is a young project, but one that has captured the attention of many people here in Santiago and also back in Britain. There are many initiatives among the poor in this country, and indeed throughout South America, but with San Lorenzo there is something special. People there talk of growth and building, but they are not just referring to the sight of construction workers to complete new classrooms before the vast and majestic backdrop of the Andes. They speak of relationships and people. They use words like "community" and "love", the meaning of which more secular, cynical societies seem to have cheapened and, indeed, lost sight of. At San Lorenzo they are words used with a conviction and concrete sincerity confirmed by the sight of beaming children's faces and the genuine hope and optimism of those who are involved.

The project originally sprang from the social work and catechesis that a small group of undergraduate members of Manquehue had undertaken in a parish in Conchali. They settled upon the idea of founding a school as a way of sharing and helping to solve the problems of the people. Mario Canales, now headmaster of San Lorenzo, but then an architecture student, remembers how he had been struck by the words of an old lady who accused him of being just another rich-boy coming into the shanty suburbs at weekends and never really touching the everyday lives of the poor. This kind of comment, together with an invaluable spontaneity, spurred him and other friends in Manquehue to secure money, land and the first intake of children within five months of the idea first being hatched. Such determination and energy continues to characterise the way San Lorenzo is driven. For instance, when it became apparent that the project would have to move from the tiny plot of cramped wooden class-huts to a new larger site, nothing distracted Mario and others in Manquehue from their conviction that San Lorenzo had to grow in Conchali.

Their call for help to Abbot Patrick at Ampleforth initiated the link which led to the establishment of the British branch of The Friends of San Lorenzo. In the first instance, Abbot Patrick sought the help of a Dutch friend, Ton van den Boogaard. His immediate and enthusiastic response started the long process by which a large government-owned site in the centre of Conchali was acquired for San Lorenzo. He challenged Mario and others to enlarge their vision of the project. This has helped to foster their determination and sustained them through the financial uncertainties always present in such undertakings.

That first intake back in 1986 consisted of some 50 young boys and girls. Now, 6 years later, with the first-phase buildings at the new site completed, there are 400 poor children to whom San Lorenzo seeks to give a better start in life through offering a quality education that they would not find elsewhere.

The conditions these children face in their daily lives is one of real deprivation. San Lorenzo gives importance to providing two good meals a day as the diet at home is often utterly inadequate. Indeed, some children do not know whether they are going to eat at the weekend when there is no school. They come from homes chronically overcrowded, and beset by all kinds of problems in addition to low incomes and malnutrition: alcoholism and physical

abuse being examples. Many mothers end up being abandoned along with their children. Conchali may not be a shanty town of the same appalling kind found in Brazil but the poor here certainly struggle. Chile itself may have a sounder economy and a more widely spread affluence than other countries in this continent, and the government programmes may have done much to improve conditions in poor areas, but there is still much to be done in the way of relief and little public money to do it with. Some foreign visitors come to San Lorenzo having heard the words "poor" and "slums" and express a somewhat perverse disappointment in the levels of poverty in Conchali, but fail to see through the neat fronted wooden homes and grey blocks of flats into the apathy and despair that frequently lie within.

Education can help to give children the hope of a better start, but there are other ways in which the project seeks to reach into the lives of the people in Conchali. From the start San Lorenzo was seen as more than a school and so clinics are held whenever the medical expertise can be found whereby not only children of San Lorenzo, but parents and others from Conchali receive much needed treatment. An extraordinary example of the way San Lorenzo can be a platform for such initiatives was the visit in March of this year by a team of nine North American eye-specialists. They financed their trip entirely themselves. In four days, working in classrooms with the latest equipment, the group tested and fitted lenses, where needed. In the meantime the social team in San Lorenzo does its very best. On its limited funds it provides basic medical assistance and operates a small professional, counselling group to help children and their families, who benefit greatly from its trained psychological and social expertise. San Lorenzo gives preference to accepting what are called "problem children" from "problem homes" and as a result this group is heavily in demand.

San Lorenzo cannot possibly and does not hope to perform the work carried out by publically funded social services in wealthier countries. The educational, medical and counselling work is excellent, but necessarily limited. San Lorenzo is ambitious and it strives to be professional, but it is a charity venture with limited resources. In any case, San Lorenzo sees its real work operating at a deeper level than meeting material need. For at heart the problems of Conchali are a question of something less tangible than academic training, income levels, housing and health. When children come from broken homes, when they come harbouring wounds of rejection and maltreatment as many do, they need more than material assistance. Parents, too, and others who become involved in San Lorenzo have their stories of hurt and emotional trauma. Money alone cannot heal all these wounds. What they need is love. And San Lorenzo seeks to be a place where people young and old can discover this.

Indeed everything that San Lorenzo does is seen as an opportunity for creating the moments of human encounter which can be turned into an opportunity for growing in love. Children in school, for example, discover a warm and generous care. This is something entirely new for many of them and when you walk through the gates of San Lorenzo you are swamped by little, busy faces smiling and shouting with enormous enthusiasm as if they are all drunk on

the love they have found there. And not only do the children find a place where their deepest needs begin to be met, but so too do the parents. Any school is in the privileged position for bringing whole families into its life and San Lorenzo grasps this with both hands. Just as contact with the children is a moment of love, so too is contact with mothers and fathers. For instance, it happens that parents long estranged are brought together to discuss a child and there find they have to open to one another in a way they have not done before. An opening is created through the barriers of closedness and suspicion behind which relationships fester and congeal. Drama, art, music and folklore groups are formed among parents as a way of drawing people together so that through multiplying the moments of human encounter, bonds of friendship and co-operation can take root that allow people to see how they need each other. Even the clinics, while meeting a physical need, are an opportunity for people to share. For while one person brings skills another brings different gifts. Each treatment, even each minute waiting in a queue can be a moment of exchange, of small gestures filled with charity and light. Indeed, no one at San Lorenzo is allowed to come thinking that they can only either give or receive. This comes as a surprise to the people of Conchali and also to those who come from more privileged backgrounds, from the "barrio altos" of Santiago like Las Condes and Providencia. It comes as a surprise also to people who come from more developed countries, conditioned to seeing riches in economic terms, when really they may be suffering from an inner poverty that somewhere like San Lorenzo allows them to begin to face up to.

While San Lorenzo is a place that invites people to see their differences in character, class or culture less as a cause for division and more as an excuse to share, such a vision is impossible to put in practice without making room for God. For people cannot begin genuinely to share and grow together until they recognise a common dependence on Him. San Lorenzo is seeking to be a place of community, where people in Conchali and also those from other backgrounds can open to each other. But they cannot open to each other until they see their possessions, skills, looks, in short all their gifts, as coming from God, and until they see all those gifts as having one purpose which is to fulfil His command to love one another. And so, San Lorenzo seeks to fill its life with moments for God from whom there can be no hiding. First are created the moments of human encounter, the opportunities for sharing in the school, clinics and other activities and then by allowing people to bump into God continuously the hope is that in their own time people can come to see how He is there in their midst every minute of their life with a meaning and purpose of love for their existence that all the riches in the world cannot buy. Nothing is forced, but God is always around: in the casual conversations; in the communal prayer, the divine office, open to all at fixed, regular hours of the day, and now held in the headmaster's office since even the tiny chapel has had to be used as a makeshift classroom; in the religious feastsdays celebrated outdoors and the Sunday catechesis; in the retreats and open days for staff, casual helpers and parents of San Lorenzo, held to deepen their understanding of God's will for

them in the unfolding project; and through all the little prayers that precede classes and routine meetings and which serve as small windows for grace to fill even the most mundane tasks in the day. There are plans for a chapel and a pastoral centre which, if the money could be found, will give greater focus to the mission of the whole project, but even without such a place San Lorenzo has already become a rich gift to all who are long starved of spiritual food.

San Benito runs food "campaigns" for San Lorenzo: each class competes to bring the most rice, fruit or tinned food for the month which helps feed the children of their sister school. While some financial aid is offered by parents of San Benito, clothing is collected by students and distributed at San Lorenzo, especially in the winter which can get bitter. However, in addition to all this some 70 students from San Benito travel each week in groups to Conchali 6km away, taking nothing more than their friendship and love and through it what they see as their most precious possession: God's Word and Christ Jesus who unites all living things. They prepare themes for each trip to share with the children of San Lorenzo. They organise the buses that take them across the hills separating the two schools which often seem worlds apart. The average age of these girls and boys can only be 16, yet they even arrange their own retreats in which to deepen their commitment and understanding of what God is doing with them.

And to see these boys and girls from wealthy backgrounds, from a culture of European-style houses, drawing rooms and tastes utterly different to the world of Conchali, being greeted with laughs and tugs by the children of San Lorenzo is an inspiring sight. In class or in the playground they talk about God, they play games, they begin to share worries and problems and above all they risk becoming friends. Remarkably free from crusty social prejudice and boasting a priceless simplicity, these young people are setting out on a path that has caused San Benito and San Lorenzo to be hailed as "models for national reconciliation" by the widely respected Vicar General of Santiago Monsignor Cristian Precht: "models" because among these students, for all the distractions of their own privileged backgrounds, there is a desire to share, founded not on some begrudging conscience or vague sense of social justice, but on a free and spontaneous impulse to acknowledge life and love as a common gift of God with Christ as the only true bond among people. Here young hands are beginning to reach across the barriers of a suspicion and hostility that divide their society and as such are a small but vital example for other young men and women in their own country and beyond. They do not know where all this is taking their lives. They do not know what will happen when they and the children of San Lorenzo are older. There are obvious problems and suspicions on both sides. However, these students from San Benito know that their story is just beginning. Simply by talking to them you sense their conviction that the Holy Spirit is starting something that could not only take their lives in directions both daunting and exciting, but also the lives of many others in years to come.

St. Laurence's College, Ampleforth
Diary for the Term ending Christmas 1892

Letters have again reached us, urging us to convert the Diary into a Collegiate Magazine. We reiterate our opinion, given in a former editorial, that when the Diary ceases to be a Diary it can only aspire to the doubtful prestige of a second-rate periodical. We would rather, as occasion offers, add a literary supplement containing matter such as may serve to give the Diary the tone of a magazine without destroying its peculiar interest.

EXHIBITION DAY AT AMPLEFORTH COLLEGE (13 July 1892)

The day's proceedings were inaugurated at nine o'clock by solemn high mass ... The mass was Gounod's *Guardian Angels* and was sung *coram episcopo* (*Bp Hedley*)... At the conclusion of the service the whole of the school turned out for drill on the lawn in front of the monastery (*that is, the Old House*), and under the direction of their instructor Sergeant-Major Garnett, they were put through all the most difficult and exacting evolutions of infantry military drill, in all of which they exhibited a precision and unanimity that spoke volumes for the excellence of their instruction. The guests then assembled in the Study Hall, where the Bishop of Newport distributed the prizes to the successful students. The presentation of these was pleasingly interspersed with musical selections, recitations, etc. The College orchestra played Suppé's 'Light Cavalry', the choir sang Sterndale Bennett's lovely song 'Sing Maiden, Sing'. In the course of the proceedings the Prior said the year had been an uneventful one so far as the school was concerned. Referring to one or two departments of their work, he said it might be thought perhaps that they gave unnecessary attention to athletics, but that he assured them this was not the case: at the same time athletics entered so very largely into the life of boys at school that they were proud to record their successes. Football, which threatened to rival cricket in popularity, had been a very great success, and during the season the College had not lost a single match (Applause)... The company then adjourned for luncheon, and later in the afternoon a swimming match took place in the large open bath attached to the college. The distance was about 800 feet, or eight lengths of the bath (248m), and the prize... was won by Laguno, out of four competitors, who covered the distance in 6 min 30 secs. At the conclusion of the match the company once more returned to the monastery, and the day's proceedings fittingly terminated with *Benedictio and Te Deum* in the Church. (*It might be added that the prizes for Arithmetic and Geography in the Preparatory Class were won by the eleven-year-old Valentine Nevill, Headmaster 1924-54*).

At eight o'clock a large audience assembled in the Study Hall, to enjoy the vocal and instrumental music, which the professors and boys, under the direction of Mr R.W. Oberhoffer, of Leipzig Conservatoire, had been to considerable trouble to prepare – an audience composed of the visitors staying at the

monastery, and numerous friends from the surrounding neighbourhood... In the vocal music, the *Aria* from the *Zauberflöte* was exquisitely sung by the Very Rev Father Prior, and A. Denis Firth, who is possessed of a bass voice which many a well-known public artist might envy, brought down the house by his interpretation of the ever famous air, 'Non piu Andrai': the audience clapped and applauded to the echo.

22 August – Four boys entered the Novitiate at Belmont: T Swarbreck of Thirsk (*Br Oswald – died 30 Sep 1915*), S Brown of Liverpool (*Br Clement*), J McSheehy of London (*Br Aidan*), R Primavesi of Swansea (*Br Basil – died 7 Jul 1937*).

1 September – Notice was sent out to parents, that, owing to an unavoidable delay in the completion of the gas works, the Prior regretted he found it imperative to prolong the vacation one week beyond the period specified (*The original gas works stood in the Boiler Yard where the steel steps now stand at the end of the Old Music School: a new and larger model was being constructed on the site now occupied by the top tennis courts: it was to this that the narrow gauge railway was constructed from Gilling station.*) On taking the roll-call, the Prefect announced that only eighty-three out of a total of one hundred and ten had answered their names. As the midsummer holidays had been exceptionally long, it was to be expected that all the boys would muster on the appointed day... Such a delay must drive any Prefect of studies into a state bordering on despair. He cannot arrange his classes, and his masters, checked in their work by the absence of many of their pupils, are further put to inconvenience by having to coach up those who have lagged behind the rest of their class-fellows. We find, on searching the records, that the average attendance on 'Blue Day' for the past six years has been 85 boys out of a possible 110. (*Before we reflect in satisfaction that things are better a century on, let it be remembered that it is impossible even now to print the official School List till two or three days after the beginning of term, while people make up their minds whether they are going to leave or not.*)

11 October – To prepare the football team for their coming struggles, J Ross, of Preston North End fame, came to stay for a few days. Under his able guidance the eleven practised on this and the succeeding days, from twelve to one, in addition to the ordinary afternoon play. The result was a considerable advance in scientific form...

13 October – This day was memorable for the establishment of the long talked of Liturgical Guild, of which we give an account elsewhere.

12 November – First Vespers of All Monks. This occasion is noteworthy for the first appearance of the members of the Liturgical Guild in Choir.

15 November – We hear that a new departure has been made in the Ampleforth reunions. Mr Fishwick, the energetic secretary of the society, suggested a 'smoking concert' instead of the usual 'supper'. This idea was warmly taken up. Nearly eighty members attended the concert, of whom fifty-five were past Amplefordians... As usual, the music and songs were remarkably well rendered. With Mr Allen at the piano, Mr C Roberts on the violin, Messrs Bradley, Collison and Pinnington with their songs, a musical treat was assured. Messrs Barker and Patterson took charge of the humorous part of the programme.

22 November – This day being the feast of St Cecily, the choir, the band, and the government officials had a holiday ... A 'Punch' was then held in the large refectory, to which the members of the choir and band sat down. The occasion was graced by Fr Prior and several of the religious ... The evening being fairly started many other songs quickly followed. Fr Prior gave 'The Earl King' with great taste and feeling. Mr Bowen, whose devotion to high-class music is proverbial at Ampleforth, contributed several 'dark ditties' ... Master De Caluwé played a charming solo on the violin which was justly appreciated. Mr George McLaughlin then expressed the feelings of the company by his slumber song 'Oh dear, I am so sleepy', and about half-past ten a most enjoyable evening was brought to a close with the national anthem.

One of the most interesting events of the term now rapidly drawing to a close has been the formation of a Liturgical Guild. The success of the enterprise proves that there was a need for such an organisation. Practically the whole of the boys in the Upper School have enrolled themselves in the Guild. A considerable number forthwith volunteered to serve as acolytes, others presented themselves to do duty as torch-bearers. The office of thurifer was eagerly claimed as their privilege by the Rhetoric Class. Since previously the boys had shown much disinclination to share the burden of attendance about the altar, this willing service came as an agreeable surprise to the organiser of the Guild.

- Rule 3 – Boys to the end of Lower Syntax may become members.
- Rule 4 – The Guild shall consist of two divisions, the senior and junior. Promotion from the junior to the senior shall be at the discretion of the Magister Cantorum.
- Rule 5 – The senior members shall join in those portions of the Liturgy which are sung; the juniors only in the psalms, litanies and credo.
- Rule 6 – The available stalls in the choir shall be allotted to the senior members in order of studies; the remaining members shall sit in the body of the nave as the Magister Cantorum may determine.
- Rule 8 – Necessary books shall be procured from the candle and rosary funds.
- Rule 10 – Only members of the Guild will be allowed to serve on the high altar.

The gas works are now a 'fait accompli' ... One question to the Procurator: we are grateful – most grateful – for the time and labour he has bestowed upon this important question of light. But what does it mean when on certain nights the supply of gas is even worse than under the old regime? We ask in vain! We are told that the 'governor' is on. Who or what is this 'governor'? And why is he or it allowed to inconvenience the whole house? We have received numerous complaints from the inhabitants of Saint Bede's gallery. (*Senior boys' rooms, at the back of the Old House*).

The competitive plans for the new Monastery are to be handed in by 31 December.

In the Lancaster Debating Club, W Smith of Barrow, son of W Smith, MP for North Lonsdale, was listened to with attention and was at times eloquent in advocating the cause he had undertaken to champion (*self government for*

Ireland). We may add that the Mr W Smith alluded to was but a short time ago a boy in the school, and an eloquent speaker in our own debates. (*There is in the archives a 40 page printed pamphlet, described as one of his speeches in the school debates...*)

Old Amplefordians have again come to the fore in Liverpool by the formation of a football club. Similar clubs have been very successfully got up by old boys of the great English public schools. There is no reason why we should not improve on their plan, and have an 'Old Amplefordian' club and ground at Liverpool, both for cricket and football. It only requires some energetic member of the society to organize such a plan.

CORRESPONDENCE

Dear Mr Editor: Now that the Diary is enlarging its scope and aspires to be something more than a chronicle of passing events, could you not induce some of your youthful contributors to favour us, from time to time, with some account of the sports and amusements of Ampleforth in past days?

Two or three articles might be written on football alone, for football has always been a popular game at Ampleforth. Far back in the twilight of history, long before the days of leagues and alliances and charity cups and 'big gates'; when Preston North End was unheard of, and Sunderland still slumbered in oblivion; when 'Everton' signified 'Toffee', and 'Blackburn' meant 'Calico and Smoke'; in the prehistoric times, when Rugby and Association were one, and uniforms and shin-guards and referees were unknown; football flourished and waxed strong, and roused the youthful ardour and formed the poet's theme in the quiet little Vale of Mowbray. Each year saw it inaugurated on Saint Wilfrid's day, and no other game was ushered in with so much splendour. The Prefect himself, with much solemnity, used to publish the rules of the games, reminding his hearers that, though they were footballers, they were also young gentlemen and Christians. He used to read out the list of combatants – one half of the school against the other half. For them there were no elevens, and this was to be no mere skirmishing party or outpost fight, but a right royal feud. It was the Prior's privilege, as the most exalted person present, to kick off the first ball of the season; such was the reverence of the game that no vulgar toe might venture on the feat.

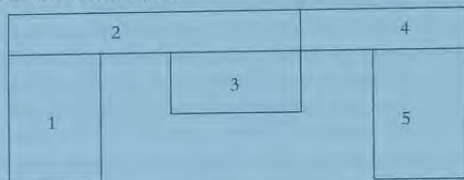
OLD AMPLEFORDIANS' ASSOCIATION FOOTBALL CLUB Season 1892-93

Committee: C Roberts, H Allen, M Worthy, A Powell, J P Carroll

Matches			
24 Sept	Garston Reserve	Garston	5-4
1 Oct	Telegraphists	Club Moor	4-4
8 Oct	Old Xaverians	Newsham Park	Wet
22 Oct	Tue Brook Wanderers	Tue Brook	0-5
5 Nov	Warrington		2-3
19 Nov	Tranmere Athletic	Tranmere	4-2
etc.			

REBUILDING AMPLEFORTH 1892

Just a hundred years ago (15 October 1892) Fr Placid O'Brien at St Austins, Grassendale, wrote to Prior Burge at Ampleforth to state again his view that the existing Church should not be pulled down: 'It is rumoured that Mr Pugin is unwilling to compete and that to carry out the plans that he has seen would cost £100,000. I desire to say that I am still as opposed as ever to the pulling down of the present Church, and am still of the opinion that the letter E plan is the best that has been suggested.' His views would carry weight: his name heads the list of subscribers to the New Monastery Appeal with £1,000. Such a layout is implicit in Hansom's sketches of 1850, but it was coined in May 1891, when Fr Placid – who led off the appeal at Exhibition 1889 – wrote in response to Prior Burge's circular: 'As regards the site of the new Monastery, I am most strongly of the opinion that we should build in the field to the west of the Church ... The general idea in my mind is that our establishment, when complete, should take the form of the letter E, thus:



1. Monastery 2. Library & Cloister 3. Church 4. New College 5. Present College

People have been talking for years about re-ordering the present Abbey Church. We do not have to involve ourselves in liturgical discussion to perceive that the situation of the interior of the Abbey Church impinges on the Community every day, and it may be of interest to see something of the underlying causes of the present lay-out. In 1988 the Old House was replaced with a new Central Building, but few reflect that this does not represent a new plan, but the final evolution of a very long established set of conditions, for the Church is as it is now at least in part because of the way its predecessor was set out, and the overall pattern of the buildings along the front walk has roots which go back to the 1850s: indeed some might say that the shape of the hill renders it inevitable, but at least two attempts have been made to make it otherwise, and both of these reveal more 'monastic' thinking than our forbears are commonly given credit for.

In outline, what happened was this. After Bishop Baines removed half the community, half the boys and half the cows to Prior Park in 1830, the place nearly collapsed, but by the efforts of Prior Adrian Towers and the Procurator, Fr Jerome Hampson, the school and monastery were kept going and a slow recovery began, so that the next generation could build the Church and New College (the Study Block) between 1852 and 1862, under the architect Charles Hansom (1817-88). He was the younger brother and at the time partner of Joseph Hansom (1803-82), who saw to the interior decoration: the latter sent

his son Joseph Stanislaus (1845-1931) to Ampleforth, who was a participant in the competition for the new Ampleforth of 1892. Joseph is interesting for other reasons, too: he designed St Aloysius, Oxford; the Holy Name, Manchester; Arundel Cathedral; Our Lady's, Teignmouth; the Servite church at Fulham; and part of Fort Augustus. He was secretary of the Ampleforth Society from 1875 to 1882, and founded the Catholic Record Society in 1904.

In 1850 the need for more monastic accommodation was felt, and the chapel in the west wing of the Old House, traces of which could be seen in the masters' work-room, the old cloister, and the Chapel dormitory in the old St Oswald's, was not big enough for the growing school.

It is not easy to arrive at exact numbers to show the size of the school till quite late in the century, because few lists have survived, and in most cases there is record only of a boy's arrival, not of his leaving, though this can with some trouble be estimated from his bills. It is possible to show with some hope of accuracy, or at least of trend, the numbers joining each year, and this shows a pattern not wholly in accord with tradition. The numbers grew slowly till 1814, when the Feinagle-Baines combination (it is more complex than that) gave the school a considerable noise in the public eye, then they declined a bit till 1830, when they rose quite sharply, probably stimulated by the effort to surmount the Baines crisis – if it was a crisis – and remained fairly steady but growing gradually through most of the century.

So in the fifties they decided to build. We have a collection of sketch-plans, one dated 1850, and unsigned but by an architect ('I do not know where to put the organ: no architect ever does'), and because of the similarity of some of the plans and sections to what he actually built, probably by Charles Hansom. These show the Old House with its two wings, and the school buildings in the back yard (not yet wholly replaced, though much altered for boilers and laundries), and the gravel and flagged walks in front, and a series of possible extensions and additions, church and chapter house to the west and college to the east. On both sides there was an outer limit set by the end of the land then our property, down each side of which ran an access road to the fields. There is a photograph of about 1930 which shows from the air quite clearly how the hedge-lines of the field pattern lay – the boundary trees, or their successors, are clearly seen, and indeed the same pattern can still be followed. So they could not spread east and west without running out of ground, or obscuring the house with its chapel and library wings: the community valued its view even then.

Thus most of these church and college lay-outs in the sketches are north-south, sometimes symmetrical, sometimes not: one plan even doubles the facade of the Old House (with rather impressive effect), and most of the school plans are smaller than the present Study block, which does run north-south. All the church plans append themselves to the west end of the Old House, where in fact Hansom built a sacristy whose wall, and window, still stands (inside out) on the left as you go in by the boys' entrance to the present church; and they all stop short of the twenty-foot roadway which ran, until 1894, from outside the archway (the second hairpin bend) straight down the hill past the west side of

the ball place to become the ordinary road across the valley – in fact if you look carefully, you can see where it ran across the grass, where the old manhole is. One plan even has the two buildings as completely symmetrical: unfortunately they are in rather faint pencil and do not readily lend themselves to reproduction.

The significance of this is that the architect is struggling to find interior space without expanding the exterior: which is exactly the problem which Scott faced, both with his first design (1919) – curiously similar to Smith's and the building committee adaptations of 1948–56 to the Abbey Church, in which we now worship. Hence the domes, which are the only way to cover the needed width; hence among other things the dicey acoustic, which affects us every Sunday, if not every day: and hence the interest of this inquiry.

And the architects entering the 1892 competition faced the same issues, though by this time we did own 'the field west of the Monastery' (ie where the monastery now stands): this shows up clearly enough in the plan given in the specification, if indeed it does not also reflect memories of the 1850 debate. Monastic memories run long: after the end of the common novitiate at Belmont Fr Placid Whittle was present at the clothing of twelve novices (seven survived), having himself been clothed in the same church in 1858, before Belmont was founded. And the present writer used to serve Mass occasionally as a novice for Fr Wilfrid Willson, who, when he was a lad, they said, used occasionally to serve Cardinal Newman's Mass: who was born in 1801, while Fr Bolton was undisturbed in Ampleforth Lodge.

The 1892 competition was however for a much larger plan, nothing less than a Feasibility Plan for the entire Monastery, Church and College. It was not new then, for the first site survey was done in 1880: we have the surveyor's bill. In November 1880 A.E. Dempster of 19 Temple Row, Birmingham recorded sketches, notes and levels for a proposed new Monastery, and plotted plans for the existing buildings: it took him four days and cost £25 18s 8d. Curiously, the invoice was not sent till 1884. This plan was all-embracing, for it included provision for 40 monks, church, chapter-house, refectory, hospitium (entrance and guest area) which must be so arranged that there was only one way in for all who arrived, and they could easily be separated into monastic, school and church traffic without one disturbing the other, and there was to be school accommodation for 200 pupils. (That year there were 70 boys in the school: even Fr Paul did not expand that fast). And the particulars were not sent out until a thorough discussion had been held with the Mission Fathers on the principles and how to use the site: and lo! a Committee was formed, by election (indeed the method employed has subsequently been adopted in our Constitutions for the election of Councillors). In his Outline Proposals (22 December 1892), the selected architect Bernard Smith wrote:

I have worked on the idea of keeping up the old church for the present as I believe the funds at present disposal entirely preclude the idea of building church on a grand scale and the other Monastic and Collegiate buildings all at once. The present Church ... will be amply sufficient for another generation or two, whilst the demand for more collegiate accommodation and new Monastery buildings is crying and immediate ...

I have disoriented the Church. I believe the question of orientation is only considered very material in the eyes of High Church ritualists. The rubric says I believe *Si possibile est* – and that is a phrase of the widest stretchability. By putting the altar at west end, the chancel comes as it ought to on the monastery side and the nave on the Boys' and Externes' side ...

I have provided 42 cells, all (with the exception of 5 cells) having a south or west aspect. No idea of the approximate area of the cells is given in the instructions. I have made them 16 x 11, and some larger. The Prior has a parlour or business room on the ground floor, easily accessible from College and Central Hall and Reception rooms ... I have provided office for sub prior on ground floor, also office for guest master.

The Religious's Library is placed in the centre of the Monastery south front ... It is 72 feet long by 30 feet wide and the height of two stories of the Monastery ... It takes up an important central base with south aspect, that I would sooner have given to Calefactory and cells. (*It changed places with the west wing almost at once, at the request of Prior Bunge & the Committee*).

The General Entrance to the Monastery, College and Church is through the Hospitium or Externe door immediately near, and then by means of the Externe's corridor down by the grand double staircase to the Central Hall where the Entrance to the Monastery, the Entrance to the College and the Entrance to the Church are. Thus Visitors, Externes and Servants are brought right down to the Church without passing through the Monastery enclosure at all ... I hope this rather happy or lucky solution of a difficult problem will be noticed and appreciated.

I have provided cartway, with separate entrance from road, so that carts may drive down the kitchen court and draw up opposite housekeeper's store and Tradesmen's Entrance to unload ... I have provided sixteen baths, ie 10 per cent, a liberal provision. The Museum forms the central portion of the south front of College new buildings. I have sunk it to a lower level to give greater height to the room, and am thus enabled to give gallery at each end of the room ... The boys' refectory is a fine large room with open timbered roof and high wainscoting and is meant to be the show room of the college. The buildings of the New College (1862) are not disturbed at all.

No idea whatever was given to the competitors of the scale or size or accommodation of proposed new church. And one may easily overshoot the mark if he does not know the height of the target to be aimed at. I have tried to work up to the scale of the smaller old abbey churches and the lines they were built on. I have chosen as my style the beautiful style of the thirteenth century, more than any other Yorkshire style, as all the finest examples of it, Whitby, Fountains, Rievaulx and the transepts of York Cathedral, are in your county.

The soil seems to be wet shale until you get down a good depth. I propose to try to remedy this by digging a deep open drain at back of site and sloping each way. It would be a 15 inch unglazed earthenware pipe with open joints laid on concrete bottom and covered with 12 inch layer of thorns, then dry rubbish, broken bricks, etc. This in time would become a subterranean watercourse, and intercept any land springs and convert wet into dry shale, and thus form a good bottom for foundations ... I should rely on thick beds of concrete four or five feet thick stepping down for the different levels.

The roofs to be covered with green Westmoreland slates: the new College is slated with blue or purple slates and how hideous they look: I should rely somewhat for effect on the new high green slated roofs.

I have prepared an alternative set of plans showing church placed with axis north and south and coming down hill. This seems the ideal plan if one was commencing altogether afresh ... But it necessitates the removal of the present church and immediate outlay on the new church. And the scheme will be more expensive than the other.

Smith estimated the cost at £135,459: of this the monastery needed £22,500.

There was a good deal of correspondence, and the mission fathers were very much involved. One has to remember that it was only in 1890 that *Religiosus Ordo* placed the missions under the various monasteries, so that they became the direct responsibility of the Prior: previously, missions were a congregational matter, or at least that of the North or South Provincials. Now, being attached to particular houses, the parishes became part of the familia, and the mission fathers became much more conscious of loyalty to their own community – or, this change reflected that very development: and this is apparent in their letters about the building of the monastery.

There were also exchanges with the architects invited to compete: there is no list of them, nor have any of their drawings survived, except a few by the winner, Bernard Smith, but they seem to have included Charles Walker (Newcastle), who had contributed an early scheme some months before, Joseph Hansom (Bristol), Charles Keogh (Newcastle), Thomas Willson (London), Edward Pugin the younger (London), and perhaps Dunn (1870). Smith (came 1860), Walker (1870), Keogh (1864), Hansom (1862) were old boys: Willson had four nephews in the school, all of whom joined the community. The names occur in various letters, of which the fruitiest are those of Joseph Hansom the younger, who combined complaint and tactlessness in balanced proportions. ('Mr Willson and Mr Keogh were very annoyed at the publication with alteration of their letters'; 'Who are the Council?', and 'There are hole A, and hole B, and hole C (he was referring to investigative excavation on what is now the monastery lawn): it makes me feel in a D hole'. The competition was limited to 'past pupils and those who have done work for the College previously'. They seem to have found the brief vague – 'Hot baths for 150: it would have been so easy to say, 10 or 20' and, while anxious to clarify it, had a professional concern for equality among their rivals, insisting that the answers should be given to all, and concerned that one of their number was being specially favoured.

Prior Burge was anxious to secure general agreement, and circulated a letter to all the fathers on the mission asking for their views on how the problem of rebuilding Ampleforth should be tackled. The central issue seems to have been, whether to pull down the Old House and build a larger monastery or church on its site, or to start on a fresh site in the field to the west of the monastery – bearing in mind that they were speaking of the Monastery and the Old House as interchangeable terms for the same thing: there were no buildings west of the Hansom church in 1890, other than the farm buildings behind what is now the Grange and the old part of the Grange itself: here Mr Perry lived, who master-minded the whole construction of the actual monastery, at least until the very end of the process. He was really the farm manager, famous for his prize-winning roots.

The comments of the fathers make interesting reading, but what is perhaps more significant is the degree to which they felt involved in what happened to their monastery, and the extent to which community consciousness existed at

Ampleforth – more, perhaps, than is commonly supposed. The Roman reform of 1890 had more far-reaching effect than has been the common view.

Who was the winner? Bernard Smith was one of a family of solicitors from Bungay in Suffolk, long staunch Catholics. He came to the school in 1860 and was a near contemporary of Prior Anselm Burge: Burge was born in 1846, Smith in 1849. Thus when they both arrived in 1860, Smith was not quite eleven, Burge very nearly fourteen. Since both came from the south, it is possible that they felt equally out of place, but there is no evidence that they were particularly friendly at school.

He was apprenticed to the architect Frederick Marrable (d.1872), and then assistant to Thomas Verity (d.1891), architect of the Criterion restaurant. From these two he probably acquired a sense of history and a taste for decoration and drawing: the early Journals show not a few of his careful architectural drawings. He then travelled abroad in Germany and France: the west end of the monastery as it stands has a distinctly French look, and the development of the Hansom church which he proposed (and sketched) showed quite a strong affinity to the now destroyed church at Caen. None of his paper work survives (possibly in the Blitz), but there are two books, *Sketches Abroad in Germany & Switzerland* (1880) and *Sketches Abroad in Spain* (1883), and the drawings in *The Builder* for 8 April 1893. (This periodical was founded by Joseph Hansom the elder in 1842). He also had a volume of photographs of both buildings and details, and one in particular, of the north side Chateau d'Azay le Rideau on the Loire is strikingly similar to the west end of the monastery.

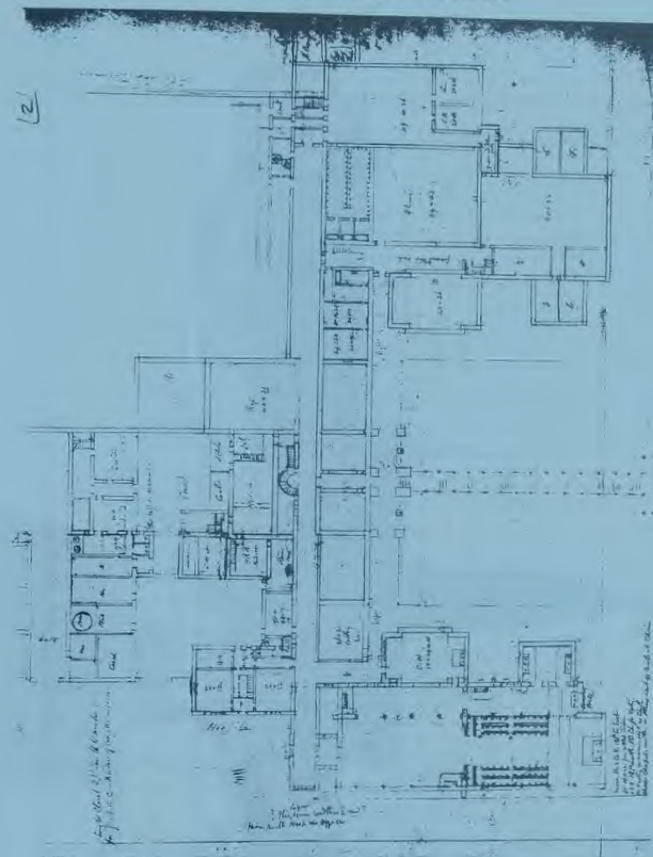
The Journal of July 1909 has an obituary, though it gives no date of death. He rather shunned the public eye. 'He was so retiring that we saw little of him except while the building was going on. He did not come to the opening ceremony: he seemed almost afraid of praise ... He was not one of those robust natures which push themselves to the front.' Yet it is interesting that almost nothing is remembered now of those who made a noise then, but Smith's work lasts: his monastery is our best building, and still serves its purpose well. And although rather Victorian, his grander plan for the rebuilding of Ampleforth would have given later generations a notable experience in living in such a College, and would probably have proved efficient to run. For example, the specification called for one entrance, but separate internal routes for monastery, school and visitors, and for adequate road access to the kitchen yard: Smith's plan provided both. The specification called for a single passage uniting monastery and school: Smith provided just that, with a central hall. The church, which in his pre-competition scheme was to extend much further west than it does now, with the monastery forming a large cloister quadrangle to the south of it, had a very high spire, over twice the height of the present tower: in the modified form which appeared in the Royal Society of Arts in 1894 it has become completely symmetrical – more exactly so than Scott's church. It was intended to build the monastery first, because the space was needed, followed by the College rebuild for the same reasons, and only then to extend the Church, building the spire last: if the money ran out that could be postponed. (A similar fate left the monastery

spire unbuilt, though the three-foot walls to support it rise now to the top of the building).

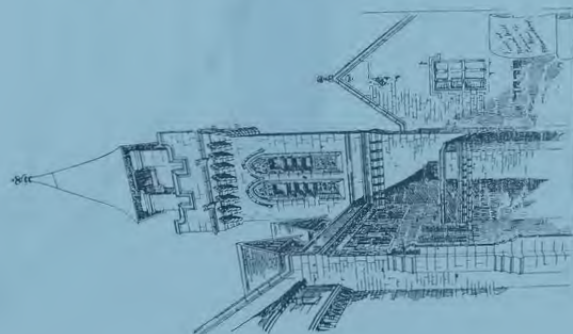
The reason why the first scheme (with a traditional cloister) was not built is not stated anywhere in the records that have survived, but can be inferred from some of the anxious questions about the kind of ground underneath the proposed site (what was then the field west of the monastery), and the difference in height across the quad, about 25 feet: one drawing shows open arches below. And the reason why the overall plan to rebuild the College was not pursued was probably financial, for early architects' estimates were in the range of £100,000, and this is for 1892. It is also true that the community's political climate changed considerably when Prior Burge was compelled by his health to resign at the end of 1897. It is not too much to say that there was a conservative backlash against his southern and progressive ways: school staff were changed, policy was reversed (and there was a good deal of unrest among the boys), and the Council even seems to have reconsidered the value of St Benet's at Oxford. It is true that a forward policy for the school was resumed about 1903, and led to the CCF, Rugger, Monitors and building programmes which have given us the Theatre (in the year of Smith's death), the Gym, the Junior House, and (perhaps delayed by the war) the sequence of Scott buildings beginning with the Church), but money must have been short despite the success of the Appeal of 1892 (led by the mission father Placid O'Brien with £1,000), and a single donor (Mr Noblett) offering to pay for the West Wing, which was to house the Library, nine feet higher than the present Reading Room: this wing was actually started – the present writer has been in its boiler house celler – and the incomplete walls lurked in shrubbery, remembered by Fr Laurence and Fr Columba, until Scott used them for the present New Wing in 1928. There is a further link between Scott and Smith, for Scott's office in London was at 7 Grays Inn Square: Bernard Smith wrote all his letters from 8 Grays Inn Square.

So Smith's noble and well thought out scheme achieved only the present monastery. But it was a vivid instance of the E plan urged by the same Fr Placid O'Brien, and partly implied in the thinking revealed in Hansom's sketches for the College buildings of 1852, which issued in his Church (1856) and new College (1861) which still houses the Study and the Library.

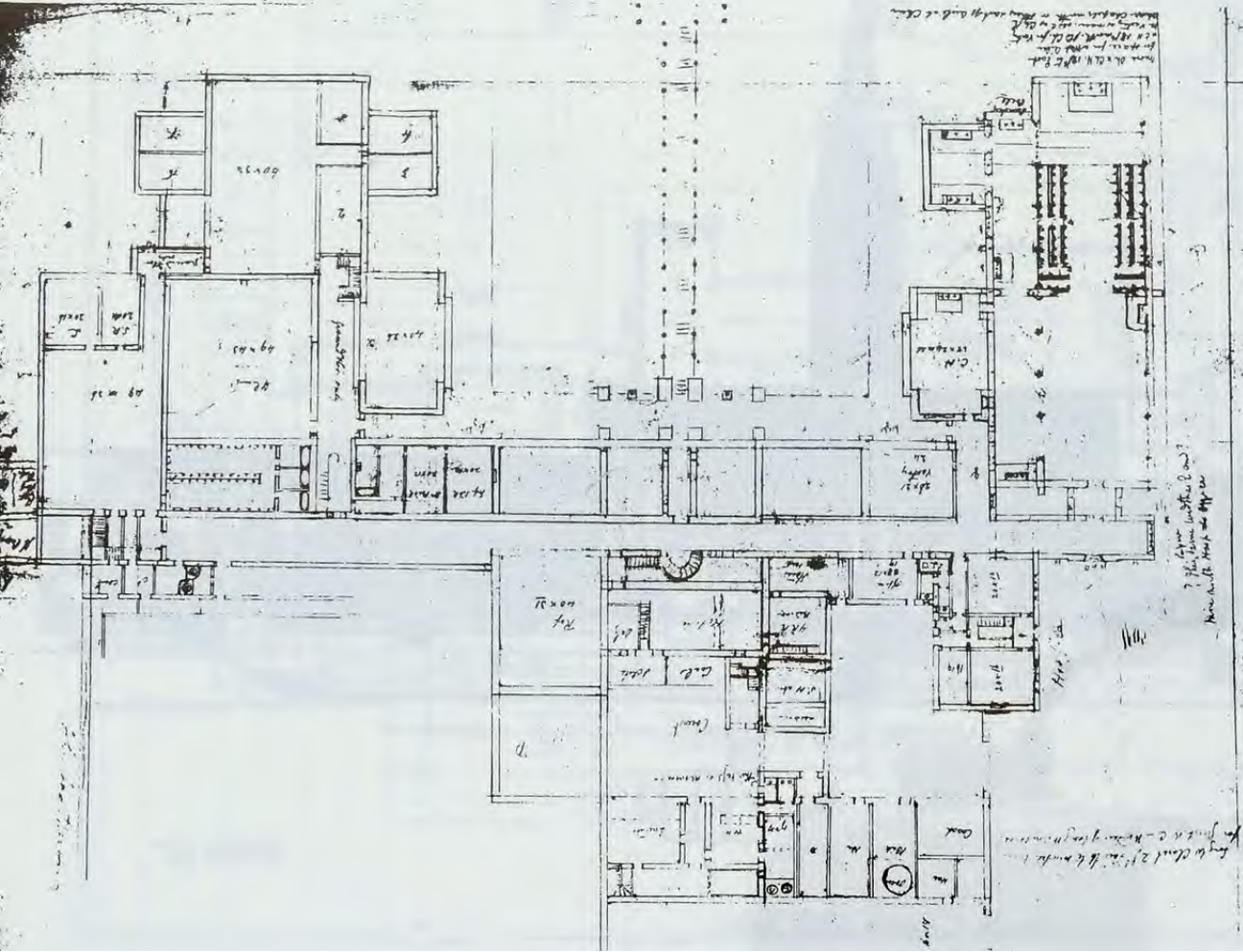
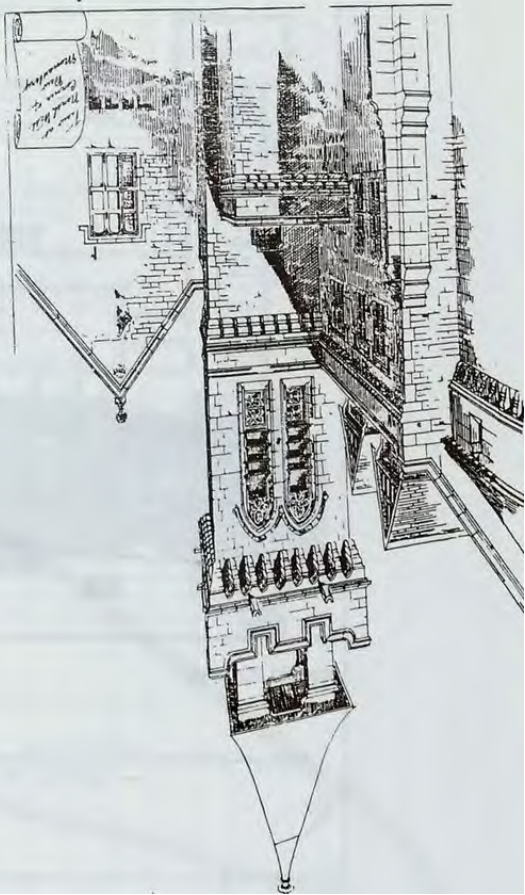
Traditional monasteries – eg Byland or Westminster – had one or more linked quadrangles on a fairly level site. Hansom, Smith and Scott (followed, one might add, by Arup and Williams) could only achieve open quadrangles on the sloping site to which we were committed by Fr Bolton's gift from Lady Fairfax, 34 acres on a hillside with a quite remarkable view. In fact one could argue that the view is the most significant single human factor which has influenced the family of St Lawrence's (they spelt it so) for the last 190 years: for we all soak it in from the day of our first coming, and its long and dignified vistas cannot be without effect on our thinking. What would we be like if Fr Bolton had settled on Temple Hill, or built his house on Feversham land on the valley site of Rievaulx?



Plan by Joseph Hansom



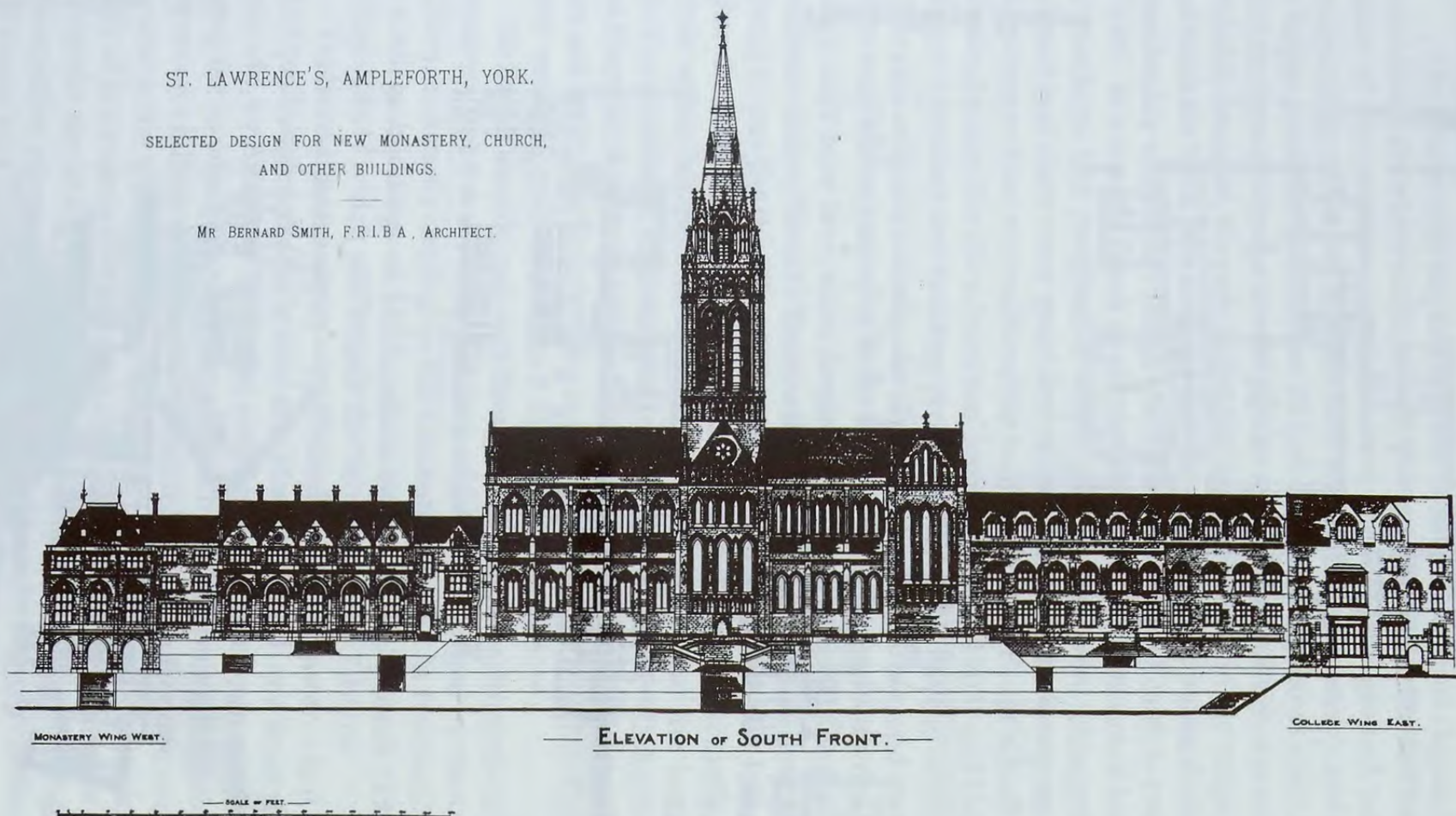
Monastery Spire 1894



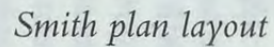
ST. LAWRENCE'S, AMPLEFORTH, YORK.

SELECTED DESIGN FOR NEW MONASTERY, CHURCH,
AND OTHER BUILDINGS.

MR BERNARD SMITH, F.R.I.B.A., ARCHITECT.



Smith Church with Spire



It is not easy to find anyone at Ampleforth who has even heard of Dr John Polidori, one of our earliest and most remarkable Old Boys. That is odd: he was not, it is true, a Peer or a Brigadier, but he was Byron's private physician, a companion of his and Shelley's in Switzerland, and the originator of the "Gothic" literary cult of vampirism which has produced so many Dracula-style novels and films and still, after nearly two centuries, shows no sign of waning. Public interest in Polidori has suddenly grown of late; there have been two recent biographies of his, three re-issues of his story "The Vampyre"; including D.L. Macdonald: "Poor Polidori" – University of Toronto Press and F. Bishop: "A life of Dr John Polidori" – The Gothic Society, several studies of literary vampirism, and a scabrous film from Ken Russell in which Polidori appears, preposterously, as a fat, bald, sexual pervert.

Polidori was half English and half Italian. His father, Gaetano, was a distinguished Tuscan man of letters who had translated Milton into Italian. He settled in London, married an Anglican wife, and raised a family of four boys and four girls. The convention of the time in mixed marriages was that sons should follow their father's religion and daughters their mother's. Accordingly, John, the eldest boy, born in 1795, came to Ampleforth Lodge, as it then called itself, in 1804, a year after it had opened as a school. (For the purposes of the forthcoming bicentenary it should be noted that the first boys arrived in April 1803 and not in 1802 as the present prospectus suggests). The prospectus of the time was a business-like document: after a list of the subjects taught it gives the fees as £40 a year, and adds: "The young gentlemen are expected to bring with them a silver fork and table-spoon". No need, it seems, was felt to claim, as it was in the following century, that "the climate is not unlike that of Berkshire".

Almost no records of this early period, such as school lists or accounts, still survive. It is generally agreed that they were taken away by a turbulent member of the community, Fr (later Bishop) Augustine Baines, at the time of his disastrous secession in 1830. Baines, who had been one of the first pupils to be enrolled at Ampleforth in its opening year, removed roughly half the boys and a herd of cattle to Prior Park near Bath to start a new seminary there. The loss of about 40 out of 80 pupils was a blow from which Ampleforth needed decades to recover. This lack of records makes it hard to say how big the school was in its earliest days, but it seems likely that Polidori had no more than a dozen or so companions, mostly Northerners in all likelihood, during his six years here.

"Ampleforth Lodge" was the name of the house built in 1793 for Fr Anselm Bolton which ended its days in the 1980's as "old St Oswald's" and the boys were housed and taught in the out-buildings at the back. A few surviving accounts from about this time give 13 shillings a year as normal pocket-money. This works out as roughly half the price of a pair of shoes, though it is not clear what there was to spend it on in those days. The coach journey from London is given at nearly £7, which is astonishingly dear considering that at the time of the sesquicentenary in 1952 a train from King's Cross and a taxi fare from York

would cost perhaps only a third as much.

Our only information about Polidori himself as a schoolboy comes from a collection of letters, now in the University of British Columbia, between father and son. Young Polidori in his first term opens the correspondence dramatically enough: – "papa i will relate to you and acccident wich befell us on monday night we where just going to study and we heard a knock at the door. One of the boy's whent to open it and a poor old woman asked for some money. Lorang gave her a penny an i a shilling and then she asked for some bear we gave some to her and she whent and seet down on the stairs they said she was going to kill a lille child which she had in her hand and how is all I am your humble servant – John Polidori". The present-day Amplefordian may be surprised to find that beer was readily available in school to his predecessors while he himself is obliged to import it from outside. But in fact that was a normal state of affairs in boarding schools of the period. At Winchester, indeed, beer-drinking was compulsory, while tea, which William of Wykeham had failed to mention in his statutes, and beer continued to be offered to schoolboys until the middle of the century when better water became available.

Gaetano's reply to his son's artless but interesting letter was decidedly bleak. After calling it "foolish" he goes on: – "I don't condemn you for having given a shilling (about a month's pocket-money) to the beggar woman. I will suppose you have given it for real compassion and not for ostentation, but you ought not to have made it a subject of a letter. Recollect what Jesus said: When thou doest alms etc. Matthew VI.3." He then sets out his idea of what a letter home ought to be about, in the form of a series of leading questions resembling an exam paper, and as little likely to elicit candid answers from a boy of nine. "Do you behave with respect to your Masters? Are you obedient to them? Do you learn the principles of Religion which you are to follow?" and so on. Then come various stylistic rebukes. "You make many faults in your English. Never write a word without knowing first how it is spelt. You have a dictionary: make use of it. When you write to me you must not say 'Your humble servant'. 'Your affectionate son' or 'Your son' alone will do". The boy's handwriting however, a laboured but legible copperplate, escapes censure. And finally a message from mother: "Comb your hair and wash your hands and face every day. Change your linen at proper times and mind to get it from the wash." Amid all this Polonian advice the unfortunate beggar woman and her child are quite forgotten.

Polidori had been told by his father to write home once a fortnight, and there is no reason to suppose that he neglected to do so; but his next letter to survive was dated sixteen months later, in April 1806. At 10½ he was no longer writing in the babyish style of his first term. "If you please, send me a bat, a trap and a ball instead of 'les Voyages autour du Monde', 'Selectae Historiae' and all the Latin poets (presumably the 'Corpus Poetarum Latinorum')... Send me the seeds immediately because it is now the time to sow seeds". Gardening, it appears, had not yet acquired the odium of punishment at Ampleforth. By December he has become almost precociously mature. The first half of his letter

is in respectable French; he is learning the flute; the boys are planning to build a chapel; he asks for "le paquet de mes poètes et musique", a copy of Dante and a history of England. Then he continues in English with a subject that he was to return to in more tragic circumstances some years after leaving Ampleforth. "I wish you would let me go into the noviciate to try whether I should be a religious or not, for I have thought for a great while that it was my calling. (He was just over 11 years old). You must not think I was persuaded by anyone, for really I was not. It is what I think God calls me to". We do not have Gaetano's reply, but it appears later that the idea was not to his liking. The Prior, incidentally, who would nowadays be known as Fr Richard, is referred to in the accepted style of the time as Mr Marsh. (He and his brethren would also have worn lay clothes: Archbishop Ullathorne, who became a monk at Downside in 1825 and later taught at Ampleforth, had never seen a Benedictine habit until he went to Rome).

In the following summer we find the boy planning a visit from his father with a proposal which a modern parent would receive with consternation. Gaetano is to take the early coach from York to Easingwold, then walk to Crayke "over the fields, about a mile and a half" (more like two and a half in fact) where he will breakfast with Mr Coupe, a former Prior living there, and thence to Ampleforth "about seven miles by the foot-road". Nor must he expect to travel light: apart from his own luggage he has a long shopping-list from his son to bring up from London. It includes half a dozen books (Racine, ancient history and so on), battledores & shuttlecocks, pocket knives and stationery, and a long catalogue of seeds and bulbs for gardening. Then there is a bulk order at the request of the other boys to be got from some kind of piety-shop near Grosvenor Square – "12 crucifixes 2 inches long, 6 crucifixes 1½ inches long with the blessed Virgin on one side and our Saviour on the other". This last article sounds somewhat startling, both aesthetically and doctrinally; but the call for objects of piety added to the plan for building a chapel and Polidori's own hope of becoming a monk, give an endearing picture of the old-fashioned devotion of English Catholics, properly tempered by cricket and badminton, before the Emancipation Act of 1829.

The rest of the letter is mostly affectionate family chatter, but in the midst of it all one is reminded of the convulsions that were shaking Europe when the boy asks "Have you read anything in the newspapers about peace between the French and Russians?" As for the visit, there is no knowing how it went; but at least Polidori prepares his father for disappointment. "It is true", he writes with the naive sententiousness of a 12 year old, "that we shall have great pain at separating; but remember that all pleasure is followed by pain".

The last two letters by Polidori in the Vancouver collection are dated over Christmas and New Year 1808-9, when he was a little over 13. Both are about his future career after school. (It is an interesting light on the English posts in the years between Trafalgar and Waterloo that a letter could be sent from Ampleforth to London on 28 December and get a reply by 4 January). The first letter has an elaborately formal style and a markedly priggish tone which at once made

Gaetano suspect that his son was not really the author; the second admits as much: "You were wrong when you say that that letter did not come from my heart for it really did although I did not write it. I wrote one of my own of the same meaning, but the prefect objecting to the language I got somebody older than myself to correct it for me". Could this "somebody" have been Baines, or was he too sensible to be a party to such ineptitude? At all events one learns that a military uncle had wanted the boy to join the Indian army. Polidori strongly objects, though some of the reasons which he, or at least his "ghost-writer", gives are made to sound implausibly moralistic. To his relief, his father objects too; but the alternative plan that he should become a doctor, does not appeal much to the boy, who thinks that he still has a religious vocation, though he is willing to admit that he is too young to decide. In the end he did what his father wanted and in 1810 left Ampleforth to read medicine at Edinburgh.

The picture that one gets from this correspondence of the earliest years at Ampleforth is unfamiliar but attractive. Remote enough now, it was vastly more remote then; and one of the letters suggests that Gaetano had chosen it for that reason, since his son had been exposed in London to unspecified "bad example and bad company". In this far off rustic setting the pupils spent most of the year: there were only two terms, called "halves", of great length, one of which included Christmas. But there was nothing rusticated in the education that Ampleforth Lodge had to offer, which was by no means confined to the Classics as it was in most of the great Public Schools of the day. Polidori was no doubt an uncommonly intelligent boy and his father records how even as a small child he would get out of bed early and sit impatiently by a window with a translation of Dante until it was light enough to read. All the same the breadth of his reading at school seems quite mythical today, and his literary, philosophical, political, medical and other interests during the few remaining years of his life were no less broad. His father, going through the piles of manuscript left by his dead son, observed sadly that "it seemed impossible that a young man who lived only 25 years could have thought and written so much". All this is a striking testimonial to a school of a dozen pupils in an isolated Yorkshire valley at a time when Catholic levels of education were very low. One also gets a pleasant picture of the varied out-of-school activities of the boys. Organized games were unknown in English boarding schools until much later in the century and in any case would hardly be possible with such small numbers. The bat and ball that Polidori sent home for must have been used for "Knock-ups" or French cricket (if such a phrase was allowable during the wars with Napoleon). Added to the solid curriculum and the healthy recreation was an unobtrusive piety typical of the "Old Catholic" times.

Was Polidori happy during his six years at Ampleforth? One of his later published essays has the aphorism "The schoolmaster and the tyrant are but types of each other". But this may well be no more than a commonplace; and his letters home suggest an active, high-spirited boy, serious in his religion, a voracious reader who was none the less happy to shut his books for music, cricket, badminton, gardening and – if the trap he asked his father for is admissible

evidence – possibly some poaching as well. No doubt there were other and less edifying sides to Ampleforth in its first years, and other boys less happy to be there. Polidori was clearly an exceptional person; but he, at least, towards the end of his time, twice asked his father to let him stay on for another year.

When “old St Oswald’s” was knocked down in 1988 to make way for the new central building, the last visible remains of Polidori’s Ampleforth were gone. What his Gothic sensibilities would have made of the change it is hard to guess: he was not much interested in architecture, and in any case lacked today’s aesthetic vocabulary of “Legoland”, “Tesco” and “Terminal Four” to pass an informed judgement.

John Polidori was in his own words “ambitious for literary distinction”. In the few and restless years of his adult life he published essays, poems, a play and a long novel, and, as his father found, left much more unpublished at his death. All these are now forgotten with one exception – “The Vampyre”, which now has a secure place in literary history as the progenitor of the whole genre of novels and films about vampirism. The Publisher dishonestly sold it as Byron’s work, to his and the real author’s dismay. All the same, it would not have been written but for Byron, who engaged Polidori as his private physician for his journey (or rather his escape) to Switzerland in 1816. Byron was perhaps rash to choose a doctor still not 21 years old and newly down from the Edinburgh medical school. Doubtless he was struck by the young man’s appearance. He is described as “a tall handsome man with a marked Italian cast of countenance”, and that is borne out by a picture of him in the National Portrait Gallery which must over the years have caused many a young lady’s heart to flutter.

Byron often mentioned Polidori in his letters and journals and was apt to refer to him half affectionately and half contemptuously as “Polly-Dolly”. He described him as “very young and hot headed, and more likely to incur diseases than to cure them”; but he also spoke highly of his honesty and sincerity, qualities of which he was an exacting judge. Polidori for his part kept a diary of their travels which he had high hopes of publishing; but it did not see the light until nearly a century later. In the meantime it had unfortunately been purged by his prudish sister Charlotte of passages which she deemed improper: one of them apparently read: “Lord B fell like a thunderbolt upon the chambermaid”. From this diary one can follow the raffish progress of the pair towards Switzerland, and their summer on the shore of Lake Geneva.

It was here, at the Villa Diodati, where Milton had once lived, that “The Vampyre” was written. Also staying by the lake were Shelley and his second wife Mary, and the four kept constant company. Polidori was a difficult member of the circle and his morbid excitability caused frequent trouble. Once when Shelley had beaten him in a yachting race he challenged the poet to a duel – a more unlikely adversary can scarcely be imagined – and only withdrew when Byron, who could shoot out a candle at twenty yards, threatened to take Shelley’s place. On another occasion, fancying himself slighted by Byron and Shelley who were planning an excursion without him, he lost his temper and shut himself in his room. Byron hurried after him offering to shake hands, but

found his doctor at the medicine chest, apparently about to take poison. Polidori burst into tears, leaving Byron to restore him to composure as best he could.

In this highly-strung company were born the two “Gothic” tales which have dominated horror fiction ever since – Mary Shelley’s “Frankenstein” and Polidori’s “The Vampyre”. She had just turned 18, he was not yet 21; both of them recorded the circumstances. During a rainy June the two great poets and the two aspiring authors had been reading to each other from a book of ghost stories, and it was agreed that all four would write similar stories of their own. Byron and Shelley began, but soon got bored, gave up, and went boating on the lake instead; Mary Shelley wrote “Frankenstein”; Polidori outdid them all with a long novel of incest and the supernatural entitled “Ernestus Berchtold”, now completely forgotten, and a short story, “The Vampyre”.

The villain of this tale, Lord Ruthven, is an obvious caricature of Byron, and the hero, his travelling companion Aubrey, is equally clearly Polidori himself. Lady Caroline Lamb, Byron’s notorious former mistress, had just published her scandalous roman à clef “Glenarvon”, in which Byron is lampooned by the name of Ruthven. Polidori’s Ruthven is furthermore a man of fashion, a womanizer, and a traveller. In this guise, it seems, the doctor sought privately to satisfy a resentment against his employer (he had no intention of publishing the work) for the growing friction between them, and perhaps also a jealousy of his literary fame. At the same time, though unawares, he was transforming the vampire from the squalid monster of popular folklore into the well-born, well-dressed seducer that has been its literary persona ever since.

“The Vampyre”, absurdly melodramatic to the modern taste, is written in the overblown style typical of much “Gothic” fiction. The plot is slight enough. The evil Ruthven seduces and then murders Aubrey’s lover by sucking her blood; he is killed but returns from the dead to dispatch the hero’s sister by the same means. Aubrey, in true “Gothic” fashion, dies a madman. Much more remarkable is the influence of this otherwise undistinguished story, which the author himself called “a mere trifle”. Polidori had abandoned the manuscript in Geneva, and was astonished three years later to find it printed in England (it is not clear how) without his permission and in Byron’s name – plainly a trick of the piratical publisher to increase its sales. As a result it gained huge popularity both in England and abroad: Goethe even declared it ineptly to be Byron’s finest work. Many editions, translations and imitations followed; plays and operas about vampirism abounded; one of them was conducted by Wagner, while another was set in Scotland because the producer had a stock of kilts and wanted to make use of them. Finally in 1897 Bram Stoker’s “Dracula” gave the myth its classic form. Since then, of course, novelists and film-makers have looked back to “Dracula” for their vampire stories; but to Polidori must belong the credit for opening this inexhaustible vein of “Gothic” fantasy.

It was not long before Polidori’s thoughts turned again to Ampleforth. He had left Byron’s service and returned to England, but his affairs had not prospered. Byron noted that the young doctor “was always in squabbles” and that he himself had “enough to do to manage my own scrapes”; but he told a

friend later; "I was sorry when we parted for I soon get attached to people". Polidori's account, characteristically honest, runs: "Lord B determined upon our parting, not upon any quarrel, but on account of our not suiting. The fault if any has been on my part". He was also becoming more interested in authorship than in medicine, a career he had chosen chiefly to please his father. In any case he does not seem to have been a great success at his doctoring, and Byron in his letters home never tired of joking about it, on the lines of "Poor P is devilish ill; I do not know with what – nor does he". His career as a writer, however, was turning out to be even less of a success; and then, in the autumn of 1817, he had a serious crash in a carriage which left him unconscious for several days with severe concussion. This accident seems to have caused lasting brain damage, resulting in a marked change in his character and even in his way of speaking. "As I was in danger of death", he wrote later in one of his published essays, "naturally revolved many speculative subjects in my mind". One such subject may well have been the monastic vocation which he had first mentioned in a letter to his father as a schoolboy of 11. At all events, we find him, now a man of 25, deep in disappointment and restlessness, writing to the Prior of Ampleforth to ask if he might join the noviciate.

Whether he had kept in touch with Ampleforth in the meantime we do not know; but two of his young brothers were still in the school, and he must surely have had news from them. It is certain that news of him had reached Ampleforth, where it was known that he had been remiss in his religion and had written books which were felt to be unseemly. "Ernestus Berchtold" in particular, sub-titled "The Modern Oedipus", was not the kind of novel to be expected from an Old Amplefordian – at least not two centuries ago.

Fr Thomas Burgess, or "Mr Burgess" as he was then called, had recently become Prior, but only on a fifth ballot, and only after two of his brethren had been elected but had declined the office. He was later to make disastrous financial mistakes with community property, which he tried to cover up by "creative accountancy", and finally became an unscrupulous fellow-conspirator with Baines in what was known as the "break-up" of 1830, having secretly plotted with him for several years to remove "the cream both of masters and boys", as he put it, to Bath.

Prior Burgess' reply to Polidori's request makes on the whole distasteful reading. It is dated 13 September 1820, and Ampleforth Lodge has now become Ampleforth College. He begins decently enough with: "It gives me inexpressible pleasure and satisfaction to see you returning to the old way, fully convinced I dare say of the truth of what you have heard frequently repeated within the walls of Ampleforth". Then, rebuking Polidori for "certain publications of which I wish you had not been the author", he delivers a rambling, off-the-peg homily full of common-places ("life to be sure will soon be over", "no one in this world is exempt from suffering", and so on), and larded with gobbets of Latin in which Polidori, sound scholar as he was, will have been quick to spot two elementary "howlers". This patronizing tone would have come awkwardly from a man twice his age; but Burgess was only a little older than Polidori and had overlapped with

him in the school. Lastly he gives his opinion of Polidori's vocation: "I have no idea of your being able to reconcile yourself now to our way of living, in which there are many things hard for flesh and blood to endure". This was addressed to a man who, in the four years since losing his post with Byron, had lived in constant hardship, ill-health, anxiety and poverty; and it came from a Prior who had stubbornly opposed moves by his monks to abolish private property in accordance with the Rule, threatened to resign if they insisted on silence in the refectory, ordered special food to be served on the top table (an arrangement denounced by his successor as "odious") and even demanded a "golden handshake" when he finally deserted Ampleforth with Baines.

A few weeks after this reply Polidori turned in desperation to yet another career, and started to read for the bar; ten months later he was dead. His family had no doubt that he took his own life, and despite the obscure verdict of the coroner's inquest it seems fairly clear that it was so. He was staying at the time in the family house in Soho, then a respectable part of London. Being in between careers he was short of money, turned rashly to gambling, and fell heavily into debt. Ever since his carriage accident he had been complaining of poor health and behaving oddly; his godfather testified at the inquest that the night before his death he "appeared deranged in his mind". A maid-servant calling him the next morning found him unconscious; a doctor was sent for, but it was too late. His father arrived home from holiday a few hours after.

The evidence before the coroner pointed to some kind of poison, but the jury returned the quaint verdict of "death by the visitation of God". All twelve of its members were near neighbours and one had been at Ampleforth with Polidori: the family believed that the verdict was given out of consideration for their feelings and to save the dead man from being buried at a cross-roads, as the practice still was with suicides. A modern jury would probably have found that "the balance of his mind was disturbed".

Indeed the balance of his mind had often been disturbed: one recalls the various episodes of dangerous volatility which Byron and his circle related of him, and in particular his suicidal impulse after an imagined slight at the Villa Diodati. "When he was my physician", said Byron, "he was always talking of prussic acid, blowing into veins, suffocating by charcoal, and compounding poisons". In fact Byron was saddened but not surprised at the news of his death. "I was convinced something very unpleasant hung over me last night" he told a friend. "I expected to hear that somebody I knew was dead. So it turns out – poor Polidori is gone".

One might argue that if Polidori had been admitted as a novice at Ampleforth he would not have died as he did. But such reasoning would be more than a little sophistical. There is nothing to suggest that his rejection played any direct part in his tragic death. All the same it must be a matter of regret that he did not have his wish in joining the community. He might, it is true, have been an uneasy monk in choir and cloister; but he would surely have been good value in the calefactory, where we may suppose that "Mr" Baines would be more amused than "Mr" Burgess by his stories of Byron and Shelley.

SUNDAY MASS: JEREMY SIERLA O.S.B.

I have rarely met a Catholic girl who didn't want to become a nun at one time or another. I have also rarely come across a young man who hasn't at some time had the horrible feeling that one day God might ask him to become a priest or a monk. I know that Fr Benjamin tells me that Vocations Sunday was the one Sunday he dreaded, because he felt he was being 'got at' and he was uncomfortable.

Well, let's look at why the priesthood makes people uncomfortable. It isn't the clothes – they are quite comfortable. It's not saying Mass – saying Mass is easy, you get a book and just follow the words, and even all the actions you are supposed to do are in there, written in red so you don't read them out. The difficult thing is to *serve* Mass. There is no book and you have to remember lots of things. No, what's scary about it is that you feel, and are told by people who know, that you are chosen by God for this. And being at the wrong end of Jesus' pointing finger, as he says 'You, yes I mean you' is very, very uncomfortable.

Remember Peter – the first time Peter met Jesus, he simply happened to be the owner of a convenient boat. Crowd control in those days was primitive; Jesus was being pushed into the water. So he got onto the boat and asked Peter to take the boat a little way out. Peter was quite happy to do this bit for the clergy – here was a preacher in difficulties, wants to use his boat, fair enough. He's helping in a general religious activity, like you are – it's not frightening.

Then the crowd disperses and instead of just getting out, Jesus starts looking at Peter. Peter gets edgy. He says, "You're a fisherman, how about pushing out a bit further and lowering the nets?" Still feeling edgy, Peter does it, and he nets a miraculously large catch of fish. He looks at Jesus and he knows what's going to come. 'Oh no you don't,' says Peter, 'Go away, leave me alone; I'm a sinful man.'

That's more or less what it feels like when you feel under threat of vocation: "Don't single me out; it's not right for you to single me out."

And Peter was a sinful man – he was the one who spent most of Jesus' night of betrayal trying to squash the rumours that he was one of the sheep of his flock. "Don't know; got nothing to do with him; don't like him; don't follow him; he's on his own." You see he was right when he told Jesus he was a sinful man. But Jesus has a way of choosing the weak and making them strong. He chooses the oddest people for this job, as you will notice when they all come round the arch behind me. They are all very different. You know them very well. You know their habits and their foibles, their catchphrases and their funny walks. But remember, the one thing they all have in common is that the Good Shepherd called them. They listened to his voice and with a certain edginess gave, in the end, a wholehearted 'Yes' – which is why we're all here. That's the most impressive thing about this community – saying 'Yes', despite the fear.

Some people say, 'Well, it's hopeless; I don't want this sort of life; I'm being called to a holiness I can't manage; can't do that; it won't work; you've got the

wrong man.' You see, all the desires you may have for 'get rich quick', or 'lots of sex', or 'how about a bit of spiciness of power' are all real enough as desires, but so superficial really. It's like the peel of an orange. Just now, in your imagination, put all that aside – we'll accept that, that's real enough. Now, let's get to the soft, juicy flesh underneath. Underneath all that, what do you want? Underneath all that, can you hear the voice of Christ at all, ever, saying 'Do you love me?' A slightly echoey voice because the heart is slightly empty, down there.

Peter got it three times – in order to undo three denials, he was asked, 'Peter, do you really love me at all?' He said, 'Yes I do' and got quite upset about being asked three times, as if Jesus didn't trust him. And at the end of every 'Yes Lord, I do', he was told, 'Well look after my sheep then; feed my lambs; care for the flock.' In other words, 'be a priest to them'.

So when you say a Mass for the first time, it's scary. They dress you up in a chasuble and you feel as if you are wearing somebody else's clothes, or as if you're going to a fancy dress party. You don't feel like a priest. On my Ordination Day, I forgot to hold my hands out at the consecration. I didn't feel like a priest at all. But then, in the sacristy, (you can't see this), the Bishop kneels in front of you and says, 'Please, Father, a blessing'. Nobody has ever called you 'Father' before – it sounds really strange, you've always been called 'Brother' until then. And here's the Bishop who's saying – the whole Church knows – that you have been chosen by God, you are on the wrong end of a pointing finger, now start acting with the power Christ has given you.

Never mind about being unworthy, that's all taken care of – there isn't a single priest in the world who's worthy. When the Pope says Mass, what do you think he says where it goes, 'We pray for John Paul our Pope'? He doesn't leave it out, he says, 'We pray for me, your unworthy servant'. Well, if that's what the Pope thinks, then I don't think there is anybody below him who is going to start saying, 'Let's pray for me, your terribly worthy candidate.'

So, if you're weak, if you think 'I've got a very passionate desire for all sorts of things that Jesus wouldn't approve of', you may be precisely the sort of person he's going to pick, just to show off what he can do in his control of the human heart, by love. You may be on the danger list. What you must have is the ability to love. I don't care whether you have any other virtue. I don't care whether you really do love. I said 'the ability – the capacity – to love'.

So all those other things can be going on as well, in your heart, it doesn't matter. The weeds and the wheat can grow in the same field and in the end the harvest still belongs to the Lord, and you're caught. But when you raise the Host for the first time, and you see, as it were, that Jesus loves all these people out there, and all he's saying to you as a new priest is 'Just have the humility to be brave. Just have the humility to stop talking about your unworthiness and start looking at how much I love them, and carry me to them – I've got no legs. Bring me to my people. Feed them with me.' So you do. It isn't a matter of being worthy, it's just a matter of being obedient, and the only let-out you have for your fear and your feelings of unworthiness is one of the stage directions in the

book – after you have said ‘This is my body (and it is), you are given one chance to express the unworthiness and the awe, it says, ‘Here the priest genuflects in adoration’.

When I get my new hip (this one’s useless), the one thing I will be able to do again properly is to genuflect in adoration. And those of you who have got good hips, genuflect properly, genuflect to the divine presence, one knee, down on the ground, long enough to say ‘My Lord and my God’, or ‘You are the Saviour of the world’. It won’t get you anywhere nearer to a vocation, or anywhere further from it, but just do that much and let God be God and pray.

THOUGHT FOR THE DAY : RADIO 4 – VICKY COSSTICK

Good morning. This month, together with other children from the parish and tens of thousands of Catholic children across the country, my eight year old son will celebrate his first holy communion. He’s been well prepared for this and he’s looking forward to the celebration in the church and the party afterwards. Meanwhile, I feel some horror at the prospect of a church jammed with spectators and clicking cameras. But I also hope that he’ll remember something other than just being the centre of attention for the day.

This is hope faced with difficulty, for it seems to me that children are under enormous pressure these days. When my son opens a fizzy drinks tin, there’s a tiny letter on the tab telling him whether he’s won a trip to the Olympics. The inside of a crisps packet tells him whether he’s won a mountain bike and every comic has a competition for a computer game. He can perform the lyrics of commercials and pop-songs like a pro. This is the culture that surrounds him. Its false gods don’t invite his attention, they claim it. The central delusion of this culture is that fame and fortune are both desirable and within reach.

Being a child isn’t easy, but being a parent is even less so. My son’s a responsible child, but it doesn’t feel safe to let him out of the front door by himself. I fear the long-term effects of violence in cartoons and television – even the news. Society’s changing so fast that it’s impossible for me to predict or imagine his working or personal future.

Despite all this, he seems to have a natural sense of God. He climbed into bed one morning with his alternative colouring book, and I asked him why the page inviting him to draw a picture of God remained blank. He simply shrugged and replied: ‘That’s easy. God’s in me and you and Daddy and everyone.’ When my son lies on his front at the end of a woodland pond, or on his back gazing into the trees, I like to think that he’s experiencing some sense of mystery.

I don’t want to ban television or the competitions any more than I want to force him to go to Church every week. If he’s not invited to make responsible choices now, then he will choose for himself when he’s older and can’t be forced. I see my task as helping him to reflect on the world around him and not take it for granted.

First Holy communion is partly about my son knowing his relationship to Jesus, and beginning to understand Jesus’ relationship to the world. But maturity of faith will most likely come to my son only as an adult. If he’s lucky, his childhood belief will be tested and grow stronger. For now, it’s enough for me if he learns that he belongs to a community to which he has obligations, and that he gains a sense of the God who’s both very near and yet far beyond his reach – that there’s something that’s greater than himself and his immediate desires. If he can find a space for God, both at Mass and in his daily life, it will be this God who claims his attention. In the world of today, with its false god in every cereal box, this presents no small challenge.

MONASTIC CONVENTUAL CHAPTER

Fr WALTER MAXWELL-STUART O.S.B.

Wonderful and apt is this phrase of Christ to his disciples: ‘If (even) two of you on earth agree to ask anything at all, it will be granted to you by my Father in Heaven. For where two or three meet in my name, I shall be there with them.’

How happy, almost smug, we can feel when our prayer is answered as we would wish, literally, as we asked. As when a sick friend recovers, or things of importance in business go right: – a time then, if ever, to be thankful to God.

But, things are not always so – how often we talk of ‘unanswered’ prayers. And how easy then to be disappointed, downcast and let down.

But perhaps Our Lord’s promise that prayer will be answered can be seen as a promise (far more to be desired) that when we ask for something we see here and now as good in the sense of His will being done, we may be sure that good will come, though perhaps not by the road we had chosen.

So, as we pray now for a right decision on our way to care for souls, we join together, full of confidence, in prayer to God in this Mass.

We pray for Fr Abbot and those directly concerned with planning our future ... Lord in your mercy.

For all, living and dead who have helped with Ampleforth and its school, parishes and all its works. Lord in your mercy.

For boys and old boys of the school and their families – especially those who may well be nearer to God than we are, but who lack the security of a strong faith. Lord in your mercy.

Lord, strengthen our Faith and Love and especially our Trust in you.

Fr Austin lived a long, dedicated, and diversified life as layman, monk, priest, scholar, teacher, athlete – and as a musician, composer, conductor, choirmaster and player of several instruments. He used his many talents with vigour and an infectious enthusiasm which enriched the lives of everyone with whom he came into contact. Having had the good fortune to be nearly a contemporary of his, and to have worked with him both at Ampleforth and St Louis I would need to write a book, or even a series of books, to do justice to such a larger-than-life character.

My task has been made somewhat easier because I have just spent a few days at St Louis Abbey where Fr Austin died on 6 March. There I was able to recall with the Abbot and other founding monks from Ampleforth the prominent part he played, especially in the very early years, helping to establish the Abbey and Priory School. Even more helpful has been the gift of some reminiscences which Fr Austin dictated when he became a helpless invalid condemned to life in a wheelchair. He intended it to be a light-hearted account of events of his life, but it is much more self-revealing than he realised as will be clear from the passages I shall quote. "Let me tell you a story" illustrates from his own lips the depths of his Benedictine spirituality, and his deep faith in God's providence. These enabled him to accept the most traumatic and unexpected calls to change the whole course of his life with instant obedience because the will of his superiors was the Will of God for him, and so the way to a truly happy and satisfying life on this earth.

Edward Rennick was born in Singapore on 6 December 1905, the son of an officer in the British Army, and baptised in the Anglican Church. When he was six months old his family moved to India and in 1913 he was sent to a boarding school in England. There he took a scholarship and went to Repton where he followed the classical curriculum. The headmaster at the time was Geoffrey Fisher, later to become Archbishop of Canterbury.

During his years at Repton he was "a voracious reader of Greek and Latin Classics, some of which he memorised; everything written up to that time by Shaw & Ibsen; and a large quantity of poetry". Simultaneously he was making a name for himself on the playing fields, three years in the Cricket XI, two years in the Soccer XI which he captained in his last year.

From Repton he went to Brasenose College, Oxford where "he revelled in the expansion of the freedom and intellectual challenge he had relished at school". But even more important he was "hit with religion for the first time". He had been brought up "as a middle of the road Anglican who attended services but for whom religion made no great impact. The notion of a world-wide church just didn't come up. You assumed if you were English you were Anglican, born, baptised". He became friend and room mate of Kenneth Trethowen, and for four years, through the experience of Mods and Greats, they discussed the claims of the Roman Faith and their own. "It was highly exciting". During the fourth year Trethowen decided to become a Catholic. He subsequently became a monk of Downside Abbey as Fr Illtyd. Edward Rennick took

instructions from Fr Martin D'Arcy SJ and on Holy Saturday 1929 he too was received into the Church. Next day he shared his First Communion breakfast "with the three most famous English Jesuits of the time Frs D'Arcy, Stuart and Martindale. How on earth was it I never became a Jesuit?"

We shall see that he found his true vocation as a Benedictine but he tells us "Well I had thought of the Dominicans, St Catherine of Siena being my favourite saint (a 1,000,000% person), and the Franciscans because St Francis is so attractive". In some ways he was closely akin to St Francis. In St Louis to protect himself from the severe winter weather he acquired an army surplus duffle coat with the number 7 prominently stencilled on the back which he wore with a piece of rope tightly tied round his waist. This caused little comment on the Priory campus, but not when he wore it to attend a symphony concert in the 4 star Chase Hotel where the audience was largely composed of elegantly clad well-to-do ladies of St Louis. When the Prior gently suggested that he should wear something more appropriate for such an occasion the rather hurt reply was "Why, that is my favourite coat". Some people felt he was somewhat eccentric, but it was entirely unselfconscious, and such eccentricity might well have been inspired by St Francis himself.

During his time at Oxford another area of interest had opened up. An injury prevented him from playing games and he discovered a fascination for music. He became a friend of a talented musician Ernest Frankel who played a grand piano in his rooms. He also became a member of the Oxford Music Club which meant roughly one chamber concert a week. He pondered two courses. "Would I spend my time learning an instrument, or would I concentrate on listening to as much music as I could and spend a good deal of time murdering vocal scores and piano music". He chose the latter course and in later years did not regret his decision. His enthusiasm led to his election as President of the Oxford Music Club during his last year at Oxford. He arranged about ten concerts during the year and from all accounts the choice of some programmes included some new works which challenged the interest of the Club. He sums up this aspect of his life "So I went up to Ampleforth with no skills as a player, lots of enthusiasm, a pretty wide experience of much that can be enjoyed in the world of music. And this, as a result of joining the monastery, has been used to the full in a way that could never have happened in the world".

Having no strong leaning in any career direction Edward Rennick sought a school job. So as a recent and very devout convert he accepted an invitation from Fr Paul Nevill to join the teaching staff at Ampleforth College. Before long he found a wise and helpful spiritual adviser in Fr Placid Dolan who in May 1930 asked him if he had ever thought of being a monk. He answered "No, for heavens sake". But the seed had been sown. Next day he saw the Abbot, and in September he joined the novitiate, taking Austin as his religious name.

As a young faculty member of Ampleforth he taught Music, English, and Classics. He coached Rugby Football, Cricket and Running. It was typical of him that he immediately studied the intricacies of Rugby, and became as knowledgeable and skilful in that code as he already was in Soccer. He studied

Philosophy and other monastic subjects, and when he was 26 Abbot Matthews considered sending him to Rome to study Theology. To his relief this did not happen and he happily records "I've had no chance to become a theologian, thank God. I mean that I wanted to get on with what seemed clearly my job – teaching. So I expected, more or less unconsciously, that I'd teach Latin and Greek, and English on the side, and perhaps be head of the department some time. And of course do Music. In other words, a well-equipped but not expert teacher. (I'm not sure that it is a good thing to be too expert in teaching). I certainly seemed to have found my teaching vocation alongside my religious

vocation. The prospects looked about average for the next twenty years". In fact a year or so later he was appointed head of the English department by the Headmaster, and the Abbot asked him to be the monastic choirmaster. He soon became Chairman of the College Music Department and conductor of the school orchestra. In his enthusiasm he involved some of his friends in the locality in the Ampleforth music-making. In 1951 together with Fr Laurence Bevenot and Lady Read he revived the Hovingham Music Festival which became an annual event for some years afterwards. A small group also gave concerts around the countryside to stimulate interest in the festival.

So at the end of 1957 Fr Austin had settled into a secure and fulfilling way of life, sharing his literary, athletic and musical talents with highly appreciative students, and was a much loved and appreciated member of the Ampleforth community. In ordinary circumstances he might have expected a secure and rewarding life at Ampleforth, but it was not to be.



Fr Austin Rennick O.S.B.

In 1955 the Ampleforth community had made a new foundation in St Louis, Missouri. The main work of the new community there was to found a College Preparatory School for the Catholic boys of St Louis. Benefactors had provided a large private house, the Stannard House, standing in its own grounds, as a site for the new monastery and school. In 1956 the four monks in residence opened the school with 30 boys. The following year I arrived to take charge of the Science Department with Fr Bede Burge to look after Mathematics, and the school doubled to 60 boys in four classes. Some ingenuity had to be used at this time to adapt the house as a monastery and school. One large room served as the school chapel with the adjoining glass conservatory as the monks' choir, (very warm in summer, very cold in winter), another as school library. The upstairs bedrooms and dressing rooms housed the monks and the headmaster's and procurator's offices. The three car garage adjacent to the kitchen provided the school refectory. Teaching was done in a barn divided into four quarters by concertina partitions which could be folded back to provide a larger room when required. The Science department used the corner containing the drinking fountain! Competing with three other teachers within earshot was a considerable challenge in holding the attention of one's own class. Conditions generally were extremely crowded. One school Mass nearly became a holocaust when a boy serving Mass caught fire from one of the altar candles!

The daily round too was a considerable challenge to a community of six – rise at 4.40 a.m. for Divine Office at 5.00 a.m. Conventual Mass each day sung. The boys arrived at 8.30 a.m. and left at 5.00 p.m. In addition to teaching, and all that entailed, there was the planning of the monastery and school buildings, familiarising ourselves with American curricula and examination requirements, and a good deal of public relations and fund-raising activity. It was perhaps only natural that the few letters we managed to write home dealt with some of the difficulties we encountered, and caused the Ampleforth community to wonder whether the new foundation would survive. In fact things were going remarkably well and during 1957-58 we were eagerly watching a new building taking shape which would provide classrooms and library on the ground floor, and the monastery on the upper floor. It was to be ready in August 1958 in time for the new school year, when it was planned there would be eight monks and 90 boys. In fact it became only seven monks as the summer heat proved too much for Fr Bede Burge who returned to England.

It was at this stage that Fr Austin became involved in the new foundation, and received the greatest shock of his life. Remember that he was well aware of the situation in St Louis and how different it was from the well-established and stable situation at Ampleforth. He describes this shattering moment in his life.

"About mid January (1958) I heard a knock on my door. I was standing at the window, looking over the valley. It was just after breakfast. The Abbot (Fr Herbert Byrne) opened the door. I turned around and he said "Austin, I'm sending you to America". He might have said Purgatory! A long pause. We looked at one another, and I took a breath and said "When do I start?" And that

I think was a big moment of grace. In August I sailed for America, I was 52 years old, I could have come looking over my shoulder back to England – all my friends – but I was given the grace to say “No that’s done now”. And that was one very good reason I’ve been happy all my time here. No regrets for the past.” Can anyone doubt that such immediate acceptance of a complete disruption of his life, recognising it as the will of God for him, proved the depth of his essentially Benedictine spirituality? As St Benedict says in the fifth chapter of his Rule “They carry out the superior’s orders as promptly as if the command came from God himself”.

When the news of Fr Austin’s appointment to St Louis reached us I wrote to him to say how pleased we were, and reassuring him that “the worst is over” as we should soon be moving into the new building. How wrong I proved to be! The building was in fact not ready until December, and we now had seven monks and 90 boys crowded into the space we had felt inadequate the year before. Further improvisation was needed. The rathskeller in the basement of the house became an extra classroom used by the Science department, and by Fr Austin for his English classes. When we passed each other he usually greeted me with a quizzical smile “So the worst is over is it”. His cheerful acceptance of the situation and the great contribution he made to our monastic life and to the development of the school were among the main factors which helped us to survive this critical period in the establishment of the new Priory.

Fr Austin threw himself whole heartedly into his new life. As soon as he was eligible he became a United States citizen. He did not avail himself of the holidays to England every fourth year which were available to the St Louis monks. His whole life was now dedicated entirely to the success of St Louis Priory and School. He was soon making his mark on all the areas in which he had previously done at Ampleforth. He became monastic choirmaster and composed music for the English antiphons, responses and hymns which are still used today. He provided music for some of Father Ralph Wright’s religious poems. He was chairman of the school music department and started the St Anselm’s parish choir. For nine years he had his own orchestra, the St Louis Chamber Orchestra, and he was associate conductor of the Maplewood-Richmond Heights Orchestra. When long playing records became the fashion he amassed a huge collection of unwanted 78 rpm records of classical and operatic music. These enabled him to entertain his opera lovers’ group at monthly sessions in which he played the music of the operas and explained the plots to his audience.

Perhaps the most obvious influence he had at the Priory was through his English teaching. The many tributes to him from former students (the alumni) usually mention the lasting effect his lessons had in helping them to appreciate for instance the plays of Shakespeare. To one he was “Western civilisation personified”. For another “His love for English Literature was infectious, even to the most apathetic of us”. The reason for his great success is revealed in a section of his reminiscences. He says “Had I not become a monk and a school teacher I might have taken a crack at being an actor. I think I would have liked to try it”. The truth is that he was a very good actor, though unconsciously. “I

find reading novels too slow, but reading dramas, especially with a class of boys rather than to oneself, extremely satisfactory. A play is something realised in the voices and actions of the people who take the parts: the parts are fleshed out by those who speak them. I believe – strongly – that what boys need is to read the stuff, ham it up if necessary with others. Plays are to be acted and heard, not simply read. The point about Shakespeare is great rhetoric and it needs to be heard. It all helps for it to be lived in the imagination of the reader. You must feel it, not pick it apart. There’s so much teaching which is thought to depend on accuracy of observation and interpretation when what you really want is zest. In drama what you need is zest”. That he was already instilling zest into his class in 1958 was very obvious to me as I tried to work in the Stannard House when the sounds of “Julius Caesar” were rising up the stairwell from the rathskeller where he was teaching.

When St Louis Priory was granted independence in 1973 the Ampleforth monks there were free to return home if they so chose. To Fr Austin this was not an option. He had dedicated his life to the sound establishment of the new foundation and he would continue to do this for the rest of his life. He was to live there for another nineteen years, and as in the previous fifteen, he was to have a prominent part to play, though not perhaps in the way he expected. For once again he was called upon to come to terms with an unexpected change in his life.

During the final years of his life he was afflicted with Parkinson’s disease which increasingly took its toll. In his earlier years he had been a great athlete. When the Guards were near Ampleforth preparing to invade Europe they played several games of Rugby against a monastic side. Fr Austin, the converted Soccer player, played on the wing and on one occasion went over for a try at the corner carrying two burly Guardsmen with him. This invoked a bellow from the C.S.M. on the touch-line “Thank Gawd we’ve got a Navy”. Even as a septuagenarian he would play a vigorous game of tennis on the Priory Courts. But his balance and ability to walk became affected by his illness and his voice became uncertain and reduced to a whisper. He had to sit for many hours on end with little zest for reading or music. Towards the end his concentration would noticeably lapse. Yet throughout his illness he continued to live the conventual life so far as he was able – concelebrating Mass in his wheelchair and joining the brethren in the Refectory at mealtimes. In December 1991 a fall resulted in a broken hip. There followed almost three months of pain and struggle patiently borne, in hospital until the last two weeks. His last days were spent among his brethren in the monastery, now St Louis Abbey, which he had such a large share in founding. He had proved himself perhaps the most inspired appointment made to the St Louis community by Abbot Herbert Byrne. He had proved himself there as a great scholar, teacher, athlete and musician, but above all as the personification of all that is best in the spirit of St Benedict as lived in the English Congregation. As one of the alumni wrote “For all we learned in English, Music and around the lunch table, nothing was as meaningful as Fr Austin’s revealing of his God”.

COMMUNITY NOTES

OFFICIALS OF THE MONASTIC COMMUNITY

Abbot Patrick Barry	Abbot
Fr Justin Arbery Price	Prior
Fr David Morland	Sub-prior
Fr Felix Stephens	Procurator
Fr Cyprian Smith	Novice Master
Fr Adrian Convery	Monastery Guest Master
Fr Aelred Burrows	Warden of the Grange
	Vocations Director
Fr Cuthbert Madden	Master of Ceremonies
Fr Alexander McCabe	Monastic Choirmaster
Br Robert Igo	Infirmarian, Assistant Novice Master
Fr Anselm Cramer	Librarian
Fr Columba Cary-Elwes	Oblate Master

ABBOTS OF ANCIENT MONASTERIES AND CATHEDRAL PRIORS

The Abbot President recently appointed Fr Columba as titular Abbot of Westminster in recognition of his work as founding prior of St Louis Abbey, Missouri, USA. On hearing of the appointment, the Dean of Westminster invited him to celebrate Mass at the tomb of St Edward the Confessor in the Abbey. Bishop Ambrose held the title until his appointment as Bishop of Hexham and Newcastle.

At the same time, Fr Sigebert d'Arcy was appointed to the title of Cathedral Prior of Durham (previously held by Fr Columba) in recognition of his extensive services to the Community as Prior and parish priest.

Fr Edmund FitzSimons has been titular Cathedral Prior of Chester for some time. He has been much in demand in Chester. At the invitation of the Dean and Chapter, he, with the Abbot and Community, sang First Vespers of the Feast of St Benedict on 10 July 1992 to commemorate the 900th anniversary of the founding of the Abbey of Chester. He was also present when Prince Charles, Earl of Chester and descendant of the founding earl, visited what is now the Cathedral earlier in the year.

COMMUNITY NOTES

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From top left anti-clockwise: Very Rev Placid Spearitt (1977-83), Very Rev Sigebert D'Arcy (1983-86), Very Rev Benet Perceval (1987-92), Very Rev Justin Arbery-Price (1992-).



Former Housemasters of St Wilfrid's bid farewell to one and welcome to another. Columba Cary-Elwes (1937-51), Patrick Barry (1951-64), Dominic Milroy (1964-75), James Callaghan (1992-), Matthew Burns (1981-92)

FR PRIOR writes:

Undoubtedly the most significant event in the life of the community was the abbatial election, which took place in April 1992. Very nearly all the brethren gathered at Ampleforth for prayer, discussion and election by secret ballot. The procedure is laid down in the Constitution of the English Benedictine Congregation, but for the electors it is more an act of discernment than a democratic process. What is really going on is a prayerful attempt by the community to attune itself to the direction of the Holy Spirit and so to discover the will of God.

That is not to say that an abbatial election is a mystical process of listening for inner voices or submission to infused wisdom. The community's decision is made after straightforward discussion of the strengths and weaknesses of the candidates, the needs of the community, its place in the church, and the challenges it faces in its various missions. In casting his vote, each monk is choosing the one whom he believes to be best suited to be, in St Benedict's phrase, *vices Christi*, the representative of Christ in the monastery and in the life of the monk. He is not looking in the first place for an efficient administrator, nor even a benign father figure, least of all for someone who will allow him to continue along his own sweet way, but for one who will function in the Community as judge, father and shepherd, and who can bear the burden of the radical sacrifice of self that this imposes. The community is looking for someone in whom it can put its faith, who can lead it to deepen it in communal and personal prayer and in service to the community and the church. The abbot's service in his monastery is a sacred one.

But through election a community is not only choosing an abbot. As the direction of the ballot becomes clear, the community learns something of the kind of community it now is, and what it wants to be in the future. It senses once again the strength of its foundations and the solidity of the ground on which they are built, and begins to define the possibilities for conservation, renovation and even extension. In re-electing the same abbot, a community is voting not for stagnation, but for development which is both true to the past and truly aligned for the future.

This was especially so this time for the Ampleforth community. In the last six months of his first term of office Abbot Patrick had taken the unusual step, with the support of his Council and the Abbot President, of initiating a complete review of our life and works. This he felt was the only adequate response to the pressures converging on us. Changing fashions in boarding education and the economic recession have led to a fall in enrolment and demanded a rapid and effective response to keep costs and income in balance. But other factors have also been at work. The torrent of educational change crashing through the secondary curriculum and the changed expectations among boys and parents required us to restate our own priorities for the school. We have had to evaluate and affirm what makes us different as well as strengthening the core common to any good education.

This task fell principally to the Headmaster, Fr Dominic Milroy. He has set

out the philosophy and priorities of Ampleforth College as a monastic school in the new prospectus and applied the same principles more broadly in many of his speeches as chairman of HMC. His address to their annual conference, held this year in Bruges (and printed elsewhere in this journal) sums up his message. While he has been engaged on a heavy schedule of HMC business, his nominated successor, Fr Leo Chamberlain, has been in charge of the school's day-to-day business from September 1992. He takes over as Headmaster in January 1993.

The need to review and renew our work for the Church has been borne in on us from other directions also. There are many signs of the growth of new opportunities as well as pressing problems. We have become increasingly aware of a sharpening of the boys' and society's appetite (and urgent need) for spiritual things. The same message is conveyed through our pastoral contact with boys in the schools and their families, in meetings with old boys, in the growth of the Oblates and the Manquehue movement, and through our wider work in hospitality, retreats, and spiritual direction in the Grange, in St Bede's York, Ince Benet and elsewhere. Impetus for change in parish structures, originating in Vatican II, reinforced by local bishops, has been given urgency by the age profile of monks serving 'on the Mission' (as we term our involvement away from Ampleforth). We hear the call from other countries also. We have been asked to found or assist in the setting up of new monasteries abroad.

So the demands and opportunities are increasingly there, in school, mission and abroad. Providentially, there has been a recovery in the number of men joining the monastery and making vows. They come from more varied backgrounds these days: the mix is richer in terms of education, age, background and nationality. Again, it is not simply a question of analysing the statistics and prognosticating, but of discerning the will of God through these signs and then setting out to do it in faith.

As a first stage in this discernment, the Abbot invited Mr Lee Hawes to visit us and act as his advisor on community development. He is a man experienced in business, management and the peculiar ways of monks through his long association with St Louis Abbey in the United States. Lee Hawes gave himself with great generosity to the task of getting to know us and shared with us in a written report his reflections on our ways of working with the Abbot and with each other, pointing out to us some of the problems and opportunities we are likely to face over the next ten years, and assisting us in taking the practical steps needed to meet them. The support and advice of Abbot Francis Rossiter, the Abbot President of the EBC, were integral to this process. After the abbatial election Fr Abbot re-appointed Lee Hawes as his advisor and has begun the renewal of Ampleforth's organisational structure to make it serve more effectively our efforts to live and work in the Benedictine way.

Diversification is also on the agenda. The community remains fully committed to its school and parish work, but is ready to look for ways of developing its work and service of the church at Ampleforth and elsewhere. At the invitation of the Zimbabwean Bishops' Conference, Fr Abbot recently visited the country with Fr Mark Butlin. Fr Mark lives at Sant' Anselmo in

Rome, and regularly visits many parts of the world as a consultant with AIM (Aide Inter Monastère, an organisation supporting co-operation between monastic communities, particularly in the third world). It was during a conference in Zimbabwe that Fr Mark was asked by the Zimbabwean Bishops' Conference if Ampleforth would be willing to help in the establishing of an African monastery. It would be the first one set up in that country. The conventual chapter agreed with the Abbot that the proposal should be carefully investigated over a number of years, and already two further visits have been made, by Fr Dunstan and Fr Henry. More will follow. The outcome of these investigations is far from certain, but the Zimbabweans' need – and enthusiasm – for a monastery as a centre for prayer, liturgical worship and hospitality is undeniable. The community, much blessed, is buoyant, in numbers, in spirit, in hope for the future.

SOLEMN PROFESSIONS

Br Raphael Jones and Br Robert Igo made their solemn profession before the Abbot and community as monks of St Laurence's in the Abbey Church on 29 August 1992.

SIMPLE PROFESSIONS AND CLOTHING OF NOVICES

Paul McBride was clothed as Br Oswald on 3 December 1991. Fr George Corrie, of the diocese of Lancaster, and Br Laurence McTaggart made their simple profession on 22 August. On the previous evening, three novices were clothed. John Ta was given the name Br Bruno, Fr Shaun Middleton of the Archdiocese of Westminster became Fr Jerome, and Benedict Boulton Br Chad.

ORDINATIONS

Br James Callaghan was ordained to the priesthood by the Bishop of Middlesbrough, Rt Rev Augustine Harris, on 29 December 1991. Br Terence Richardson, Br William Wright and Br Paul Browne were ordained to the diaconate by his auxiliary, Bishop Kevin O'Brien, on 28 June 1992.

APPOINTMENTS : THE PARISHES

Abbot Ambrose Griffiths was appointed Bishop of Hexham and Newcastle in March. Fr Jonathan Cotton succeeds him as parish priest of St Mary's Leyland. Fr Alban Crossley follows him at St Mary's, Bamber Bridge. Fr Philip Holdsworth has returned to Ampleforth from Workington. Fr Kevin Mason from Warrington, Fr Osmund Jackson from Leyland. Fr Rupert Everest has moved from Lostock Hall to be parish priest of Our Lady Star of the Sea at Workington. Fr Gordon Beattie has retired as an RAF chaplain, and becomes parish priest of Lostock Hall. Fr Francis Vidal moves from Lostock Hall to

Bamber Bridge. Fr Bernard Boyan joins Fr Michael Phillips at Parbold. Fr Bonaventure Knollys leaves Ampleforth for Leyland and Br Terence Richardson moves from being housemaster of St Aidan's to Bamber Bridge.

Fr HENRY WANSBROUGH REPORTS FROM ST BENET'S

The Hall was full to capacity this year, with six monks from Ampleforth (Brs Paul, William, Raphael, Kentigern, Oliver and Cassian) and ten other monks from Worth, Buckfast, Belmont, Ealing, Farnborough, Portsmouth (USA), St Ottilien (Germany). In addition there were 13 laymen (of whom 5 were living out), including the Old Amplefordians James Cadogan, Matthew Walker and Joe Shaw. The three finalists all achieved respectable Seconds. In the course of the year Ben Hastings (H74) volunteered to organise a highly successful appeal among Old Members for the Boat Club, which has enabled us to buy a boat again; the difficulty was to find somewhere to house it, and this kept the St Benet's crew off the river until the Michaelmas Term, for which great things are confidently expected. Various material improvements were made to the house, but the most significant was the re-classification and computerisation of the library, carried out under the guidance of Fr Anselm and with the devoted help of Patrick Hargan (B89 and Oriel). Most important of all, during the long vacation the chapel was completely refurbished, to the designs of the York architect Martin Stancliffe, who is also consultant to several cathedrals, including Christ Church and St Paul's. In fact most of the detailed work was done by William Blackledge (E76), who works with him. The new oak choir stalls were made by John Gormley (W53) of Treske in Thirsk.

There were 38 Ampleforth students in residence in the University this year, and six senior members, including three Heads of House. There were a couple of well-attended sherry parties at St Benet's and an informal Old Boys' supper at The Perch, for which Fr Matthew came down; spice was added to the occasion by finding Ben Scott (E90) serving behind the bar! It was disappointing that of the finalists only Camillo Roberti managed a First, but Adrian Gannon had the distinction of being President of the Union for the Trinity Term.

Fr Henry's own commitments do not seem to have diminished. His book on *Jesus and the Oral Gospel Tradition* was published in the autumn. The fruit of some of his preaching engagements appeared in the previous Journal, but he has also preached regularly in various College Chapels, when not singing Sunday Evensong in Jesus College under the baton of its organ scholar, Crispin Davy (W91). Finding administrative commitments more under control, he has begun to lecture in the university on the New Testament, as well as tutoring. Before Christmas he picked up old reins by leading the Ampleforth Singers on a short tour. He then spent a fascinating week teaching New Testament in Prague to a group preparing for a Cambridge Diploma in Theology. This group had begun studying theology three years ago in grave peril as a group of dissidents; they had all been arrested frequently under the Communist regime, and some imprisoned; they were now just coming to the end of their course. Before Easter

he guided Fr Stephen and a dozen friends on Fr Stephen's silver jubilee tour of the Holy Land, returning there again in the summer with a party from Worth Abbey School. His summer (after hosting two months of American Summer School at St Benet's) ended with a fortnight in Zimbabwe, chronicled elsewhere in this issue.

EASTER RETREAT SUPPLEMENTARY TALKS

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|--------------------|----------------------------------------------------|
| 1. Fr Aelred: | Why am I here for this triduum? |
| 2. Fr Benjamin: | Serving the Lord: A Benedictine monk today. |
| 3. Fr Henry: | The Crucifixion – what really happened? |
| 4. Fr Jeremy: | Sex, Violence and the Hope of Christ. |
| 5. Fr Matthew: | Prayer. |
| 6. Fr Richard: | Do Christians need Our Lady? |
| 7. Br William: | Descent into Hell – The Theology of Holy Saturday. |
| 8. Patrick Blumer: | Manquehue. |

REVIEWS

WORK & PRAYER: THE RULE OF ST BENEDICT FOR LAY PEOPLE

Commentary by Dom Columba Cary-Elwes with a new translation
by Dame Catherine Wybourne (*Burns & Oates* £7.95)

Fifty years ago, at a time when the writer was seeking some discipline which might help to steady a busy postwar professional life, a little work of 160 pages was written by T F Lindsay, a lay Oblate of Prinknash, entitled "The Holy Rule for Laymen". It was a revelation and led to an attempted "conversatio morum". Since then, nothing has been written along quite the same lines until, in the last three years, three books on the adaptation of the Rule for lay people have appeared, the latest being this by Fr Columba accompanied by a splendid new translation of the Rule by Dame Catherine Wybourne of Stanbrook Abbey.

Oblates have been a feature of the Benedictine Order since the time of its founder. Originally boys were brought to St Benedict by rich folk in the hope that they might ultimately join the monastery; now they are lay men and women who, in the words of Fr Columba "want to share in the spirit of Saint Benedict and in some way to be linked with a particular monastery of their choice". Their number is growing. As far as the writer is aware, in 1947, there was only one Benedictine Monastery in Britain which accepted lay Oblates. Including Ampleforth, it seems that now there are four in the English Province and two in the Subiaco. Their numbers are growing.

The Prologue to the Rule is known to be one of the most urgent and rousing calls to the spiritual life and Fr Columba's advice is "Read the Prologue ... as addressed personally to you, a beginner on the way, with all the eagerness of youth, no matter how old you may be. Here is a chance to begin again. We are forever beginning again – novices for heaven."

The commentaries follow each chapter or group of short chapters and even in respect of those which may seem not really applicable to adults in a tough, modern and distracted world, the tone is directly to the point and eminently practical. For example, "On Obedience" he extends the horizon observing that "All our life is full of obedience, to the climate, our health, deaths, 'happenings', calamities, everyday occurrences, friendship, enmities. All these come under the heading of 'doing' in these circumstances, or 'accepting' with love God's will in them." A little gentle irony creeps in now and again. The importance of listening to Christ's voice in that of the priest and hierarchy is stressed, but "not all the words of an abbot, or bishop or even a pope are the very words of Christ himself ... bishops and parish priests and assistants – even the pope – can be awkward at times; so can the faithful. Much discernment therefore is needed, and patience, prudence, humility and good humour and love."

Chapter 7, "On Humility" and the seven "steps" leading to it, elicits eight telling and, surely, inspired pages. Opportunities for its practice in lay life are plentiful enough. How much more pleasant life would be were St Benedict's words to be heeded. Too much must not be revealed in a review, but one cannot refrain from quoting Fr Columba's advice to parents on children growing up. It is the voice of one who has much experience of contact with parents and their offspring: "In the world children must assert themselves, free themselves from over-protective parents. They have to have, sooner or later, a mind of their own – they think sooner, the parents think later. What can be lacking? May patience or humility (in St Benedict's sense here) save us from extravagant demonstrations of independence, like uncouth dress or manners on the one hand, or extremely rigorous reactions on the other."

Another example of Fr Columba's art is seen when he seizes upon material which, at first sight, may appear specifically for monks and not really pertinent to the laity – chapters 9-19 "On the Construction of the Daily Office" – to show that their stress on the importance of frequent prayer applies to all, in every walk of life. He takes this opportunity also to discuss the "brutal ... cursing and beautiful psalms", the doctrine of the Holy Trinity and to point to the potential joy of every kind of work when it is offered to God – that "wider opus Dei". By prescribing "prayer seven times a day, the Rule is reminding us all, lay people as well as monks, that all the day should be impregnated, perfumed with the presence of God."

"The Craftworkers of the Monastery" (chap. 57) is as relevant outside as inside the monastery, for it deals with labour and profit. The first half forbids the skilful to become conceited and the second warns against avarice. Having this in mind, St Benedict's advice to his monks is to sell their produce below market price. Here Fr Columba is concerned to clarify the intent, as indeed seems necessary. He comments "undercutting too can cause unfair hurt to others" and that St Benedict immediately follows his counsel on pricing by giving a motive. But it is one which applies in all circumstances and is a Benedictine motto "That in all things God may be glorified." This may appear a little evasive, but one commentator on the Rule, Delatte, makes all clear by pointing out that: "In

times when there was not commercial competition, nor, as nowadays, over production and especially when monks were employed in producing objects of the first necessity, no rivalry was possible, and the lower rate of monastic prices was sheer gain for the public."

The chapters of the Rule are divided into sections for daily reading, spread over three cycles in the year in conformity with the readings in the monastic refectory. This permits daily sharing with every Benedictine Monastery and Convent. A commentary follows each chapter or group of shorter chapters. The newcomer to the Rule would probably wish, in the first place, to read a chapter, or group of chapters, with the commentary at one sitting.

The late Fr Justin McCann, like Fr Columba, was a monk of Ampleforth. He translated the Rule in 1921 together with the commentary by Abbot Delatte of Solesme Abbey, to which reference has been made. After seven decades that weighty volume remains a classic. Thousands of Benedictine monks and nuns must have studied it. However, Dame Catherine's translation of the Rule attracts for many reasons. Its contemporary language avoids archaisms and accepts an inclusive view of humanity. Most importantly, it flows pleasantly without turgidity and so is very easy to read. Read in the refectory it would command renewed attention from even the most jaded ear. Two brief examples from the opening of the prologue must suffice to illustrate Dame Catherine's grip of Saint Benedict's urgency and sensitivity. "Listen carefully, my child" is not only inclusive but also, in the opinion of this reviewer, more arresting than Fr Justin's "Hearken, my son". "Inclina aurem cordis tui" is for Fr Justin "Incline the ear of your heart". Dame Catherine's "Bend close the ear of your heart" presents a more pleasing and poetic picture.

Her prose is ever refreshing and faithful to the text and its spirit. In the foreword, she gives a good example of her approach to englishing the latin word so that it fits the context still with a touch of modernity. For "scurrilitas" in 6:8 she uses "tittle-tattle" where McCann chooses "buffoonery"; in 43:2 "clownish behaviour" for McCann's "levity" and in 49:7 "banter" for "jesting". As she would, Dame Catherine follows the principles of chapter 7 of the Rule in acknowledging her indebtedness to Fr Justin and other translators.

There are two appendices. One is on the "Dialogues of Saint Gregory", the main source for our knowledge of the life of St Benedict. The other comprises comments on the psalms, the three Benedictine promises, a brief account of today's Oblates and finally a short note on "Community" as it exists in the monastery. It is fair to suggest that Vatican 2, in *Lumen Gentium*, stressed that community has wider levels of significance, spreading from the family to the parish, school, profession and workplace, club, country and so to the world – the people of God. Although the Rule has no reference to the community, implicit throughout is the solicitude of St Benedict for his monks in a spirit of tolerance and reverence for the individual. Cardinal Hume, than whom probably no one is more imbued with Benedictinism, writes in "To be a Pilgrim": "We can no longer remain indifferent when those who are one with us in Jesus Christ suffer injuries, exploitation and discrimination." Imminent

consciousness of the World's sufferings must be one aspect of 'conversatio morum'.

Not only Oblates and other laity attracted to St Benedict's rule of life, but even perhaps Regulars in the Order will be grateful to both Fr Columba and Dame Catherine. Credit must be given to the publisher for a soft yet sturdy binding to a handy and easily carried volume.

Cecil Gray (A31)

LASTING LETTERS: Ed. Rosamond McKitterick & Lida Lopes Cardozo
Cambridge: Cardozo Kindersley Editions 1992 £25.00; Paperback £14.95

In 1978, excavations prior to the construction of a new building at St Albans Abbey (now the Cathedral) revealed the outlines of a late mediaeval chapter house, within which were found the tombs of eleven Abbots, two senior officials of the monastery and the father of the English Pope, Adrian VI. The tombs were readily identified from a surviving fifteenth century description of the chapter house; and although all but one had been rifled, human remains were found in them all. It was decided to collect and re-inter these remains in front of the High Altar of the Cathedral, and to mark the new grave with a great slate bearing the names and titles of those who lay below. The person chosen to make and inscribe the slate was the celebrated letterer David Kindersley (a pupil of Eric Gill) together with his wife Lida Lopes Cardozo – the same carvers who were later responsible for the memorial inscription occupying the place of honour in the floor of the new Main Building at Ampleforth. This beautifully produced and illustrated book briefly tells the story of the achievements of the former Benedictine Abbey, and especially of its scriptorium.

For readers of the Journal, a special interest of the book lies in its triple association with Ampleforth: through David Kindersley and his wife as creators of both the Ampleforth and the St Albans slates; through the links with the English Benedictines of the present day which the St Albans Cathedral authorities have established in affectionate recognition of the debt they owe to their Benedictine past; and through the essay on the life and purpose of a Benedictine monastery contributed by Abbot Patrick Barry, the present Abbot of Ampleforth and himself a letterer and calligrapher of distinction.

The long association between lettering and the monastic life is surely no coincidence: a certain austerity and anonymity are characteristic of both. In both, self-expression is subordinated to an overall design; and both are permeated by a strong sense of tradition and dependence upon traditional forms. The art of lettering requires skill and discipline of the highest order, yet its beauty is the beauty of simplicity and restraint. So it is no surprise to find both Lord Runcie (in his introduction) and David Kindersley himself drawing a comparison between the perfection at which the letterer aims and the spiritual perfection towards which the monastic life at St Albans was directed.

As any visitor to the mediaeval monastic sites cared for by English Heritage or the National Trust will testify, most of what is readily available in

the way of information about mediaeval monastic life in England treats of it in archaeological terms, as though it were something as remote and irrecoverable as the court life of the Egyptian Pharaohs or the procedures of the Roman Senate. So it is refreshing to come across a book which not only does justice to the monastic community which once made St Albans one of the greatest of the English Abbeys, but at the same time explains its *raison d'être* in terms of the living Benedictine tradition of today, and from the perspective of someone whose own life is an expression of that tradition. Abbot Patrick's short but lapidary account of what a mediaeval Benedictine Abbey was for merges imperceptibly into an account of what a modern Abbey should be, and of the spirit which should inspire it:

"The true history, then, of a great abbey ... is largely hidden. It is concerned with the fidelity or infidelity at any time of the community and the individuals who formed it to the great spiritual ideal which they professed. Their history ... had its high moments and its low; but so long as it preserved the ideal and sought to return to it, there was hope. And where there is hope, there is life and development."

Benedictine monasticism today no longer plays the central or formative role in our society that it did in the heyday of St Albans and the other great monastic foundations of the high Middle Ages. But I do not think it is just a parochial loyalty which leads me to see it still as one of the central sources of hope and strength for the future of the Church. This little book is not only a tribute to good lettering and to the greatness of the monastic past. It is at the same time a small but elegant reminder of the continuing vitality of the Benedictine tradition, and of its potential to give renewed spiritual heart to the whole community of Christian believers in a secularised age.

David Goodall (W50)

NOT ANGLES GORDON BEATTIE O.S.B.

In 596 Pope Saint Gregory sent Saint Augustine to the Angles – "non Angli sed Angeli". In 597 Augustine landed in Kent. In 1997 to commemorate the 1400th anniversary of this mission the Benedictine Yearbook will be producing a book "Not Angles". This will contain historical data on the Benedictines in Britain since the arrival of Augustine. The bulk however will be based on "Locī Ubi Deus Quaeritur" – produced in 1980 for the sesquimillennium of Saint Benedict's birth. "Locī Ubi Deus Quaeritur" was a photographic and biographical archive of all the Benedictine Houses of Monks throughout the world. Each house had an entry of two pages giving, in three languages, a biography of the house, and on the opposite page photographs of the Monastery. "Not Angles" will emulate this with entries for all the Houses of Monks and Nuns appearing in the Benedictine Yearbook. There will also be directions to the Monasteries from local airports, trains and bus stations similar to those appearing in "Atlas OSB" published in 1973.

Father Gordon has been the Editor of the Benedictine Yearbook for the past twenty-five years. Since 1968 – except for 1991 when he was "recycling" in Rome – he has carried out annual Advent visits to around sixty Monasteries and Parishes in Britain appearing in the Yearbook. Accordingly he will have no problem in producing the directions to those houses. However there are twenty-eight overseas houses also appearing in the Yearbook. He was advised by the Abbot Primate's Curia that communications with so many houses would be fraught with problems – that information required would not appear as desired. He was told that when the Monasteries sent to the Primate's Curia their directions for a new edition of "Atlas OSB" some replied in great detail under the headings of "Air", "Bus", "Train" whilst others replied "Air – yes", "Bus – yes", "Train – no"! In order to obtain the exact directions as well as the desired photographs for "Not Angles", Father Gordon, between December 1991 and April 1992, undertook to visit all the overseas Monasteries in the Yearbook.

Planning commenced six months before departure. Quotations were obtained from eight different travel agents – which varied in price by up to fifty per cent. Although the bucket shops produced the best quotations it was Thomas Cook (Perth office) who received the contract. A canny Scot wished to have world wide back-up! Having served in the Royal Air Force from 1980 until 1991 a generous handshake was received from the Ministry of Defence "for services rendered" which Abbot Patrick allowed Father Gordon to use to finance the operation. Armed with a copy of the Air ABC Father Gordon plotted his own itinerary, times and flights, before asking the travel agents to oblige.

The journey commenced in the United States where eight houses were visited – St Mary's and St Scholastica's, Petersham Massachusetts, Portsmouth Rhode Island, St Anselm's Washington DC, Tickfaw Louisiana, St Louis Abbey, Three Rivers Michigan, and Christ in the Desert in New Mexico. Christmas Day and New Year's Day were spent with the St Louis community, Abbot Luke having just returned from hospital surgery. Throughout the trip

Father Gordon found every superior in residence, with the exception of one convent, a contrast to his annual Advent visitations in Britain!

Contrasts abounded – weather, culture, plainchant but not monastic observance. The greatest contrast in plainchant was in the United States between the very slow and deliberate style of Three Rivers and the lively “Rennick” staccato of St Louis to the modern lilt of Christ in the Desert. The weather provided contrasts from 16°F in Christ in the Desert to over 100°F in Western Australia and Africa. Christ in the Desert is situated thirteen miles up a New Mexican canyon along a dirt track road (four wheel drive recommended) with no phone line or electricity (a radio phone and solar electricity compensate). With the monks living in two cell pueblos the early morning journey to the ablutions block and the three hundred metre outdoor journey to the Church could be daunting. Fortunately, due to the lack of humidity the degree of cold was not felt.

The greatest experience of heat was at Sechura, the Tyburn daughter house in the north Peruvian desert – this may have been due to that period being Father Gordon's first period within the tropics. The stickiest and most humid was also at a Tyburn house, at Riverstone in Australia. This was not surprising due to New South Wales having its wettest January and February for many years. This rain, during the Australian summer, meant that the beautiful monastery of Jamberoo in equally beautiful surroundings was not seen at its best. As a result Jamberoo was the only monastery to be photographed in the rain, although Three Rivers was photographed in dark winter cloud. For most of the trip the temperature was around the upper eighties and lower nineties. Despite often having a desire for sunshine and warmth, in Britain, Father Gordon quickly decided that 75°F was his optimum.

After Christ in the Desert Father Gordon visited their daughter house La



Fr Gordon Beattie and Very Rev Prior Placid Spearitt

Soledad in Mexico. The only priest of the community was absent during his stay, with the result that Father Gordon said the daily conventual Mass in Castilian Spanish. Although having a smattering of French and German, Spanish is not one of Father Gordon's languages – not even one word – as no doubt La Soledad discovered. La Soledad, a hundred and ninety miles north of Mexico City, was founded by Fr Aelred Wall, a monk of Portsmouth, as his hermitage for his declining years. Due to the kind hospitality of the Martin family (Joseph H91, Tom B91 and John currently in St Hugh's) Father Gordon was accommodated en route in Mexico City, from where, courtesy of John Martin, he was able to visit the shrine of Our Lady of Guadalupe.

Leaving Mexico he flew to Lima Peru, touching down in Panama and Ecuador (in the middle of the night for one hour at a time). A flight from Lima took Father Gordon to Piura in the north Peruvian Desert. So bright was the sun on the sand that from the air it appeared to be snow and for a moment he thought he was high up in the Andes. At Piura Airport to greet him was Madre General from Tyburn, Mother Xavier. She escorted Father Gordon back to their Peruvian daughter house at Sechura along the cross studded roadside. Crosses sprout everywhere along the Peruvian roadside denoting scenes of carnage – where local Indians had died as a result of car crashes. Sometimes five or six crosses denoted that number of people who had died together. Judging from the number of crosses it would appear that the car rather than AIDS is the most common cause of death amongst young people in north Peru. At Sechura the local parish priest had also gone away and so once again Father Gordon ended up saying the Conventual Mass in Spanish, attended by local parishioners. He also conducted a Baptism – in Spanish – at Sechura.

Father Leo Bonsall, acting superior of the Belmont Monastery of the Incarnation at San Lorenzo, near Tambogrande, escorted Father Gordon from Sechura to San Lorenzo. Due to the threat from the Senderist terrorists as well as from robbers all travelling had to be done in daylight and in company – hence the world “escorted”. The Monastery of the Incarnation is situated in an irrigated area of the desert – in the distance some of the mountains are very reminiscent of the area around the Trough of Bowland in Lancashire. From San Lorenzo one of the “aspirants” escorted Father Gordon by bus (“in flight” entertainment being provided by a fakir and a teenage travelling salesman) to the most western tip of South America – Negritos. Here Father David Bird of Belmont is running a parish for the Bishop. Having fed Father Gordon with a meal of local fish, Father David asked him to drive his Altar servers to the sea for a swim. As the presbytery was only twenty-five yards from an excellent beach adjoining the Pacific, Father Gordon asked “why not here?” The answer was that there were open sewers running into the sea at that point. Later on Father Gordon saw on television and saw on notice boards “Do not eat fish or salad due to the Cholera epidemic!” Despite drought (water for two hours every second day in Negritos – showers and toilet via a bucket), terrorists, brigands, erratic road-drivers, over one hundred mosquito bites (from Sechura) and a cholera threat, Father Gordon left Peru without any mishaps.

To get from Peru to Australia across the Pacific Ocean three routes were available – Lima to Los Angeles to Australia, Lima to Buenos Aires to New Zealand to Australia, or Lima to Santiago Chile to Easter Island, Tahiti, New Zealand and Australia. The latter of the three being the most direct, and the cheapest, this route was chosen! It also enabled Father Gordon to visit the Manquehuan Benedictine Oblates of Santiago whose oblation has been made to Ampleforth. Here there are eighteen Oblates of whom seven young men live together in community, daily reciting the Divine Office together. In Santiago Father Gordon stayed with the Monks of Las Condes, being hosted throughout by the Manquehuan Oblates. From Santiago it was across the Pacific in LAN Chile's only Boeing 707 to Easter Island and Tahiti. Unfortunately the five day stop in Tahiti (to take a "Christmas week") was not long enough to make a Benedictine foundation despite a postcard being sent to the Abbot President of the English Benedictine Congregation saying there was now (be it temporary) an EBC presence on the Island.

The first stop in Australia, after inhospitable Brisbane airport, was Lammermoor Monastery in Queensland, daughter house of Jamberoo. Beautifully situated on the Capricorn coast (Lammermoor Beach) the community received its independence this year. Sydney was used as the base for stays at Tyburn in Riverstone, twenty-five miles west of the city, and Jamberoo seventy miles south. Photographs of Father Gordon at Riverstone show him once again with Mother General of Tyburn – but they did not travel together through the South Pacific! Madre General had returned to London from Peru before coming to Australia as Mother General. Father Gordon had visited Pennant Hills monastery in the late 1970s but was not prepared for the change in geography and outlook of the community who had moved to the Mountain Pass at Jamberoo. Sister Elizabeth, the prioress, looked after Father Gordon in the absence of Mother Benedicta. The rain forest surrounding the monastery, right up to the Sanctuary windows, made Jamberoo one of the most tranquil houses visited – yet inside a very refreshing and forward looking community.

The last stop in Eastern Australia was to another Jamberoo daughter house twenty miles east of Melbourne – tucked away in pleasant suburbia. Continuing westward a stop over was made in Western Australia where Father Placid, a fellow novice of Father Gordon, was visited at New Norcia. After Australia it was on, via Singapore, to the two Grace and Compassion Houses north and south of Colombo in Sri Lanka. The Sisters took Father Gordon to visit Kandy in the centre of the island where he also visited the Sylvestrine Benedictines. The visit to Sri Lanka was a forerunner for Indian culture. Having visited Peru and Africa before the culture "shock" of those countries was not as great as the culture shock of Sri Lanka and above all India. To use the word "shock" is to denigrate – it was a wonderful experience. The lively bustling streets and roads, the seething friendly masses, the consistent noise of animals, humans, vehicles – and their horns (lorries have labels on the rear "Please sound horn") was something quite in contrast to the North Yorkshire Moors!

Leaving Sri Lanka, Father Gordon arrived at Madras airport in India at the

same time as three Jumbo jets with only four immigration officers on duty! For an hour and a half he had been waiting patiently at the rear of the queue when he was approached by a policeman, and moved to the front of the queue. A word from the waiting Grace and Compassion Sisters to the policeman had worked the miracle! First stop in India was the Grace and Compassion Priory at Tiruvannamalai, two hundred and twenty miles from Madras. This is the largest of the Grace and Compassion overseas houses with a Hospital, Old Folks Home, Creche, Arts and Crafts School and a Farm. In addition Mother General was present – this time Mother Mary Garson. Mother Mary was in bed suffering from typhoid but well enough to resist all Father Gordon's attempts to anoint her in case the news got misinterpreted in England! From Tiruvannamalai there was a seven and a half hour drive to Bangalore – although only one hundred and thirty-eight miles away) to the Grace and Compassion Convent at Kengerri next to the Annunciation Monastery of Asirvanam. At Asirvanam Father Gordon addressed the Meeting of the Indian Benedictine Federation. One item on their agenda was how to produce a book for India similar to the Benedictine Yearbook – Father Gordon was able to provide first hand information.

Whilst near Bangalore he visited Shanti Nilayam, the Solemses Congregation daughter house of Ryde Abbey. He also visited the Sylvestrine Benedictines Vanashram Monastery in Bangalore. After his stay at Kengerri there was an eight hour journey to the newly opened Grace and Compassion Convent at Makkiyad – across the paddy fields from the Sylvestrine Monastery of St Joseph. En route a visit was made to the Maharajah's Palace in Mysore where more nuns were visible as tourists than would be seen in Hampton Court. One of the incongruities of India is that entry visas are not given to priests or nuns – they must enter as laity. Yet inside the country they are allowed to wear the habit and in many places throughout the countryside there are many large Marian and other Christian shrines.

There was an overnight stop in Bombay, after Makkiyad, and despite riots that night in Bombay a safe departure – even though a delayed one – across to Africa and over Somalia to Kenya to visit the Grace and Compassion Convent at Busia close to the Ugandan border. A simple request by the Sisters to the border guards allowed a walk into Uganda without passport – once again the power of the Grace and Compassion Sisters over bureaucracy! Police road check points abounded in Kenya – sixteen between Busia and Nairobi. Despite this five people were shot dead by brigands at a police check point near Kisumu one hour after Father Gordon had passed through it.

Riots also occurred in Nairobi but did not affect Father Gordon's departure for a flight down East Africa (touch down in Tanzania for one hour) to Swaziland aboard the only jet of Royal Swazi Airlines flown by the only native Swazi pilot. In Swaziland Father Gordon stayed with the Salesians whilst visiting the Holy Paraclete House founded from Whitby. On to Johannesburg to visit another Holy Paraclete House in Rosettenville, which was a retreat and conference centre. Father Gordon sat in on a conference on AIDS.

In order to complete his tour Father Gordon was to visit Ghana and

Nigeria. Due to "sanctions" there were no direct flights from South Africa to either of those countries and a visit had to be made to Zimbabwe to make the connection. After a visit to Victoria Falls and a walk across the Zambesi river into Zambia (this time with passport) Father Gordon stayed with the Jesuits in Harare. There was also time to visit the surrounding countryside including the mission of Monte Cassino at Macheke. Whilst waiting to leave Zimbabwe for Ghana the plane was suddenly surrounded by soldiers with armed guns. Remembering the riots in Bombay and Nairobi and thinking there had been a "coup" it was a pleasant surprise to have President Mugabe come on board. He was bidding farewell to his mother-in-law who was returning to Ghana after her daughter's funeral and was seated in the row in front of Father Gordon.

In Ghana Father Gordon was met by Brother Bede of Prinknash. Brother Bede drove Father Gordon to Kristo Buase Monastery, two hundred and fifty miles north of Accra. Scenically, Christ in the Desert, Jamberoo and Kristo Buase take the first three places (although not necessarily in that order) for awesome monastic settings. In Accra Brother Bede and Father Gordon had stayed with the Divine Word Fathers from where Father Gordon visited the third overseas house of the Holy Paraclete Sisters.

Having travelled for three months, completing over 45,000 miles by land and air on thirty-three different flights, the extraordinary thing was that – as far as West Africa – absolutely nothing had gone wrong! No coups, no lost luggage, no really delayed flights, no seat bumping, no crashes, no robberies or pickpocketing, no beri-beri, no malaria, not even funny or runny tummy. Admittedly there had been a two hour flight delay in civilised Melbourne. Departure was delayed three times firstly due to the ground staff arranging seating according to one type of aircraft which unfortunately was not the type of aircraft flying. Secondly after eventually leaving the dock the pilot had to return to the gate due to an electrical fault. Half an hour later the aircraft left the dock – and again returned – the fault had not been rectified. The good humour and the excellent communication between crew and passengers made this delay not unpleasant! "I hope you will fly Australian Airlines again – even after your experience today!" Using his Air Force background Father Gordon flew in the cockpit of the 737 for most of that journey.

West Africa was another story ... having visited West Africa before it was not surprising that something untoward should occur. Nevertheless with the support of prayers from all the Houses he had visited, the problem which emerged was overcome. Before leaving Britain all the necessary injections and inoculations had been received – and the visas for the United States, Australia and India obtained. However the High Commissioners for Ghana and Nigeria in London would not issue their visas as they were only valid for three months. To issue visas in October or November would mean that a visit to their countries in March would not be possible and post dating was unheard of. The Nigerians did suggest altering the whole itinerary to put Nigeria first on the list!

The Ghana High Commission were most sensible and arranged for their visa to be issued en route, in Harare. Based on this logic Father Gordon applied

for his Nigerian visa in Accra. The Nigerians declined – they would not issue a visa to someone whose domicile was in Britain. "Go back to Britain and apply for it" was the reply after Brother Bede and Father Gordon had made three visits to the Nigerian High Commission in Accra which took up a whole day. Due to EEC regulations that immigrants to the EEC must apply for entry visas in their countries of residence the Nigerians in Ghana were applying "tit-for-tat".

Having successfully completed 99% of his visitations it would have been disappointing that the one country that could not be visited was the last on the itinerary – especially as Father Gordon had spent some time with the Nigerian community of Ewu when they were at Eke. Having used up his Irish nationality to gain access to South Africa (Nigeria would not issue a visa to anyone who had a South African stamp in their passport) Father Gordon was not at a loss. Through the Ghana Catholic Secretariat he turned to a third nationality and contacted the Apostolic Pro-Nuncio in Accra, His Excellency Archbishop Abraham Kattumana (who had been Counsellor at Parkside Wimbledon until last year). Diplomatic manoeuvring provided him with the Nigerian visa in his British passport. The final hurdle to enter Nigeria was the flight from Ghana to Nigeria which was delayed by two and three quarter hours for technical reasons – making a total of only three delays of one hour or more in the whole journey.

Whilst the flight from Ghana to Nigeria was delayed – so was its predecessor. The result was that the first flight arrived in Lagos at the time the second flight was due, so that Father Christopher of Glenstal who was meeting Father Gordon found him not to be on board and so left Lagos airport guestless. Two and three quarter hours later Father Gordon arrived but managed to negotiate his way through the turmoil of Lagos Airport to find succour with the Vincentians at Ikeja who in their turn were able to contact Father Christopher who was staying with the Kiltegan Fathers. A two hundred and fifty mile journey east of Lagos found the Glenstal monastery of Ewu. In 1978 Father Gordon had stayed with the community when it had been at Eke – then there had only been two Nigerian monks – today there is one Nigerian priest, eight juniors, five novices and postulants who form a very young and lively community.

All the overseas houses in the Benedictine Yearbook had been visited. Photographs were taken – including a video which Father Gordon eventually hopes to show some of the houses in Britain. Exact directions to locate the houses for "Not Angles" were obtained from first hand experience. It would be invidious to single out individual houses for the wonderful hospitality which was given throughout Father Gordon's tour. Nevertheless the clockwork arrangements by the Grace and Compassion Sisters in arranging his onward travel from house to house in the sub-continent certainly relieved him of considerable "angst" and allowed him to avoid ulcers and heartache in the face of so many awesome experiences and culture shocks. The care, assistance and hospitality he received everywhere was overwhelming and must have caused some effort to the houses concerned. Saint Benedict's instructions for the reception of guests had been more than followed in letter and in spirit.

OBITUARIES

1921 CAPTAIN MICHAEL WAY LEES 1992
Alberic Stacpoole, OSB

Ampleforth has been inclined to nurture soldiers of originality and strongly independent will, in a word 'SAS' types: the Colonels Sir David and Bill Stirling of Keir, who in 1941 combined their men with the Long Range Desert Group to compose the Special Air Service Regiment (and my mother's brother was killed returning from their first parachute operation on 17 November 1941); Hugh Dormer, who won his DSO parachuting to the Maquis, and then died in Normandy with the guards Armoured Division; Michael Lees, who did what he judged right against Tito in Yugoslavia (and another of my uncles was with him); Captain Michael Allman VC of 6th Gurkha Rifles, who tried to take a Burmese railway bridge singlehanded; Captain Bobby Nairac GC, who died in 1977 on his fourth tour in Northern Ireland attempting to bridge the culture gap on his own.

Alas, of all these only Lees went unjustly unhonoured, though indeed he was once commended for a Military Cross and twice for the DSO. (The honour-game is fickle: as the poet Walter Scott put it, he went 'unwept, unhonoured and unsung'). Major Roy Farran, another such character and Michael Lees's sometime CO, saw him as a hero: 'He was the typical British public-school boy, brought up on Kipling and Henty in the tradition of service and Empire... Built like a Viking, he was a born fighting soldier... I have met many great and distinguished people in my life, but none greater.' His life was lived essentially in relation to his Yugoslavia experience during 1943-45: he prepared for it, lived it passionately, and for years afterwards wrote of it or lobbied the historians into perceiving and propagating the authentic record. He died vindicated, and so contented. Soldiers do have lives like that.

Michael came from a not unremarkable family. He was the grandson of a Dorsetshire baronet, Sir Elliott Lees, a one-time MP of Churchill's 1906-8 constituency (Liberal). His mother was partially a Weld (a landowning family that, with the Digbys, produces Dorset's Lords Lieutenants); and partially a Radcliffe (a family with a baronetcy and a seat near Harrogate, Ridding Park, until its tragic sale after centuries in October 1972): the new Master of the world's Dominicans, Fr Timothy Radcliffe OP, is of that family. Michael's father died prematurely on Nigerian service.

Thus Michael Lees was sent to Ampleforth during 1934-38, to St Cuthbert's House under Fr Sebastian Lambert. There he never unfolded his potential, as complex late developers are so inclined. He was almost a monitor - but rebellious of such authority, almost a sergeant in the OTC, almost a proficient scientist. He left a memory of a young man at once sensitive, yet

fiercely independent, a loner possessed of self-reliance. He might have fared better at another school, though from these early days his religion came to mean much to him. Characteristically he shook off Yorkshire's dust and joined the Dorset Yeomanry, hearing again the bugles at the Menin Gate (Dormer's 1938 phrase).

Michael had a sister, 'Dodo' (Dolores Selby Bennett), whose life sheds light on what it is to be a Lees. Born a year ahead of him, she died half a year ahead (with a *Times* obituary). In 1939 she lent her passport to Jews in Prague, enabling them to escape the Nazi jackboot. She used her connection with the CIGS, Field Marshal Sir Alan Brooke, to get herself into the French Red Cross as an ambulance driver - Anita Leslie's wartime autobiography, *A Story Half Told* (1983), tells most of her story also, for example both were in the thick of the Colmar Gap battle with their ambulances and involved with the messy liberation of concentration camps. (Miss Leslie's string-pull was General Alexander!). 'Dodo' was twice awarded the Croix de Guerre for rescuing wounded from minefields under fire. She was, to the end, a woman of many languages and fierce political competitiveness, even to canvassing against her husband in 1989 at the age of seventy.

From South Lytchett Minster, near where he was to die, Lieutenant Lees set forth by sea via the Cape to Egypt. He found cavalry all too slow, and so volunteered for a parachute battalion in India. Back in Egypt but not yet into action, he heard of 'the tweed-cap boys' meaning the Special Operations Executive (SOE, then merely called 'MO4'); and managed to talk his way into their Yugoslav Section, which promoted him Captain and promised him what he hoped for, viz unregulated action. On the night of 2 June 1943, leading a mission to General Dragolub Mihailovic's Chetnik guerrillas in Serbia, he dropped into their mountains clutching a Serbo-Croat grammar. On the Germans' behalf, Bulgarians occupied most of this ground; and two nights later Lees found his mission depleted by these time servers, who savagely killed four of his wounded where they lay. He had in his saddle bag about £1m in gold sovereigns, and only just managed to escape under the fire of a Bulgarian machine gun. Nevertheless he did manage then to link up with the royalists, with whom he traversed the country on horseback, surviving and blowing up Nazi munitions trains en route to their Greek war, where British forces were collapsing. He found himself getting drawn away from thwarting Nazis into a side-campaign, the inevitable rivalries of Chetniks against Tito's partisans, who were saving Allied supplies for the extinction not of Nazis but of Chetniks.

Lees liked to destroy German trains by hiding up the line a short distance from the guards. He waited and watched the border guards as they stared at the approaching train, then ran over and planted his charges: 'You only have a second or two, but that's enough.' A year of this culminated in a precipitate change of British policy, as Lees was becoming ever more convinced of the royalist case and more of an admirer of Mihailovic. In December 1943 (half way through his year there) Lees was ordered to discontinue his SOE task and withdraw from all contact with the Mihailovic war. SOE became embarrassed

at his presence among royalists: they switched their entire aid programme to Tito and ceased dropping needed supplies to Lees – in a word, switch off the tap to him. He became bitterly critical of that policy; and indeed in 1990 published his last book, *The Rape of Serbia*, convincingly setting out his case in sorrow. This was his version in 1943: 'We were about to attack the airport at Nis when – out of the blue – I received a signal telling me to desert the royalist resistance and go over to Tito's partisans if I could. I never linked up with the communists and it was six months before I could find a way out of Yugoslavia. I just kept blowing up trains. It was against orders. But it passed the time.' As to the last, he had been ordered to blow up the vital Nis-Salonika railway at a time when Mihailovic's forces had been strongly advised to cease further action that might call down reprisals from the Germans against Serbian civilians; but rather to wait upon a day of national uprising. Lees of course persuaded his area commanders to ignore this and continue rail destructions. Together they derailed six supply trains.

A picture gathers of why Lees was never rewarded. He had found SOE policy unacceptable and SOE tactics unworthy of his obedience. We can begin to understand Roy Farran's recent testimony (surely also rather autobiographical vis à-vis himself). He said at Lees's memorial service that Michael 'had no time for the labyrinth of byzantine intrigues which surrounded operations in Yugoslavia ... Intensely loyal to the Serbs under General Mihailovic, he wasted little sympathy on those who waged a civil war concurrently; to him, they merely confused the battle against the German invaders, his sole target ... He believed that guerrillas should hit as often as they were able and that inactivity in hiding would destroy guerrilla morale.'

It is an irony of fate that the sharp British policy swing, coming from Churchill and the Chiefs of Staff, had been advised through the 'Blockbuster Report' (strongly encouraged by 'Josip Broz Tito the Communist') submitted by the ex-diplomat and Conservative MP Sir Fitzroy Maclean (baronet 1957), who during 1943–45 had been appointed brigadier commanding the British Military Mission to the Yugoslav Partisans (cf his 1949 account, *Eastern Approaches*). He had served in Moscow and believed in co-operating with Communists, or at least those independent of the USSR. With him he had remarkable soldiers such as the late Brigadier Peter Moore (d. 23 July 1992), who had won both the MC and DSO in Desert operations, was to win another DSO for Yugoslavia, and to win a third as Field Engineer to the Commonwealth Division in Korea. If one looks at the index of *The Rape of Serbia* – subtitled 'The British role in Tito's grab for power' – one finds there that the name Maclean pervades those pages: 'Balkan forces and ...', 'Churchill and ...', Foreign Office policy and ...', of course 'Tito and ...', then unpleasantly 'Mihailovic as collaborator and ...', etc. Lees in his active days, if not latterly, admitted enormous respect for Maclean, but felt that 'he was an instrument of harm as things worked out in Yugoslavia, and particularly Serbia ... he was the Prime Minister's instrument, (for) blame attached primarily to Churchill.' One can see the strength of Lees's argument when considering that Mihailovic's forces were holding down three German

and six Bulgarian divisions, even though Tito's forces may have been holding down three times as many. The fulcrum of the argument for the switch turned precisely on the evidence of these numbers, culled initially from wireless intelligence.

A further irony is that in the 1951 General Election 'Dodo', who by then had joined the Labour Party, all but unseated the MP for Lancaster during 1941–59 (then Bute 1959–74), Lees's later protagonist Fitzroy Maclean. Since November 1943 her brother and her cousin had fallen on either side of a political decision. After The Teheran Conference, where Churchill secured Stalin's agreement in favour of Tito only; and then after January 1944 when the Chiefs of Staff (of course including Brooke) refused any more to fall between two stools, Lees's days in Yugoslavia were numbered – as were Mihailovic's on earth. Churchill wrongly told Parliament that Tito's partisans were 'the only people who are doing any fighting against the Germans now'. In April 1944 the USA began 'misguidedly' to support Mihailovic, just at the time when the UK had so ceased. Thus SOE in Cairo, who began to deny receiving Lees's reports, was ordered to provide them with no transport – to turn off that tap too. Churchill at the time was urging King Peter to dismiss his war minister, Mihailovic; just as, *mirabile dictu*, he was a year later to order his Foreign Office to let Tito's aid 'dwindle and die'. In this climate Lees struggled on till May 1944 when he was withdrawn to Bari (S. Italy) by Dakota aircraft. He being a winner inside a losing policy, one can see why no award was forthcoming. Here we should recall that on 17 July 1946 Mihailovic was executed by firing squad on a Belgrade golf course. He had been tried for treason, with evidence from UK and USA inadmissible. Churchill and Foreign Secretary Bevin had asked for assurances of a fair trial.

At the Italian HQ of SOE Michael met a FANY signals officer, Gwen Johnson; and a couple of months later they were married in Bari Cathedral, where St Anselm of Canterbury had once defended the double procession of the Holy Spirit; they had of the marriage two daughters. After their honeymoon Michael set off on his second mission, joining the Italian partisans south of Turin. He was dropped in the wrong place, but managed to link up and do some useful terrorising of Germans around Piedmont. Eventually he was prevailed upon to escort two delegates from the Piedmontese Liberation Committee through to the Allies with an urgent report. Since any air pickup was out of the question, he led them over the Maritime Alps to Menton on the coast and across to where the Americans were conducting their Operation Anvil through southern France. En route they wiped out a German gunner observation post, picking their way around minefields. He brought his delegates out to safety and on to Italy.

Michael Lees's third and last mission was west of Bologna, to the Italian partisans in the Apennines west of Reggio Emilia, who were to be prepared for guerrilla activity in the final phase of the war. In January 1945 Lees was again parachuted behind German lines and soon gained a reputation as 'the wild' or 'mountain man of Reggio'. When the ground was ready, Major Roy Farran led

the drop of some fifty SAS, including the proverbial piper (as with Brigadier Lord Lovat at Dieppe), into the area. Farran tells us: 'Mike arrived on a big brown mare. He was a huge man, with excited, urgent eyes. In all the time I knew him, he was never one to waste a minute.' Later his judgement was this: 'He was a brilliant liaison officer behind the lines with Italian partisans and was admired equally by the Communists and Christian Democrat factions. (Always factions, one notes). Again he found himself frustrated by SOE policy requiring partisans to refrain from attacks on the German rear areas until the grand offensive.' That was surely rather a wet policy? At all events, Lees brought the SAS to his hidden base at Secchio, where they were received by a select boydgard of *Gouja Nera* or 'black bats'. An acceptance ceremony was helped along by grappa and partisan songs. So began their co-operation: Farran estimated Lees as 'the best partisan liaison officer in the whole of Italy'. At the time he was suffering from a recurrence of the malaria he had contracted in Yugoslavia.

This leads us to the set piece of Michael Lees's life, from which he never fully recovered, the raid on the German Army Corps Headquarters at the Albinea villa in March, in the last weeks of the war. For his conduct in this the SAS (for want of an honour from the monarch) recognised his heroism by giving him their honorary membership – and thus the tie he often so proudly wore, even in his last year of life. The raid was conceived by Lees and led by Farran, and has been described as 'one of the most ambitious and finely tuned operations carried out by resistance forces'. A centre of communications was guarded by three hundred German troops and assaulted by a mixed Anglo-Italian force of soldiers and semi-soldiers, with a hard core of twenty picked SAS: add to these some Russian deserters, some Frenchmen out of place and the odd Spaniard and Yugoslav, and one recalls Joseph's many coloured coat! So proficient was the preliminary reconnaissance of Lees and his trusted few that the success of this operation was all but guaranteed – as much as war allows.

Perhaps it would be well first to offer the official report that appears in Airborne Forces (War Office 1951). 'On 23 March 1945 Major Farran reconnoitred the positions of the German 51 Corps HQ Albinea, which was about 500 strong and attacked it at 0200 hrs 27 March. The German Chief of Staff was killed and at least 60 other German casualties were inflicted. Most of the HQ papers, files and maps were burned and the whole district was thrown into a state of alarm. Allied casualties were 17 killed of which two officers and four other ranks were SAS.' Thus was an important communications centre, which controlled the whole front from Bologna to the west coast, dealt with. We are told that, despite Lees complaining beforehand, that Farran brought his piper in to play, in the fond belief that the effect on German morale on hearing a piper's skirl fifty miles behind their lines would far outweigh any complication: and so it was. Lees got into the villa only to be shot by a German guard, who for his pains received a sten gun burst point blank into his stomach. Lees raced up the stairs, despite his wound, seeking out the generals. En route he was hit three more times in the leg and collapsed: 'I moved my hand down and clutched

something that came away. It was a red beret drenched in blood and I pushed the dead body of its owner aside.' Brought to his senses by the sound of pipes, he crawled down to a doorway, and was pulled out by the SAS just before the villa dissolved in flames. He was dragged unceremoniously to a farm barn, where the full extent of his wounds was discovered. He lay there for several days before Italian partisans could get him back safely into guerrilla country, employing an ox-drawn manure cart with a false bottom. Michael's pain in all this was excruciating. He next endured a thirty mile drive through German checkpoints in an ambulance, while accompanied by a partisan in German uniform. After that he was lifted out, picked off a mountain terrace in a captured Fieseler Storch by a partisan pilot, to medical safety and recovery, the little spotter plane flying him to a British hospital in Naples. That proved the end of his war. He was not promoted beyond Captain. But the people of Reggio Emilia did not forget: their council made him a freeman of their city.

A series of surgical operations followed, but Michael's severed sciatic nerve was never restored. For the rest of his life (more than half of it) he suffered a steady pain and disabilities, which forced him into early retirement. He had recurrent spells in hospital, to little avail.

But Michael's will remained strong. During 1951-71 he went into business, becoming managing director in London of a firm dealing mainly in Argentina and East Africa, until his health forced retirement. He then took up cattle and fruit farming at Courtmacsherry, County Cork. He remained 'a devoted friend of Serbia', as his death announcements declared. Though his health was gradually sinking, Michael went with his wife Gwen in the autumn of 1991 to Krajina to visit the Serbian enclave, whose foreign minister had indeed translated his book *The Rape of Serbia* into the Serbian language, where it became a best seller. He has become much in demand as an experienced commentator on Yugoslavia, both of half a century ago and now. He has written to the press, to government ministers, to relevant officials. He has raised a pro-Serb lobby in both Westminster and Canada. He has taken his place in TV debates – four BBC programmes in 1991-92, arguing the cases for Serbia now and for historical truth over Tito's deception of Churchill, who in 1945 in Brussels was to describe his embracing of Tito as 'one of my greatest mistakes of the war'. Above all, in 1986 and 1990 he published two enormously influential books in this regard.

Special Operations Executed, a play on SOE, was largely written in circa 1950 during bouts in hospital; and it was resurrected in 1982-83 when documents were released by our Government, which triggered his old passions for the truth of it all. He revised his interestingly fresh autobiography (old men should do it that way: write at once, revise in their wisdom). It was published in 1986 and generated the debate and stimulus that gave rise to Michael Lees's more substantial book, which reanimated the debate about our support of Tito and/or Mihailovic during the war. One's only sorrow is that the author is not here to comment on the stages of the Serbian/Croatian/Bosnian debacle. *The Rape of Serbia* counters the current pro-Tito anti-Chetnik interpretation; and for that

reason alone British publishing houses and media refused Michael Lees an entrance – in a society of free speech and free press. His book, they knew, would invalidate the received version of our history by a cold statement of informed truth, based on Public Records Office (PRO) documentation – which, as Nora Beloff put it, 'cast doubt not only on the judgement but also on the integrity of the leading British Titoists'. Even the BBC, preparing its two *Timewatch* reassessments, erased part of the Lees testimony and all of the Jean Howard testimony, coming from Bletchley Park itself: so Michael was prevented from revealing that reports put before Churchill had been contradictory, not to say 'select' or downright prejudiced. He was filled with anger.

In 1985 Major Farran and Captain Lees were jointly honoured by the council of Albinea. In March 1992 Michael spent his last living day at his desk: his *Times* obituarist had this to say: 'It is not given to many men to die happy in fighting a cause first embraced in youth.'

A memorial service was held at the Serbian Orthodox church of St Sava, Ladbroke Grove W11 on 1 April 1992. The episcopal vicar, Very Rev Milenko Zebic, officiated and spoke. Major R. A. Farran, DSO, MC, RE was represented by Michael's nephew and Dodo's son, James Selby-Bennett. Crown Prince Aleksander of Yugoslavia gave an address, the Crown Princess Katherine being present, also Princess Tomislav of Yugoslavia.

H. MICHAEL B. COLLINS (X23) : Crispian Collins (H65) writes:

"My uncle Michael Collins was born in 1907 and died on All Souls Day, 2 November 1989. On leaving school he joined the Foreign Branch of the Westminster Bank but he had an impatience and a curiosity which meant that he would never settle to an office job. He raced motorbikes at Brooklands, drove one of the first-ever armoured cars through London and was a special constable in the General Strike in 1926. He entered the RAF at 21 (on a short service commission) and subsequently served on the North-West Frontier of India. After a spell in aviation journalism (for *The Aeroplane*), he rejoined the RAF at the outbreak of war and was stationed in Southern Africa. He was appointed Wing Commander. He took part in the Berlin Airlift (he suffered from sciatica subsequently because of the extremely cramped conditions on the overloaded aircraft) and after the war was Station Manager for BOAC at Santa Maria in the Azores.

As you can probably judge, flying was an abiding interest and in middle age he became a flying instructor to the air forces of Iraq (he lived in Riyadh and his wife was compelled to wear a yashmak in public) and, later, Zambia, where he became a friend of President Kaunda. He died in Durban, having lived most of his later life in South Africa. An enterprising member of an enterprising generation."

DEATHS

It is with regret that we have just learned of the death on 2 November 1989 of H Michael B Collins (X23).

Col James R. Browne RM (ret'd)	(X25)	1 February 1992
Alexander J Swann-Fitzgerald-Lombard	(C86)	March 1992
Michael Lees	(C38)	23 March 1992
H G Peter Westmore	(O37)	26 March 1992
Geoffrey P de Guingand	(O34)	27 March 1992
Desmond L Sinnott	(A45)	30 March 1992
Dennis W Moylan	(D48)	15 April 1992
Jeremy F Graham	(C43)	26 April 1992
Donald C Grant OBE	(E46)	30 April 1992
Peter G C Stapleton	(E36)	30 April 1992
Edward W Fattorina	(A26)	13 May 1992
Francis V J Farrell	(A26)	20 May 1992
I Gordon Watkins	(B37)	3 July 1992
Timothy L Coffey	(W59)	4 July 1992
Tommy G Tyrrell	(O28)	26 July 1992
Ninian J Crichton-Stuart	(H74)	29 July 1992

BIRTHS

1991

- 19 Oct. Karen and Christopher Harris (H72) a daughter, Alexandra Margaret
 4 Nov. Bonny and Ian Baharie (D78) a daughter,
 Jasperina Alexandra Victoria

1992

- 25 Feb. Amanda and Stephen Hyde (B78) a daughter, Sophie Victoria Garnet
 29 Feb. Maria and Sebastian Chambers (E85) a daughter, Martha Carmen
 9 Mar. Claire and Andrew Forsythe (E80) a daughter, Lily Catherine
 9 Mar. Elizabeth and Antony Leeming (H69) a son, Richard Fergus
 10 Mar. Hilary and Michael Whitehall (D57) a son,
 Barnaby William Michael
 13 Mar. Julie and Simon Lodge (J83) a son, Thomas William Edward
 14 Mar. Georgina and Edward, Earl of Arundel (T74) a son, Thomas Jack
 14 Mar. Anna and Nigel Cathcart (B77) a daughter, Lucy Philippa
 21 Mar. Jane and Gregory Pender (J78) a son, Dominic George
 21 Mar. Virginia and Sam Thomasson (W74) a son, Laurie Francis
 24 Mar. Joan and Tim Macadorey (D73) a daughter, Mia Ruth
 25 Mar. Manuela and Mark Kerr-Smiley (W79) a son, Frederick Hugh
 26 Mar. Sue and Simon Allan (A77) a daughter, Elizabeth Emily
 7 April Clare and Mark Armour (D71) a son, John William
 22 April Emma and Justin Dowley (A72) a son, Finn William Martin

- 23 April Karon and Jonathan Fuller (O70) a son, Benedict Alexander James
 29 April Christine and Peter Schicht (J66) a daughter, Amelia Mary Ann
 3 May Mandy and Benedict Rambaut (D73) a son, Alexander
 5 May Penny and William Dowley (A82) a son, Joseph William
 16 May Drusilla and Gervase Belfield (H70) a daughter, Matilda May
 22 May Jane and William Sleeman (C80) a son, John Douglas
 24 May Amanda and Stephen Murray (H74) a son,
 Alexander Henry Jerningham
 27 May Allison and Nicholas Gaynor (T77) a daughter, Rebecca Elizabeth
 4 June Rachel and Simon Wright (T74) a son, Edward Matthew
 13 June Dellal and Gregory McDonald (B80) a son, Guy Augustine
 19 June Caroline and Christopher Ainscough (C73) a daughter,
 Harriet Anne
 1 July Juliet and James Le Fanu (B67) a daughter, Allegra Frances
 14 July Ann and James Rapp (A70) a daughter, Rachel Mary
 15 July Sara and Simon Connolly (T77) a son,
 Maximillian Thomas Dunmore
 16 July Marina and Robert Elwes (O79) a son, Maximillian Carl Valentine
 18 July Georgina and Kit Hunter Gordon (C75) a daughter, Ione Mary
 22 July Carlotta and Esme Lowe (H79) a daughter, Cosima Anne Julia
 28 July Susie and Patrick Willis (T81) a son, Benjamin Joseph
 5 Aug. Barbara and Paul Johnson-Ferguson (C84) a daughter,
 Cecilia Teresa Marie
 14 Aug. Caroline and Bernard Bunting (E76) a daughter, Emily Anne
 15 Aug. Kathryn and Harry Buscall (J81) a son, Dominic
 17 Aug. Sophia and Edward Oppe (H79) a son, Alexander
 19 Aug. Ursula and Stephen Codrington (W75) a son, Rory Alexander
 20 Aug. Maxine and John Gutai (J82) a son, Dominic Richard
 25 Aug. Dorothee and Miko Giedroyc (W76) a daughter,
 Anna Viva Magdalene
 26 Aug. Caroline and Patrick Corkery (J78) a daughter, Katherine Isabel
 28 Aug. Kate and Tim O'Kelly (C82) a daughter, Matilda Emma

ENGAGEMENTS

Justin Birkett (D84)	to	Nicola Gill
Alastair Campbell (T71)	to	Rosie Nickson
Dominic Carter (D85)	to	Maike Liebert
Benedict Connolly (W85)	to	Joanne Petrucco
Hugh Cooper (C73)	to	Lynn Johansen
Mark Cuddigan (D73)	to	Amanda Mangles
William Dore (D82)	to	Pippa Waters
Damian Fraser (O83)	to	Paloma Porraz del Amo
Patrick French (J84)	to	Abigail Ashton-Johnson

Jonathan Harwood (C80)	to	Susan Brown
Brian Kelly (A82)	to	Helen Quigley
Harry Lukas (D70)	to	Dhileas Sanders
Matthew Meacham (H84)	to	Catherine Brown
Paul Morrissey (O68)	to	Caroline Roberts
Mark Mostyn (A78)	to	Gabrielle de la Pena
Andrew Nelson (D77)	to	Judy Turner
Sir Maurice O'Connell Bt (D77)	to	Francesca Raleigh
Erik Ruane (J78)	to	Francesca Kippen
Marek Rymaszewski (E69)	to	Janie Griffiths
The Hon Andrew Shirley (W84)	to	Tamara Halfpenny
Mark Stapleton (C72)	to	Serenella Pasqualini
Christopher Stourton (W83)	to	Melissa Storey
Rupert Symington (T81)	to	Anne Gates
Vincent Thompson (J69)	to	Diana O'Donnell
Thomas Vail (C85)	to	Annabel Chamberlen

MARRIAGES

- 1991
 6 April Patrick Blumer (A84) to Gigi Mason-Spanoghe
 (St Gregory's, Cheltenham)
 6 April Paul Watters (D77) to Nicola Jane Utley (St Nicholas', Wrea Green)
 31 Aug. Andrew Hawkswell (D80) to Rosalind Hoare (St Mary's, Scarborough)
 7 Dec. Hadyn Cunningham (O83) to Joanna Sheehy (Farm Street)
 1992
 14 Mar. James Patmore (B84) to Rosanna Greenstreet (St Mary's, Eversley)
 18 April Justin Sasse (T85) to Sarah Waters (St Margaret's, Ipswich)
 16 May Stephen Turville-Constable-Maxwell (C82) to Louise Crossland
 (St Mary's, Derby)
 25 May John Micklethwait (O80) to Fevronia Barnard (France)
 30 May John Shipsey (T82) to Fiona Russell (St Mary's, Shaftesbury)
 30 May Jeremy Tigar (D83) to Sarah Hunt (St James', Gerrards Cross)
 20 June Alexander Fitzalan Howard (W82) to the Hon Joanna Vernon
 (All Saints, Sudbury, Derbyshire)
 27 June Richard Brooks (B85) to Victoria Louise Offer (St Peter's, Prestbury)
 11 July Thomas Maxwell (E85) to Alice Cotterell (Lulworth)
 11 July John Price (B83) to Julia Lessey (Sacred Heart, Petworth)
 1 Aug. Giles Baxter (E79) to Victoria Jones
 (St Michael and All Angels, Berwick, Sussex)
 22 Aug. Robert Fawcett (B84) to Clare Hornsey (Ampleforth Abbey)
 24 Aug. Mark O'Kelly (C78) to Susie Lomax (St Joseph's, Roehampton)
 19 Sept. Adam Stapleton (C76) to Kathryn English (Arundel Cathedral)
 25 Sept. Ivo Coulson (D81) to Claudia Cadbury (Warwick Cathedral)
 26 Sept. Simon Hare (J80) to Henrietta Clayton (St Giles, Graffham)

ROBERT AMBROSE (W57) has earned a Masters Degree in Business Administration at Lebanon Valley College, Pennsylvania.

SIMON BAKER (B84) left Thorn EMI lighting after factory closure and is now working for BICC Cables in Prescott as a Manufacturing Project Engineer.

DAVID BLAIR (B86) is working in Germany as a commodity broker. He was previously a computer programmer in both Dorchester and Dusseldorf.

RICHARD CARR (W71) has been appointed Group Human Resources Director with Del Monte Foods International Ltd.

GERVASE ELWES (B73) is an artist whose work is predominantly large drawings in public art galleries. He has also had three one-man shows.

JONATHAN ELWES (T67) has established a new corporate finance office for James Capel & Co. in Frankfurt, with responsibility for Germany, Austria and Hungary.

PETER EVANS (B72) has worked for the last eleven years for Shell Exploration and Production in Aberdeen. His first seven years were spent working offshore in the North Sea on Shell's production platforms; and for the last four years he has been seconded overseas to Gabon in West Africa, where initially he worked in the middle of the rain forest setting up the materials operation. This area is now Gabon's biggest crude oil production field, producing in excess of 160,000 barrels of oil per day.

ANDREW FORSYTHE (E80) has been working for Whitbreads Brewery in Sheffield since he left school and is now the section manager running the Gold Label Barley Wine department. He continues to enjoy rugby, having played for several clubs, including Sheffield and Malton.

SIMON FRASER (O47) has developed the world's first power station run on chicken and turkey droppings, which recently opened in East Anglia. Farmers sell litter direct to the plant for burning and can buy back the resulting ash as a nutrient rich fertiliser. The power generated is sufficient for 12,500 homes in the area. A second scheme is now underway on Humberside, and additional sites in Lincolnshire and other poultry producing regions along the east coast are being investigated.

JOHN GERAGHTY (H79) is Senior Registrar in Histopathology at Addenbrooke's Hospital, Cambridge.

MARK GRABOWSKI (J67) has completed his MA at the Institute of Education in London and has been appointed Head of History at St George's RC School in Maida Vale.

TERENCE GRADY (H81) joined Herbert Smith as a Trainee Solicitor in 1990 and was sent to Hong Kong for the final six months of his Articles, before returning to London. He had previously spent a year as a Research Assistant in the House of Commons and a year and a half in a Bank in Boston, USA.

JAMES HARDING (B84) has left RADA and is looking for a career in the film world.

THOMAS HARDING (B87) has completed his first year at London University, where he is reading European History.

LORD JUSTICE KENNEDY (E53) has been made a member of the Privy Council on his appointment as a Lord Justice of Appeal.

PHILIP LARDNER (O84) is in Uganda, programming computers for the Medical Missionaries of Mary as a volunteer.

SIMON LINTIN (A75) has been appointed Consultant Anaesthetist to the Killingbeck Hospital in Leeds.

BRIAN MCGING (A69) has spent a year at the University in Heidelberg, whilst on leave from Trinity College Dublin.

MATTHEW MEACHAM (H84) completed his Short Service Limited Commission in the 15/19 King's Royal Hussars before going up to Worcester College Oxford where he graduated in Law in 1988. Subsequently he spent three years with the American management consultancy firm Bain & Co. during which he lived in USA, Australia and Hong Kong. He is currently completing the one year MBA programme at Insead in Fontainebleau.

TOMASZ MROCZKOWSKI (J67) is Professor of International Business at The American University, Washington DC. During the past academic year he has taught international business in France, travelled to Japan for lectures and an international conference and was also able to work on a major project contributing to economic reforms in Poland.

ANDREW OSBORNE (B84) qualified in medicine in 1991 and now has a Senior House Officer job in Casualty in the London area.

CHRISTOPHER OSBORNE (B88) is in his fourth year of veterinary medicine at the Royal London Veterinary School, with a particular interest in equine surgery.

RICHARD OSBORNE (H86) gained a BA Hons in 1990 from Sussex and now works for Owners Abroad - in Portugal in the summer and the Alps in the winter where he enjoys skiing off-piste.

JAMES PATTON (W85) qualified as a doctor from Edinburgh University in 1991, and is now working in Orthopaedic Surgery at Hammersmith Hospital. He won a University Rowing Blue in 1991 and represented Scotland in International Rowing.

JAMES RAPP (A70) is a naval Commander on the Staff at RNHQ Northwood. His last command was HMS Brazen during the Gulf War.

PHILIP RAPP (A77) has commenced a two year spell in Hong Kong working

for Clifford Chance, having recently completed a year's secondment at C & C Law Office in Beijing. The latter involved all types of legal work involved with foreign investment in China: advising on lending, arguing arbitrations, conducting litigation and negotiating joint ventures. Away from the office, Philip represented the local British team in cricket test matches against Sri Lanka, India and Pakistan; and before taking up his new post, he went on an expedition in Tibet, climbing Cho Oyu with a Swedish/Chinese Expedition.

JOHN REID (D42) has retired after almost thirty years as a senior executive recruiting consultant. In 1962 he became the second British headhunter and three years later started Executive Search Ltd, the first British search consultants. He successfully completed recruiting assignments in many countries, including France, Singapore and America. On his retirement his company closed, with his colleagues also retiring.

PETER REID (A41) is a Director of IT Consultants Ltd and of Development Techniques Ltd – subsidiaries of the IT Development Group Ltd (of which he is an Associate), specialising in Third World consultancies for Government Departments and UN agencies. Formerly a Director of Fairford Electronics Ltd and Lenel Manufacturing Co. Ltd, he continues to undertake Management Consultancy and is a Bedfordshire County Councillor, representing the Northill Division.

PETER RHYS-EVANS (H66), consultant ear, nose and throat surgeon at the Royal Marsden Hospital, London, has delivered a paper at the 1992 conference of the British Association for the Advancement of Science. His findings have provided evidence that mankind evolved from an aquatic ape who moved to the seas five million years ago after leaving the failing forests and savannah grasslands of Africa to exploit the rich food supply of the coasts and estuaries.

PETER RYAN (D49) has established his own International Management consultancy in London and provides services mainly on Special Economic Zones. He was the founder of WEPZA – World Export Processing Zones Organisation – in Manila in 1978.

SIR PATRICK SHEEHY (B48) has been appointed to lead a radical Home Office enquiry on the future pattern of policy pay and management.

NICK WRIGHT (T68) has been appointed a Commander to the Royal Yacht.

ORDINATION

FR RICHARD DUFFIELD (J82) of the Birmingham Oratory was ordained Priest at St Aloysius Church, Oxford, on 11 July 1992. He is now working at St Aloysius, Oxford.

NEWS FROM ST DUNSTAN'S

SIR KENNETH BRADSHAW KCB (40) was elected a Vice-President of the Ampleforth Society as a measure of thanks for his painstaking work in bringing

the Rules up to date and in line with the latest charity legislation. His main occupation now is with the Opera House at Compton Verney.

SIR JOHN JOHNSTON GVC (41) retired from the Lord Chamberlain's staff a few years ago, but still has a part-time job in the Royal Household, overseeing the rewiring of Windsor Castle. He expects this career to end next year, in addition to his participation in the Queen's birthday parade.

JOHN REMERS (46) has retired from practice as a country familysolicitor and also from directorship of Glyndebourne Opera, and is now President of the SVP in his diocese.

PETER HOWARD (47) is an independent public relations consultant in Geneva, having taken early retirement from Du Pont.

ALEX PAUL (49) is still concerned with inter-active training videos for Shell.

PAT SHEAHAN (49) is much involved with the L'Arche communities, which provide homes for the mentally handicapped. His particular involvement is in Poland, where a community has been established in two houses south of Krakow.

TONY FORSTER (50) has become an associate partner of the J Rothschild Partnership.

DAMIAN PAVILLARD (54) has returned to the UK, following re-organisation by his former employers, New Guinea Airlines. He has become an oblate of the Abbey.

IAN FLANAGAN (57) moved to Pembrokeshire after returning from a six months posting to the Falkland Islands.

CHRISTOPHER MORLEY (57) is working with the Dubai Aluminium Company.

MICHAEL WHITEHALL (57) has formed a production company with the actor Nigel Havers and continues to run his agency, Michael Whitehall Ltd, with Amanda Fitzalan Howard.

PAUL MORRISSEY (58) works with a New York company which produces photographic journals for churches. He is still doing TV and radio interviews and debates on the moral issues, and has been supporting Pat Buchanan for President.

STEPHEN REYNOLDS (58) is a priest member of Opus Dei, working in London.

ST JOHN FLAHERTY (64) has moved from Hong Kong to Tokyo, where he works with Slaughter and May.

PETER BURNETT (73) works for MG Commodities in Hamburg.

MARK CUDDIGAN (73) is a fellow of the Royal Institute of Chartered Surveyors, working in Northumberland.

SEAN GEDDES (73) is a golf professional in Barbados and has recently been working in Sardinia at a club on the Costa Smeralda.

TIM MACADOREY (73) practises as an optician in Northern Ireland.

MATTHEW BURNETT (74) is still working for Victor Tandberg & Co Ltd, importing French paper products.

MARK CAMPBELL (76) left Clyde Petroleum after seven years as an exploration geologist and is now an independent consultant.

WILF NIXON (77) is on the Faculty of the Hydraulic Institute of the University of Iowa.

PHILIP SYKES (77) practises as a Solicitor and has moved to Dun Laoghaire.

PAUL WATTERS (77) has been trading US Government debt for a Japanese Securities House in London.

IAN BAHARIE (78) has taken up a new Foreign Office posting in Abu Dhabi.

JAMES (78) and ANDREW (79) CHANCELLOR are both now working in London, James having had some years in New York.

PAUL FLETCHER (78) is doing a two year post graduate diploma in Theology at Heythrop College.

ANTHONY MARTENS (78) is presently living in Japan.

SEAN WATTERS (78) is working in a GP Practice in Hampshire.

NICHOLAS CHANNER (81) is the Adjutant of the First Royal Highland Fusiliers. His regiment formed part of the First Armoured Division during the Gulf War.

SIMON GEDDES (81) is sending home reams of paintings from all over the world. He was last heard of on his motor bike somewhere in Mexico, moving southwards.

MARK O'MALLEY (81) works in Paris in Management Consultancy and has been on a month's intensive French course on the Cote d'Azur.

SIMON DAVY (83) has been appointed Director of his company, Mison Security, and is taking a course in Business Management at London University.

BEN ELWES (83) has moved from his advertising agency and is now in a partnership as one of two directors of a small art gallery in London, concentrating on modern art.

MICHAEL KENNEDY (83) works in Maidenhead as an agent for J Kennedy & Company, mainly concerned with the laying of underground pipes and other equipment for British Telecom.

JUSTIN BIRKETT (84) took over the management of the family shooting estate in 1985, one of the premier shooting estates in the north.

JULIAN DALY (84) teaches English at All Saints School in York.

JAMES ENGLAND (84) is working at the second largest hospital in Brisbane on ENT and is planning a career in surgery. He is also working in plastic surgery and neurosurgery, and enjoying scuba diving whilst in Australia.

DOMINIC CARTER (85) has been working at the BBC and is now a personal assistant in the new television company which has taken over the franchise for the South West.

RICHARD CHANNER (85) is teaching History, English and Rugby at Llandovery College in Wales.

JOHN ELLWOOD (85) is looking for a career in financial services, having taken a BTEC in Business Studies and an HND in Business and Finance.

PATRICK ELLWOOD (85) completed an HND and then did two years' accountancy work for the Aylesbury Health Authority. He is now studying for a career in psychiatric care.

SIMON JOHNSON-FERGUSON (85) has taken his final medical examinations and is working in Epsom General Hospital.

PAUL KELLY (85) is working with Baring Brothers in the City and has passed his Corporate Finance Registered Representative examinations, which entitle him to become a member of the Securities and Futures Association.

ANDREW MOLLETT (85) has spent two years journeying around the world and is now back home in Portugal, working as a freelance journalist and translator.

CHARLES O'MALLEY (85) has recently spent some time in Prague.

JAMES HALL (86) is on a one year MSc course at Manchester University, having spent some time in India following the completion of his degree course.

TOM LEEPER (86) has been called to the Bar.

GRAHAM SELLERS (86) has been to India aboard HMS York and is now based in Rosyth.

AUSTIN SWEENEY (86) took a first class degree in Scottish Law at Edinburgh University and was hoping to do a post graduate two year degree in England.

WILLIAM FLINT (87) is working for Cooper & Deloitte in the Corporate Tax Department, having read Law at Bristol University. He has also spent some time in Chile with the Manquehue movement.

THOMAS O'MALLEY (87) has been working for the Conservative Party for some of the time since finishing his Oxford degree.

BRENDAN KELLY (88) has exhibited at galleries near Trafalgar Square and in Cork Street, Mayfair. In 1991 his self portrait was accepted for the BP Portrait Award Competition and he has also won a £2000 prize as runner up in the Hunting/Observer competition.

DOMINIC WIGHTMAN (91) has been working in Berlin, where he was this year's holder of the Deutsche Bank scholarship.

MARK CUDDIGAN (91) has been teaching sport and history in a school in Cape Town.

ROME DINNER

On a warm Saturday evening on 9 May a small group of Old Amplefordians met together with their friends at the "Grappolo D'Oro" restaurant just a stone's throw from the Piazza Navona in Rome. Among the Old Amplefordians present was His Highness, The Grand Master of The Knights of Malta: Andrew Bertie (E47).

It might be worthwhile saying here that as such occasions go we are only celebrating our 20th Dinner having started as recently as February 1983. The idea was proposed by Fr Joe Barrett (C30), who worked for several years as Chaplain to Strangeways prison Manchester, and the intention has been to follow the fine traditions of The Manchester Hot Pot and in particular that of its informality. Indeed we always send its convenor, Tony Brennan (E52), a suitable postcard signed by everyone present to maintain this link.

We meet twice a year on the second Saturday of May and November. Anyone who should be in Rome at these times is more than welcome. Contact can be made through Fr J A Barrett or Fr Mark Butlin or myself, the convenor. Our respective addresses can be found in the current list of officials and members of the Ampleforth Society.

Those Old Amplefordians present were: Fr Joe Barret, SJ (C30); Louis Marcelin-Rice (T64) together with his wife, Kate; Fr Mark Butlin (O49); His Highness, The Grand Master of The Knights of Malta: Andrew Bertie (E47); John Morris (D55): convenor.

John D Morris (D55)

The next annual Liverpool dinner will be held on Friday 8 January 1993 at the Crosby Hall Educational Trust. Tickets, at £19 each (to include wine and port), can be obtained from Basil Blackledge, 18 Agnes Road, Blundellsands, Liverpool L23 6ST, tel 051 924 4855. Accommodation is available at Crosby Hall for a small extra charge.

In the course of his Report to the 110th AGM the Hon General Secretary said:— Now that the life membership system of payment of the subscription on the last bill is under way, the Society can plan for up to 100 new life members annually. Membership now stands at 2824; 17 have died — although a total of 36 deaths this year includes Old Amplefordians who are not members of the Society.

Four Houses have produced House Newsletters; functions have taken place as usual in Manchester (2), Hong Kong (2), Edinburgh (3), Liverpool and Dublin; and there were also successful occasions in Hampshire and Hereford. I am grateful to all who have given of their time in organising such successful occasions. I am also grateful to the Hon Gen Treasurer for his meticulous book-keeping and work on our behalf and I acknowledge this all the more for not knowing how we would do without him. In particular he is anxious to continue to help the Bursary Fund and the Lourdes Sick Fund.

A letter from the Secretary to all who left in or before 1930 has yielded a wonderful response from 30 of the 46 members of the Society who were written to. Articles in the Journal this and next year will reveal an array of memories of the past and Fr Abbot has asked that all such letters received by the Secretary should go into our archives. I am sure we should continue to elicit such a response from time to time.

We should not forget that we are entering the decade which will end in Ampleforth 200 years old. It is not too early to start thinking about this and how we should celebrate and commemorate. Failure to do so now will result in this anniversary being upon us when it is too late to do anything well prepared.

THE AMPLEFORTH JOURNAL
THE AMPLEFORTH SOCIETY
SUMMARISED INCOME AND EXPENDITURE ACCOUNT
FOR THE YEAR ENDED 31st DECEMBER 1991

	1991 £	1990 £
INCOME		
Subscriptions	24,313	35,229
Investment income	13,581	13,456
Gains/(losses) on investments	2,076	(2,799)
	<u>39,970</u>	<u>45,886</u>
EXPENDITURE		
Members journals	17,660	16,451
Address book	—	2,185
Bursaries	6,847	5,266
Lourdes pilgrimage	1,500	1,000
Administrative expenses	940	613
	<u>26,947</u>	<u>25,515</u>
SURPLUS, before transfers	13,023	20,371
TRANSFERS (to) from funds:		
Address book fund	(500)	1,685
Bursary fund	(153)	(1,810)
	<u>—</u>	<u>—</u>
NET SURPLUS for the year added to General Fund	<u>£12,370</u>	<u>£20,246</u>

OLD AMPLEFORDIAN NEWS
THE AMPLEFORTH SOCIETY
SUMMARISED BALANCE SHEET – 31st DECEMBER 1991

	£	£	£	£
INVESTMENTS		91,398		89,939
CURRENT ASSETS				
Income tax recoverable 1991	1,966		2,120	
Cash at bank	63,286		41,786	
Life subscriptions owed by Procurator	10,800		20,600	
	<u>76,052</u>		<u>64,488</u>	
CURRENT LIABILITIES	—		—	
		<u>76,052</u>		<u>64,488</u>
NET ASSETS	<u>£167,450</u>		<u>£154,427</u>	
FUNDS				
General fund	145,087		132,717	
Bursary fund	18,670		18,517	
Address book fund	3,693		3,193	
	<u>£167,450</u>		<u>£154,427</u>	

E M S O'KELLY : HON TREASURER
Dated 23 March 1992

The financial information set out is a simplified version of the Society's full audited accounts upon which the auditors, Buzzacott & Co reported without qualification on 25 March 1992.

Copies of the full accounts are available on request to the Society's offices at: Ampleforth College, York YO6 4ER.

BUZZACOTT & CO.
Chartered Accountants,
4 Wood Street,
London EC2V 7JB

25 March 1992

HEADMASTERS' CONFERENCE BRUGES 1992

Fr Dominic, as Chairman of HMC, invited the following to address the Annual Meeting:

Sir Claus Moser KCB, CBE, FBA
Warden, Wadham College, Oxford

Pride and Prejudice: looking at
life through European eyes

H E Jerzy Lukaszewski
Polish Ambassador to France and former
Rector of the College of Europe

Europe: The Roots of its Future

Christopher Cviic
Editor: The World Today;
East European Correspondent:
The Economist

Forgotten Europe: The Legacy of
the Austro-Hungarian Empire

Mme M Gentzbittel
Proviseur of the Lycée Fenelon, Paris

The Academic and Social
Priorities of the French
Educational System

Rt Hon Sir Leon Brittan QC
Senior British Commissioner
of the European Community,
Brussels

The UK and the Institutions
of the European Community

Sir David Goodall GCMG
Former British High Commissioner,
Delhi

One man's Education: a
Retrospective

The Preacher at the Annual Service in St Saviour's Cathedral was His Eminence
Cardinal Basil Hume OSB

ONE MAN'S EDUCATION: A RETROSPECTIVE An address to the Headmasters' Conference, Bruges 1992

91

SIR DAVID GOODALL G.C.M.G. (W50)

When I was in India, I got used to addressing a range of different and sometimes surprising audiences, but none of them was composed exclusively of the Headmasters of Independent Schools – a gathering so rarified that, so far as I know, no collective noun exists to denote it. I must admit that when Fr Dominic first gave me the invitation, I remembered the old story about the class of children that was being instructed in the meaning of moral courage. You will recall that they were given as an example the case of a bishop (or could he have been a headmaster?) who, for some improbable reason which I have now forgotten, found himself in a dormitory full of soldiers; and when all the soldiers got straight into bed, the bishop (or headmaster) bravely knelt down and said his prayers, thus displaying moral courage of a high order. The children were then invited to think of examples for themselves. After deep consideration, one small boy suggested a soldier who, in a dormitory full of bishops, declined to say his prayers and got straight into bed...

Well, like the soldier in that story, I feel a bit outnumbered. Unlike almost everyone else in this room, I have absolutely no claim to be an educationist. I come before you neither as a theoretician of the system nor as a practitioner, but simply as one of its products: in fact as the product not just of one system, but of two. Firstly of the British independent school system, and of the liberal Oxbridge education which may be seen as its continuation; and at the same time of that older system of education enshrined in the Benedictine Rule, which helped to bring Europe out of the Dark Ages.

So my excuse for being let loose on you today is to offer you some personal reflexions on the experience of having been educated in a blend of two separate traditions which, although distantly related, are nevertheless very different: and to do so from the perspective of a career in the British Public Service – that is to say the kind of career to which the Public School and Oxbridge education of fifty years ago was pre-eminently directed. How far these reflexions have relevance for Headmasters of the Independent Schools of Britain today will be for you to judge.

Academically, the education I received at Ampleforth in the 1940s was essentially a preparation for reading Classical Mods and Greats at Oxford. In those days, a child could take the School Certificate examination before his fifteenth birthday, and from that point onwards I was taught no mathematics, science, geography or modern history: the concentration was on the classics, with some English Literature, French and German as subsidiaries and a good deal of what might be called general culture in the interstices of these subjects – plus, of course literature, history and the arts which come from living in a civilised and literate community with access to an excellent library. The element of what Fr Dominic in his opening Address called "delight" was certainly not lacking, though the term itself would have been frowned on as savouring of dilettantism – something regarded by our monastic preceptors as a highly undesirable trait in confronting the serious business of life.

But the powers that be at Ampleforth in those days would, I think, have

subscribed unreservedly to the assessment of the Greats education quoted in Kenneth Rose's life of Curzon, namely that it "exercises the mind in three quite different directions. In ancient literature, it introduces the student to a world unlike his own; in ancient history, it trains him in the use of evidence and the assessment of historical fact; in abstract thinking, it requires him both to interpret the philosophy of others and to form some kind of philosophy for himself. For mental discipline, for exactness of meaning, for the expression of opinion in graduated terms, it would not be easy to devise a more searching test." What the classical education notably did not do, of course, was to provide information about the world of momentous scientific and technological change into which we were about to be projected.

Glaring though the omissions from this education may now appear, I look back on it with more of gratitude than of reservations. What have been its legacies? To compile a complete list would be impossible; but taking the academic dimension in conjunction with the general public school environment in which it was imparted, and adding the impact of Oxford, I would offer the following list, against which you can put your own plusses and minusses. A feeling for excellence; for the meaning of richness of civilisation; for the right use of language and the exact expression of shades of meaning. A mistrust of the shoddy and the superficial; a strong sense of the fascination of the past; a respect for hard work, and for authority; an awareness of the satisfactions of responsibility and leadership; an ambition for worldly success and recognition of a particular kind, related to literature, the arts, academe or the service of the state rather than to financial rewards or industrial or commercial achievement.

What then of the second, Benedictine strain in my educational blend? How much difference did it make? I remember in the early 1950s, reading an article about the school in *The Illustrated London News*. "Ampleforth," it began, "is a normal English public school, except that most of its masters are Benedictine Monks". That struck me at the time as being rather a large exception. It was certainly an exception not generally understood. Amplefordians of my generation savoured the story of the Old Boy who, during the War, was appointed to the staff of a General. The General asked him where he had been at school. When told "Ampleforth", the General brusquely asked "Ampleforth? Who runs that?" The young man proudly replied "The Black Monks of the English Benedictine Congregation, Sir". "Black Monks?" said the General; "Black Monks? I hope they've got some white officers."

It is not my intention here to detail the differences of practice and routine between a secular school and one run under the shadow, so to speak, of a Benedictine monastic community. There was, of course, a good deal of obligatory religious observance, and more participation in the liturgical life of the monks than is the case today. More important than that, however, there was the awareness of the tone of the place being set by men who, whatever their quirks and human failings – which were manifest – were living with naturalness and un-selfconscious conviction a disciplined life of relative simplicity and detachment, in which there was very little room for careerism or public recognition and which made sense only

in terms of the faith which they professed and taught. It is this direct link between faith and practice as exemplified in the monastic life which gives a boarding school run by a religious community its special character, independent of the extent of the religious observance required of the children or the quality of the religious teaching (or, as some would say, indoctrination) provided.

In the case of a Benedictine community, there is, of course, also the special quality of the Benedictine tradition, with its sense of being rooted in the wider Europe, of reaching back through the Enlightenment, the Reformation and the High Middle Ages to the formative days of the Latin Church; the spirit of moderation and understanding of human frailty which pervades the Rule; the emphasis on listening to God in prayer; and the centuries of scholarship and of the cultivation of beauty in liturgy, music and architecture which are part of the Benedictine heritage.

So from the Benedictine strain in my education came a feeling for order, for tradition, for perseverance; an awareness that understanding does not come easily, but requires experience and reflexion, and so a distrust of glibness; a strong sense that every human action has a moral value and an eternal importance. From the Benedictine tradition came above all an awareness of the existence of "a world behind the world": an unseen world whose values transcend and in important respects conflict with the values inculcated by the public school and Greats tradition. A sense that the unseen world matters more than the visible one, that its values are paramount even though we do not live by them, and that this visible world is – to quote a famous prayer not in popular use today – "a very little thing in comparison with eternity". "*Quam tenue quod terrenum, quam grande quod divinum, quam breve quod temporaneum, quam durabile quod aeternum.*"

You will, I hope, understand that I am not here setting myself up as a preacher, still less claiming to have lived successfully or faithfully by the values and sensitivities instilled in me by either of the two educational traditions I have been looking at. I am simply trying to give you an impressionistic view of the impact of one particular education and, so to speak, of the dispositions it created.

It is perhaps high time at this point to bring the discussion down to earth by considering how this education I have been talking about works out as a preparation for a professional life and, in particular, for the only professional life of which I have direct personal experience, namely diplomacy. For although the diplomatic life has certain distinctive features, there are other careers analogous to it which require a similar mix of intellectual clearheadedness, negotiating skills and the ability to get on with people.

It has to be admitted that diplomacy as a profession does not on the whole get a good press from those outside it. In the first place it is associated with foreigners. You may remember that when Duff Cooper resigned his clerkship in the Foreign Office to stand for parliament and went canvassing at Westminster, he called at a grand house in Belgravia. He expressed to the butler who answered the door in the hope that the family would vote for himself. "I'm sorry," said the butler, "His lordship's family would never vote for a clerk; and certainly not one from a foreign office."

It is the business of members of the Diplomatic Service to understand the motivation and concerns of the foreign governments with which they deal, so as to be able to advise their own Government how best to achieve British objectives. Ministers, however, are not unnaturally more interested in the last part of this remit than in the first. They tend to regard the preoccupations and motivation of foreign governments as unwelcome and unnecessary complications, and to think that those who explain them are also endorsing them. This naturally tends to make the diplomat an object of some suspicion at home.

Hand in hand with this goes the belief that diplomats are smoothies of the first order – a suspicion given characteristically lapidary expression by Macaulay: "There is no injustice in saying that diplomatists, as a class, have always been more distinguished by their address, by the art with which they win the confidence of those with whom they have to deal, and by the ease with which they catch the tone of every society into which they are admitted, than by generous enthusiasm and austere rectitude."

Harold Nicholson, after analysing the functions of a professional diplomat with some care, offers a kinder view: "These (he says) are the qualities of my ideal diplomatist. Truth, accuracy, calm, patience, good temper, modesty and loyalty. They are also the qualities of an ideal diplomacy. But (he goes on) the reader may object: 'you have forgotten intelligence, hospitality, charm, industry, courage and even tact.' I have not forgotten them. I have taken them for granted."

Bearing Nicholson's list in mind, what does an Ambassador or senior member of the Foreign Office actually look for in deciding whether or not to welcome someone as a member of his own staff? Intelligence and honesty can indeed be taken for granted. So perhaps can good temper and tact – although I would remark in passing that tact is not a simple or superficial quality, since true tact in a diplomatist must combine a high degree of imaginative sympathy for the other person's point of view with an ability to stick both to the truth and to the essentials of one's own government's position.

Modesty and loyalty are extremely important, as is patience: the task of the diplomatist, for the most part, is to work as one of a team. He has to bring all his intelligence and skill to bear on the shaping of small bricks and fitting them into buildings for which other men will take the credit; and although the determined prima donna can sometimes force his way to the top in diplomacy as in other professions, he is neither a comfortable colleague nor, in general, as successful in winning the trust and respect of the foreigners with whom he has to deal (either for himself or for his government) as he may be in forwarding his own career.

This is not to suggest that the diplomat should be without ambition: no one can succeed in an exacting and often exhausting profession, or satisfy his superiors that he has that elusive but essential quality of "grip", without the drive which ambition supplies. But it should be an ambition which recognises the limitations of his calling: which includes (in contrast to the Home Civil Servant) enough taste for exposure to make him representationally effective as a public figure overseas, without however aspiring to the sort of continuous public ego-massage which belongs to the elected politician.

Truth and accuracy. There is a popular view that the role of the diplomat is to be secretive and evasive: master of the art of finding phrases which mean one thing to one side and something else to the other. In reality nothing could be more disastrous in negotiating an agreement than trickery of this kind, which is certain to be exposed the moment the agreement is put to the test. They key quality in a good negotiating partner: confidence in his own truthfulness and good faith, in the good faith of his government, and confidence also that he is truthfully reflecting the views and concerns of that government and not going further to meet the other side than he can subsequently deliver.

The obverse of this is that he must have the courage to state the facts honestly to his political masters and point out where they are mistaken – and the skill to do so in a way which will meet with reluctant acceptance rather than explosive rejection. And while discretion is obviously important, nothing is achieved by the diplomatist who is so afraid of being betrayed into indiscretion that his utterances are confined to banalities punctuated by the occasional sage nod. Diplomacy is more about communication than suppression.

Accuracy is a facet of truthfulness. A politician may deal in the spacious generalisation, but the official has to translate that generalisation into an intention or a commitment. Equally important, he has to set out the facts and frame the recommendation on which his political master's judgement about what is to be said or done will be based. If he gets the facts wrong, or presents them in a slapdash or misleading way, the whole process of decision making is vitiated.

At a more mundane level, an important if unglamorous part of diplomacy's involvement with hospitality requires the preparation of programmes and guest lists. Nothing is more frustrating than to be presented with a guest list in which names are misspelt, titles wrong and addresses missing, out of date or guessed at. A single error in one of these respects, like the thirteenth stroke of a crazy clock, shakes one's confidence in the accuracy of the whole, and in the reliability of the unfortunate junior who has prepared it. As my first chief – a ruthlessly intelligent Wykehamist – used dourly to observe to aspiring young architects of a new world order, "The business of officials is to attend to details."

There are, of course, many different ways of presenting the truth. We all know that a distinguished public servant, not so long ago, was pilloried for admitting that he was being "economical with the truth". But in a slightly different sense, economy with the truth is an essential requirement for the conduct of business. No submission to a busy Minister, no reporting telegram on a complex international situation, no record of a conversation, however important, can tell the whole story, omitting (in Sherlock Holmes's famous words) no detail, however slight. Selection is required, and usually very rigorous selection indeed. Yet the result must still present a picture which does overall justice to its subject.

Nor is this simply a matter of writing a good precis. The writer must constantly have in mind the point of view of the addressee and the preoccupations and priorities, personal and governmental, in the light of which his paper or report will be read. Unless this is done, a truthful record may be ignored or produce an impact quite different from that intended by the author.

You will see at once from this account how large a part good judgement must play in the diplomatist's work; and not only good judgement, but also the kind of imaginative sensitivity to the concerns of an interlocutor which I considered earlier under the heading of tact. Perhaps the religious word "discernment" best sums up the combination of qualities which are essential alike to the good negotiator, the good analyst and the good drafter.

I may add in parenthesis that one of the hardest crosses of becoming a Head of Mission can be to read telegrams winging their way home over your own name which contain solecisms of which you feel you could never have been guilty. At the same time nothing is more debilitating for his staff than a chief who insists on putting his own personal imprint on everything. Sir Samuel Hoare, when Ambassador in Madrid, enraged his staff by insisting on having every telegram sent in the first person singular. But they got their own back when a telegram arrived in the Foreign Office reading "From Madrid. Sir S. Hoare. I fell down the lift shaft this morning and am still unconscious."

Initiative and a capacity for original thought – not mentioned in Nicholson's list – also rate highly. So, needless to say, does a sense of humour. But perhaps even more important is an interest in, and liking for, people as people, with all their differences, quirks and absurdities. Diplomacy is a gregarious profession and no one can understand human motivation who does not enjoy the company of other human beings and feel an instinctive sympathy for them.

By the same token, a good diplomat needs to be a person of cultivated interests, aware and proud of what is good in his own civilisation and culture and eager to learn and respond to the culture and civilisation of the people among whom he is serving. For without the sympathy which this eagerness generates, no true understanding or mutual confidence, let alone affection, will ever be established between the diplomat and the people of the country to which he is accredited.

If I have done my job properly, you will, I hope, have begun by now to see a certain correspondence between the qualities I consider desirable in a modern diplomat and those fostered by what I have called the independent school and Greats tradition in British education. Where does the Benedictine tradition come in?

It will be clear – or it is at least implicit – in what I have said that there are areas in which the two traditions, Benedictine and secular, are in conflict; and it was a nice irony that your Benedictine chairman chose to illustrate something of what a good education means from the speech of an Archbishop contemplating the sins of his youth. But it should also be clear from what I have said that although there are points at which the two traditions conflict, there are also important areas in which they reinforce one another, not least in the feeling for history, the scope for patience, modesty and loyalty, the importance of wisdom and reflexion, and a mistrust of the glib, the ephemeral and the superficial. These are all factors which contribute to the final quality which one hopes to find in any close colleague, a quality which I will call "depth".

By depth I mean a richness of interests combined with wide human

sympathies; firm but unobtrusive moral principles, with the ability to hold to them against the tide of popular opinion; and a drive towards achievement and excellence which is moderated not just by sensitivity to the needs and feelings of others but also by a fundamental detachment and objectivity: by a recognition that worldly success, however legitimate and even necessary as an object of ambition, is, at the end of the day, of secondary importance. And this brings me back at once to the Benedictine legacy. Of course, there is more than one route to this detachment, and I do not suggest that it is the prerogative of the Christian or even of the believer. But it is, I would suggest, a dimension without which any education is critically incomplete.

If this had been a sermon, I would have begun with a text. As it is, I will put my text at the end. I leave you to guess where it comes from; but you will recognise it as a dialogue between a teacher of classics and a headmaster who has just broken the news that the number of boys wishing to read classics in the coming year has fallen below the level of viability. But its application goes wider than the classics: like all good texts, it is to be taken allegorically rather than literally.

"Parents (said the Headmaster) are not interested in producing 'the complete man' any more. They want to qualify their boys for jobs in the modern world. You can hardly blame them, can you?"

"Oh yes," said Scott-King, "I can and do ... I think it would be very wicked indeed to do anything to fit a boy for the modern world."

"It's a shortsighted view, Scott-King."

"There, Headmaster, I differ from you profoundly. I think it is the most long-sighted view it is possible to take."

Mr Chairman, I would like to end on a note of thanks. First of all to you personally for the compliment you have paid me, and the trust you have shown, in inviting me, an old friend, to speak at this occasion to which I know you attach great importance. It is not just a polite form of words when I say that it has been a privilege and pleasure for my wife and me to be here. A pleasure, because Bruges is a self-evidently beautiful place, and to spend four days here in such genuinely civilised and friendly company is enormously enjoyable. And it is a privilege – and a privilege tinged with awe – partly of course because of those echoes of authority and grandeur which cling to the notion of a Headmaster for everyone who has ever been to school; but also because of what all of you, so to speak, hold in your hands.

No doubt it is true that the Independent Schools, like all our institutions, no longer command the same deferential respect which once they did. No doubt it is true that you face difficulties, and a degree of competition, which your predecessors never dreamed of. Nevertheless, the institutions for which you have direct responsibility constitute collectively the single most significant and identifiable determinant – the media always excepted – in forming the moral and cultural attitudes of those who set the tone of our society. Despite my text, I am not so naïf as to think that you can seek to educate children flatly against the grain of the social and cultural environment in which we live. But if you lose your moral nerve and surrender unreservedly to the pressures of the market place, God help us all. Then we shall really be in deep trouble.

Head Monitor	J. Thornburn-Muirhead (O)
Monitors	
St Aidan's	T. de W. Waller, W.A.J. Rigg
St Bede's	C.P.S. Thompson, M.J. Mullin
St Cuthbert's	J.F.C. Maxwell Stuart, R.A.C. Evans
St Dunstan's	N.M. Studer, E.W. Knight
St Edward's	M. von Habsburg-Lothringen, H.R. van Cutsem
St Hugh's	P.J. Murphy, N.J. Dumbell
St John's	C.D.J. Corbett, J.E.T.M. Jenkins, C.J. Layden
St Oswald's	T.B. Reid, C.J. Grace
St Thomas's	M.A. Luckhurst, A.B. Havelock
St Wilfrid's	D.J. Robertson, C.D. Guthrie

GAMES CAPTAINS

Water Polo	T.J. Maguire (B)
Athletics	P.J. Murphy (H)
Cricket	R.M.H. Wilson (H)
Cross Country	E.J. Willcox (E)
Golf	M. von Habsburg-Lothringen (E)
Hockey	H-G Loriman (H)
Squash	C.J. Grace (O)
Swimming	A.J.C. Clapton (A)
Tennis	A.A.L. Brenninkmeyer (H)
Master of Hounds	D.R. Greenwood (T)
Librarians	M.S.P. Berry (T), J.E.O. Brennan (O), W.R. Cochrane (E), A.P. Crossley (B), L.C. Davis (T), A.B. Della-Porta (J), B.J. Feilding (A), J.F. Fry (E), O.H. Irvine (O), P.G. King (T), R.G.M. McHardy (D), G.P.A. Marken (H), M.J. Mullin (B), J.R.P. Nicholson (W), H.C. Young (T).
Book Shop	O.H. Irvine (O), T.C. Wilding (D), J.M. Martino (B), D.A.T. Corley (D), C.H. Jungels (B), I.A. Föthringham (E), A.P. Crossley (B), T.J. Walwyn (W), S. H-Y Tsang (B), M.J. O'Neill (C).
Stationery Shop	T.C. Wilding (D), G. Finch (D), M.A. Rizzo (H), G.M.J. Gaskell (D).

The following boys left the School in 1992:

June

St Aidan's
G.V. Andreadis, A.J.C. Clapton, A.J. Daly, K.R. Hall, J.P.F. Leneghan, M.A. Lyle, S.M. Mullaney, W.H.M. Oxley, D. Penate, W.A.J. Rigg, J.R.P. Robson, T. de W. Waller.

St Bede's

F.M. Dunlop, P.C. St J. Lane-Nott, T.J. Maguire, J. Mitcalf, M.J. Mullin, J.G. Ryland, D.J. Steel, C.P.S. Thompson, C.P. Williams.

St Cuthbert's

J.P.H. Camm, J.R.P. Clive, H.G. Erdozain, R.A.C. Evans, P.A. German-Ribon, C.J.N. Irvén, H.J. Marsh, J.F.C. Maxwell Stuart, P.J.A. Miller, B.J.A. Pridden, C.Y. Robinson, J.C.P. Tolhurst, C.S. Vyner-Brooks, N.F. Walker.

St Dunstan's

M.L.Z. Anafu, P.J.N. Carney, T.H.C. de R. Channer, G. Finch, J.P. Garrett, S.G. Garrett, T.J. Gaynor, E.W. Knight, R.S.L. Leach, R.G.M. McHardy, A.C. Moss, D.J. Salton, N.M. Studer, D.A. Thompson, T.C.J. Wilding.

St Edward's

A.B. Crabbe, R.C.P. Crichton-Stuart, J.W.B. FitzGerald, G.S.G.I. FitzHerbert, C.H. Fotheringham, J.P.A. Martelli, B.P. McFarlan, S.H.R. Scrope, P.M. Tempest, H.R. van Cutsem, M. von Habsburg-Lothringen, M.W.T.P.J.M. von Schaesberg, A.C.J. Wayman, E.J. Willcox.

St Hugh's

E.J.B. Brawn, A.A.L. Brenninkmeyer, K.B.K. Dann, S.L. Dann, N.J. Dumbell, D-G D.J. Lorrinan, C.A. MacDermot-Roe, G.P.A. Marken, P.J. Murphy, S.C.C. Ward, R.M.H. Wilson.

St John's

C.C. Arning, C.D.J. Corbett, M.P.S. Corbett, D.G. Drury, T.M. D'Souza, A.R.D. Freeland, W.W. Gordon, C.J. Harding, J.E.T.M. Jenkins, P.A. Lane, A.M. Layden, C.J. Layden, P.G. Ockleston, S. Padley, T.G. Peel, M.G.A. Potterton, C.L.F.A.M. zu Solms.

St Oswald's

A.J. Arjun, J.N.A.W.G. Bagshawe, F. Boilot, J.E.O. Brennan, A.Y. Brunner, J.N.C. Dobbin, R.H.T. Fattorini, F.P.M. Francqui, C.J. Grace, O.H. Irvine, P.N.Y. Kirby, N.P. Leonard, J.A. Lowther, J.P. O'Connell, T.A. O'Connell, T.B. Reid, D.E.H. Roberts, J. Thorburn-Muirhead.

St Thomas's

J.A. Allen, J.M.E. Brady, R.W.G. Craigie, P.E. Fiske de Gouveia, A.J. Garden, A.B. Havelock, M.A. King, S.K.A. Lawani, M.A. Luckhurst, B.J. Ogden, M.C. Thornton, M.H.G. von Bertele.

St Wilfrid's

H.J.C. Bell, D.A. Cridland, C.C. Dawson, C.H.B. des Forges, J.B. Gomez, A.S.M. Guest, C.D. Guthrie, M.W. Hurley, M.J.O. Macmillan, D.C. Mowbray, R.J.T. Murray Wells, J.R.P. Nicholson, T. Pintado, D.J. Robertson, R.T.C. Vitoria, C.M. Warrack.

Junior House

P.C.G. Bemberg, R. Cardenal, C. de la Mora, L. de la Mora, P.R.S. Kerrigan, G. Koco, P. Munoz.

The following boys joined the School in April 1992:

W.J.M.F. Heneage (JH), F.T.K. Lau (T), J.M. Martin (JH), E.D.T. del C. Nisbett (JH), N.A.T. Prescott (O), M. Santa Cruz (JH), L.J.X. Watt (JH).

CONFIRMATION

The following boys received the Sacrament of Confirmation from Bishop Augustine Harris, Bishop of Middlesbrough, in the Abbey Church on Sunday 3 May 1992.

St Aidan's

M.E. de Guingand, S.J.H. Detre, J.M. Holmes, J.S. Morris, M.P. Mulvihill, T.E.C. Walsh.

St Bede's

M. de Macedo, E.A.G. Johnson, P.M. Ryan, J.F. Vaughan.

St Cuthbert's

A.J.J.S. Alessi, C. Bem, T.E. Pinsent, M.S. Shilton, J.N.T. Newman, A.F.O. Ramage, J.P.A. Read, R.O. Record, O. Siddalls, N.F. Walker.

St Dunstan's

W.F. Ainscough, R.J. Groarke, D.A.H. Johnston Stewart, N.R. McDermott, E.H.K. O'Malley, H.J.A. Russell, D. Savage, G. Finch.

St Edward's

Hon M.F. Aitken, D.G.S. Bell, E.M.C. Chambers, Visc A.R.G. Clanfield, H.R.P. Lucas, Hon H.R.A. Noel, A.S. Ramsay, R.W. Scrope, R.J. Thorniley-Walker, N.P.G. van Cutsem, E.P.A. Wyvill.

St Hugh's

H.F.A.R. Burnett-Armstrong, J.A. Hemingway, R.E. Blake James, M.C. Bowen Wright, M.A.S. Brennan, C.B. Crowther, P. Foster, W.A.G. Johnson, C.T. Killourhy, D.R. Russell-Smith, C.A. MacDermot-Roe.

St John's

D. Herrera, A.M. Aguirre, P.R. Badenoch, J.E.M. Horth, N.J. Klein, M.R.C. Lambert, H.B.A. Marcelin-Rice, A.B. Della-Porta, S.E. Donoghue.

St Oswald's

M.A. Grey, J.P. Hughes, C.J. Joynt, N.A.T. Prescott, D.E.H. Roberts, C.J. Strick van Linschoten, N. Thorburn-Muirhead.

St Thomas's

L.C. Davis, W.B.J. Gavin, J.A. Gibson, H.A. Jackson, A.Z. Murombe-Chivero, W.T. Umney, R.E. King-Evans, S.K.A. Lawani.

St Wilfrid's

P.M. Barton, H.P.B. Brady, A.P.R. Foshay, J.B. Gomez, M.M.B. Goslett, M.J.B. Horsley, W.F. Howard.

Junior House

H.A. Badenoch, P.S. Cane, T.J. Davis, R.U. de la Sota, M.J. Kelsey, L.A.M. Kenedy, P.R.S. Kerrigan, C.J. Marken, G.J. Massey, D.E. Massey, A.J. Osborne, E.D.J. Porter, T.R.C. Richardson, T.R.W. Strange.

The following boys were Catechists for those preparing for the Sacrament of Confirmation in the period from September 1991 to May 1992:

Adrian Arjun (O)(International School, Fiji), George Banna (H)(Highfield), Richard Bedingfeld (E)(Moreton Hall), Teddy Burugu (A)(St Mary's Nairobi), William Cochrane (E)(St Richard's), Charles Corbett (J)(Moor Park), Dominic Corley (D)(St Anthony's), Marc Corbett (J)(Grosvenor House), Charles Crichton-Stuart (E)(Farleigh), George d'Adhemar (O)(St Patrick's Washington), Charles des Forges (W)(St Richard's), Marc Dumbell (H)(JH), John Flynn (H)(Barrow Hills), Charles Fotheringham (E)(Ardvreck), Christian Furness (O)(Gilling), Philip German-Ribon (C)(Ludgrove), Charles Guthrie (W)(Brighton College), Anthony Havelock (T)(JH), James Holmes (A)(Gilling), Charles Ingram Evans (D)(JH), Nicholas John (W)(Moreton Hall), Robert Leach (D)(Heathmount), Nicholas Leonard (O)(Westminster Under School), Matthew Luckhurst (T)(Pembroke House), Justin Maxwell Stuart (C)(Belhaven), Rupert McHardy (D)(St Philip's), Hugh Milbourn (B)(Lochinver House), Martin Mullin (B)(JH), Andrew Oxley (A)(Gilling), Gorka Penalva-Zuasti (W), Benedict Pridden (C)(JH), Michael Rizzo (H)(WCCS), Shane Tarrant (B)(Notre-Dame, Chicago), Charles Vyner-Brooks (C)(St Bede's), Max von Habsburg-Lothringen (E)(Gilling), Edward Willcox (E)(JH).

EXHIBITION : HEADMASTER'S SPEECH

DOMINIC MILROY O.S.B.

This year there is one particular theme that I would like to dwell on for a moment. Most of you parents had your first interview with the Headmaster, either Abbot Patrick or myself, some years ago. The conversation that takes place with a parent on their first visit has been for me one of the most rewarding parts of being Headmaster. It is the beginning of a negotiated contract (as it were) by which you allow us to borrow your sons for some of the time. You are entering into a process of collaborative parenthood in which your families mingle with ours. That is the central part of the experience of the School. As Headmaster, the rewarding thing is to observe keenly, from that first conversation, the attitude of the boy who is going to be the victim of the whole process, and then later on to follow it up (from something of a distance) and see how it develops, and, from time to time, to help pick up the bits. I have to say that being Headmaster does place a certain distance between oneself and the boys. It is a thing one notices most on becoming Headmaster after having done other jobs in the School, like running the Theatre or being a Housemaster, that the Headmaster lives at a certain remove. This imposes a certain solitude, but also has certain advantages. This year has meant for me a further distancing from the day to day life of the School, and one of the main things that I want to say to you this morning, quite simply, is how very much I regret that. I hope that my contact with a wider educational world will have been of value to that world, and, indirectly, of some value to Ampleforth as well as to myself. But my most heartfelt message is that I deeply miss the close involvement with the life of your sons which is the life blood of this particular School, and which is, in a very special way, the secret which I have been trying to share outside, in a world full of fairly murky educational debate. Nowadays, parents are often referred to as customers or clients rather than as parents, and as friends with whom one is sharing that great and wonderful mystery of the growth of a child.

What I would like to do this morning is to describe, from the slightly outside position that I have been occupying, what Ampleforth looks like in its most important respects – in its heart, in its muscles, in the way it really functions. The other day I had one of those frustrating British Rail journeys, in which the train took a different route to the normal one, wandered about pleasant places like Ely and Cambridge, and every now and then stopped for a rest. During those stops one was able to get glimpses of life. One looks through the window of a kitchen and sees a row going on, one sees children playing in the backyard and taunting the cat. One sees rather hot and over-smart people emerging from a wedding, or frustrated people waiting at level crossings or taking their dogs for a walk. It is rather reassuring to see this hum and pattern of ordinary life going on, and to be a quiet observer of all these domestic scenes. Finally one reaches one's destination. I hope to reach my destination after my year of Chairmanship at the end of the year, having been greatly supported, interested and at times frustrated by the glimpses that I have caught, from time to time, of the life of the School. I want just to dwell on a few of these glimpses.

One Saturday midnight earlier in the year, the phone went. It was Fr Timothy, who said, "Sorry to disturb you, but can you give me the phone number of a certain girls' school in the locality," so I thought to myself, well yes I can, I wonder why? With great self control I looked for the telephone number, gave it to Fr Timothy, and didn't ask why. I was intrigued over the weekend to find out what was actually going on. Well, I am happy to say, that there was not anything particularly dramatic going on. We were visited by some friendly girls, who were (I am happy to say), discovered in the rose bushes by that rather sleepy spaniel that lives in St Oswalds. At the end of the story I like to think that rumour has circulated in the girls' schools of northern England that Ampleforth is patrolled at midnight by monks with dogs. I mention that incident as being, not in every way typical of the everyday life of Ampleforth, but as being one amongst an enormous network of personal happenings. Most of the life of the School remains, perhaps fortunately, unrecorded, but none the less very important and part of a huge network of an interlocking tapestry of personal happenings. Rather like what goes on in a garden, most of the time one does not see the plants grow, but you suddenly walk out there and notice that something planted a year or two ago has suddenly blossomed and flourished. We as gardeners, like you as parents, have from time to time to do a bit of weeding, pruning, and mowing. But basically the garden is a space for growth. It is God who gives the soil, and God who gives the light and God who gives the rain, from time to time. We are tending this very complex garden of human growth. I think that this is the side of it that I have been missing most. It is an absolutely vital process, some of the incidents are quite small, but many of them are very important. I would like to recount one which I think is a very typical example, of what you as parents, and we as your collaborators, hope is happening (whether in small ways or bigger ways) quite often. You may think that I am breaking a confidence, but I am able to say that I have the permission of the boy concerned to tell this particular story – not a big story, but an important one.

One day, on my return, I was informed that there had been a disciplinary incident involving absence, lack of punctuality and so forth. It had been dealt with, and I was perfectly satisfied with that and thought no more about the matter until one evening the boy concerned came in to apologise. I, being a sensible Headmaster and being anxious to defuse matters, said, "Don't worry about that, I understand the matter has been dealt with and is in the past." He said "No Sir, it's not as simple as that, it was in fact more serious than you think, because I tried several times to lie my way out of the situation, and I want to tell you about each of the lies I told," and so he did. As he walked out of the room I reflected on a strange contradiction. In a culture which is continually trying to emphasise success at all costs, here was I feeling uplifted, regenerated and filled with new purpose because I had been allowed to share a failure, and had been allowed to forgive that failure. This kind of incident, which lies at the heart of every friendship, every family, every community, is central to what happens here, and is most certainly one of the most important bits of our secret. We are actually a community that believes, very deeply, in forgiveness. I say, to those

parents who from time to time have the experience of that late night phone call saying that Johnny is in deep trouble and will be on the next train, that we regard each of those incidents as a process towards reconciliation. No boy who has been in any kind of trouble, no matter how private, no matter how public, ever reaches the end of the term unforgiven.

Before going on to my next glimpse, I would like in a very heartfelt way to say thank you. I would like to say thank you to you parents for the support that you have given me this year and the understanding way in which you have created space for me to operate. I would like to say thank you to Fr Timothy, because he has taken on a very difficult task with a semi-absentee Headmaster, who probably interferes when he shouldn't and does not take interest when he should. It has been a difficult task. Through him I would like to thank all the other Housemasters and all the other members of staff who have shared that particular burden. I would like also, in the same breath, to thank the Head Monitor, James Thorburn-Muirhead, and not only his team of Monitors but the top year in the School. I said last year that we had had an outstanding top year and I meant it. The top year last year said to me at the end of the summer term, "Well sir, I don't know what it is going to be like next year because the fourth year coming up are not of the same quality as we were." They were wrong. Those of you who have boys in the top year, for whom perhaps this is your last Exhibition, may feel justly proud. It is rewarding, for the Headmaster and for the rest of us here, to see these boys emerging with exactly the sort of qualities that we try to describe in our glossy brochure. It is very reassuring that it very often works.

My next glimpse has been the glimpsing of the staff – those who teach here, monks and lay. As you know this has been a difficult time, since early last year, for that staff. This is a pain which did not simply go away when we had to make some difficult decisions last year. All the boarding sector is in difficulty with regard to the future, and every single boarding school is having to plan for that future with great awareness of all the implications. What I really want to say very simply this morning, is to thank the lay staff for their honesty and clarity in wishing to bring these matters forward for discussion, for their resilience and for their wholehearted loyalty in keeping the main business of the School running, which is of course the academic and pastoral welfare of the boys. Let me reiterate what has been said several times, by Fr Abbot as well as by myself, that it must be absolutely clear to us all, that the future well-being and the professional quality of this School depends each year more on the proper, the full and the well thought out collaboration of the monastic and the lay staff. We are a very fortunate Benedictine community here. We are a strong community and the School has at its heart a long and thriving monastic tradition. We are enormously enriched with our contact with the laity, by our contact with all of you, but in particular by our day-to-day contact with the lay staff. All I would wish to do is to reaffirm that commitment and to ask all of you, staff, parents, boys, to understand that we are in real difficulty during this period of independent education. Everybody who is involved in this community can help in their own

way. In particular I would like to thank those of the lay staff who are leaving us this term, because we tend to take for granted the stability of the teaching community. It is always a sadness when a teacher retires or moves on, but it is an inevitability, and it does not only apply of course to lay men. I would like to thank Tim Vessey who has been Head of Maths for some time and who is retiring. You will have seen the list of Gold Awards, and, amongst other things, he has kept the name of Ampleforth very much to the forefront in the debate about the future of mathematics teaching, and has been a vigorous proponent of imaginative innovation. I would like also to thank Eric Magee who has been very much noticed, very powerful, very influential, very dedicated and amongst other things a very good friend to the Headmaster during his time here. I would like to thank Paul Gait, who as Head of Science brought a distinction of mind to our discussion about the curriculum and much influenced our sense of priorities in that area. I would like to thank three other, as it were, front line teachers from the rank and file: Dr Jack Astin, Dr Michael Wainwright and Richard Devey, who have given some of their best years to teaching in their departments, all of whom leave us with the warmest good wishes.

There are two others that I would like to thank also for what they have done, and through them those whom they represent. Brother Terence had to stop being Housemaster of St Aidan's this term through ill health. He was very touched by the marks of affection and support that he has received from his House. He has of course the affection and deep respect of his brethren. I would like to thank him very much and through him the other Housemasters who bear the heat and burden of the day for all that they do. I would also like to thank Mrs Valerie Dawson, who has been Assistant Matron in the infirmary for a number of years. The medical staff don't appear much on the surface, and we hope that they will not be needed very much; but when they are needed, it is very important that the quality should be good. One of the things that helps me to sleep well at nights is to know and appreciate that quality. So in thanking her, I would like to thank through her all the medical staff, and also all the other so-called ancillary or non-academic staff, who don't often get thanked, but whose quality of service is very evident. The domestic staff, those who cook for us, those who clean for us, those who garden for us, those who look after our grounds – there is a massive collaboration in making the total garden of the School the livable place that it is, and I know that you as parents would wish, through me, to thank all of them.

In that respect there was another little glimpse which I wish more people could have shared. The other day, down in the guestroom in the main building, the first fifteen and several members of staff were joined by all the ladies who work in the kitchens to share a sing-song provided by the touring Fiji seven-a-side rugby team. It was a very pleasant occasion, and somehow represented what one would like to think is the heart, not only of our hospitality, but of our hidden unity as a large and extended community.

The next glimpse that I would touch on concerns the curriculum. Whenever I have come back this year, I have heard sounds of distant thunder

on the curricular scene. There is an important truth, which I would like to share with you, which is that in a place like this Ampleforth Abbey and College, there are two subjects that cause blood to be shed – the liturgy and the curriculum. If there is ever a debate about reforming the liturgy, it is a pretty serious debate, and a lot of passions are raised. The same is true of the curriculum, which is, after all, the secular liturgy of the life of the School. By the secular liturgy, I mean this: the curriculum is not just a list of things that boys have to learn. Our curriculum goes much further than the so-called national curriculum. The purpose of the national curriculum is quite rightly to define what is now called the “entitlement” of children – in other words, the areas of knowledge and of skill to which all children ought to be exposed during the course of their primary and secondary education. The curriculum in a place like this goes much further than that; the curriculum represents the way that a particular community wants to shape the day, the week, the life of those who work in it, according to some very carefully contemplated priorities. The discussion of those priorities, and the discussion of the precise shape which the curriculum implies, the shape of the day in particular, leads to very much conflict. Historically, our curricular discussions in the eighties have been rooted in a very particular difficulty. We have wanted to introduce new priorities without abandoning old ones. I know many schools where the debate has focused on pushing in Technology and Health Education and pushing out Latin and Religious Studies. As you know, at Ampleforth there is very little danger of Religious Studies or Latin being marginalised. We tried to solve the problem, when we were introducing Design and Technology, Health Education, Physical Education, Information Technology, Music, by increasing the number of periods taught. We have had, through most of the eighties, a very heavy daily timetable compared with most schools. That has been to try and safeguard the foundation course that we give in the IV Form, and to try and safeguard the width of options that we offer later on. It has been borne in on us that this heavy timetable was too ponderous, placed too many pressures on boys in the IV Form, and had too constricting an effect on the available prep-time. We have decided to enhance the available prep-time by reducing the number of periods taught in the course in the week. It is this reduction (from 45 to 40 periods) which has given those discussing the curriculum their biggest headaches. All I wish to do at this moment is to emphasise that the purpose of the IV Form, the first year in this School, is to keep as wide a foundation course as possible, whilst being realistic about certain compromises on the edges. The aim of the GCSE years (the V Form and Remove) is to offer options, in four main areas, in such a way that all boys will be enabled to keep three of those areas open for their future choices for A level, career and vocational preference.

There is another priority which I will just touch on in passing but a very important one, to which I would ask parents and boys to give more priority than we instinctively do. Ampleforth is a long way from “Europe” and there is something about this valley which does not immediately suggest that it is important to be fluent in German or Italian. I speak as a linguist, who was Head of Languages here for some time, and who none the less has always found it very

difficult to sell widely a conviction about the importance of learning and dominating foreign languages. I say to parents, if you are invited to consider the possibility of your son taking up languages to a higher level than GCSE or of embarking on sometimes quite challenging exchanges or expeditions to foreign countries, please give every consideration and support to the sort of suggestions that Mr Wilding and Mr Cragg-James and others will be making.

I have been involved a good deal this year in the great debate about Education and Training. When I returned here the other day and found Ampleforth in complete silence, as if there were no boys here at all, I realised that of course it was in the middle of study time and there was (if I listened very carefully) a quiet hum about the place. You could almost hear the process of *learning* which was happening, and what lies at the heart of that process of learning. Are we merely inviting the boys to get better and better at the skills that they started learning when they first went to school? Is education (as is often suggested nowadays) increasingly a matter of exposing children to the right skills that are going to be relevant and useful to them, or, is something more important happening? Well, we believe here that something much more important than that is happening. Of course skills are important. There are three levels in the whole process of going to classes, reading books, researching, learning. One is of course the level of skill, and it develops from when children start learning to read and write to the sort of skills they should be acquiring when they are writing A-level essays or working in the Sunley Centre. Different degrees of skill. There is also (the second level) a body of knowledge which our civilisation and culture has considered to be of inestimable importance. The curriculum should open the minds and hearts of all of our boys to contact with greatness – with the greatness of the human spirit which has existed in the past and with the greatness of the human spirit which it is the duty of those growing up now to provide for future generations. That process, the quiet hum in the classrooms, should have a lot to do with that, but it goes further than that as well. Education is not just about the acquisition of skills, it is not just about dominating a certain amount of knowledge. At the third level, it is about being exposed to wisdom, and learning from inside oneself how that process of becoming wise happens, especially in a VI Form class. The year's course should consist, for each boy, of a series of moments of truth, in which a particular difficulty, a particular train of thought comes to fruition. We have all watched a very small child doing one of those simple farm-yard jigsaws where you have to put each animal in its right slot. The first time the small child, unaided, gets the duck, the hen and the pig in the right holes, there is an expression of delight, because there is a perception of a truth about the jigsaw which the child has to experience. It's that perception, it's that ownership of an experienced truth which makes us call all those subjects that we study *disciplines*. We call them disciplines because they imply an obedience, an obedience within each discipline. Aerodynamics and Physics are quite different from the study of Greek Literature, History or English but each of them implies a careful discipline which takes a long time to master, and which requires from the person learning abilities to concentrate, to reflect, to analyse, to discern, to

make judgements between what is good and what is less good. Therefore, the whole process has a very important moral dimension, and this is what learning in its true sense really is. Learning is not just preparing to get good grades in examinations (although we hope that it will have that by-product). Learning is much deeper than that, and is concerned ultimately with a passion for truth. In a world which increasingly suggests that truth is so relative that it doesn't really matter very much, there is an enormous threat to the whole concept of what true education is. Once that passion for truth deserts the classrooms of a school, a great deal of sloth and anarchy seeps in to the morale of that place.

My final glimpse is an important one. I have come back several times for discussions about the Children Act. You have all heard about the Children Act but probably not many of you know clause 63 and clause 87 which define the obligations of boarding schools with regard to inspection by Government. I don't wish to be at all negative about the Children Act because, if it is enforced and studied well, it ought to have a bracing effect on the way boarding schools do their business in certain very important areas; qualities of hygiene and the rest, and qualities of particular care for certain aspects of children's lives. However, some of the implications of the Act are questionable, such as the obligation to be inspected by Social Service Department inspectors who may (or may not) be relatively uninformed about, and sympathetic towards, our ethos. We shall fulfil our obligations under the Act, but we shall, above all, continue to go much deeper in our pastoral work than merely keeping the law.

One of the implications of the Children Act is summed up in a story that I have told before and will tell again. I don't apologise for the repetition. It happened to me in a London bus a few years ago, when I was sitting on the top deck doing the *Times* crossword. Two twelve year old boys came up the stairs, swinging their football boots. I cheerfully said, "Did you have a good game?" They turned to me and one of them pointed at me and said, "Another word out of you and I'll call the police." I realised then that we had entered the age of child abuse, an age in which children are having to be brought up to mistrust adults. That is the main thrust of a great deal of the thinking going on in our largely pagan society, which has lost contact with the deep roots of Christian culture which derived from Jesus Christ himself, who said, "Let these children come to me", and "Of such is the Kingdom of God". When Jesus said those words I don't think for a moment that he was praising the innocence of children. Those of you who have had contact with your own small children, when they were quite small, know that they are not particularly innocent. All children know much more about life than they like their parents to think. What Christ was praising in children was their humility, their willingness to learn, their openness and their trust. A place like this depends completely, not just partially, on its pervading atmosphere of complete trust, in which people can experience just the sort of things that I have just mentioned earlier on, can go through the process of failure, forgiveness, discovery, friendship, truth and the rest of it in an environment where that trust is cultivated. Our own culture is based quite clearly on our discipleship of a man who touched in order to heal, who transformed the whole

perception of sexual relationships, of relationships between men and women generally, between leaders and followers, between adults and children, who transformed it because of his own strong innocence. When he encountered good and evil he recognised and praised the good and he touched the evil in order to heal. Let us be quite clear about this: we shall collaborate fully with the implications of the Children Act but at a far deeper level we shall go on doing our best to put into practice that philosophy of trust which makes the life of this community possible, and without which it would collapse within a week.

PRIZE LIST

INDEPENDENT PROJECTS AND ESSAYS

(Assessors in brackets)

Senior		Alpha
CS Dalglish	(J)	Classical, Biblical and Modern Ethics (Br Andrew)
AD Gibson	(E)	Richard III – Determined to prove a villain? (Dr Marshall)
TDS Harris	(O)	A Brief History of Bridge Building (Fr Richard)
GCD Hoare	(O)	Electra – Noble or Neurotic? (Mrs Warrack)
H-GD Lorrimer	(H)	Napoleon III & Haussmann's Rebuilding of Paris – Prestige or Social Reform? (Mr Dammann)
SEH Marcelin-Rice	(J)	Futurismo, Estetica basata su un'ideologia Fascista? (Dr Amanda Lillie – University of York)
ORE Mathias	(C)	The Causes of the Boer War (Fr Bernard)
TB Spencer	(E)	Clapham – Ignorance, Negligence or Arrogance? (Mr Astin)
Beta 1		
EBR Anakwe	(A)	A Comparison of Diet in the 3rd World and in the West (Fr Cuthbert)
REAP Bedingfeld	(E)	Ottoman Turks in the Balkans (Fr Edward)
WR Cochrane	(E)	Why Did Stalin Murder Trotsky? (Mr Dammann)
TRC Cooper	(C)	The Whig Party (Mr Galliver)
DS Leonard	(W)	Ireland: Rising, Revolution, Republic (Mr Magee)
NC Marshall	(C)	The Reform Act of 1832: Reaction or Reform? (Fr Bernard)
AGA Sutton	(D)	Was the British Empire Conquered in a "fit of absence of mind"? (Mr Galliver)
MJ Ward	(T)	The Mau Mau Rebellion (Br Andrew)
Beta 2		
BJ Feilding	(A)	The French Campaign of 1798-99 (Mr Dammann)
PD Greeson and	(D)	
NA Knowles	(D)	Booze and the Brain (Mr Hampshire)
JA Hughes	(C)	Why was Heydrich Assassinated? (Mr Dammann)

Junior

RE Blake James	(H)	Czechoslovakia 1968-91 (Fr Leo)
PB Fane-Saunders	(W)	The Comedy of Aristophanes (Mr Roberts)
JEM Horth	(J)	Evolution: Darwin's and Wallace's Views (Mr Motley)
EHK O'Malley	(D)	Home's Odyssey (Fr David)
RS Sreenivasan	(H)	Censorship in the United States (Mr Magee)
B To	(A)	Sectorial Analysis of the Hong Kong Stock Market (Mr McAleenan)

Beta 1

MSP Berry	(T)	The Religion, Architecture and Daily Life of the Aztecs of Mexico (Mr Dammann)
DJ Brisby	(D)	Shakespeare: His Life, His Work (Mr Carter)
PT Clark	(J)	A Look into the Future of Car Design (Mr Baben)
JMW de Lacey	(D)	Life in Japan (Fr David)
RC Greig	(J)	Chocolate (Mr Gilbert)
D Miranda	(J)	Expo '92 Seville Universal Exposition (Mr Dunne)
A Hosangady	(D)	Jazz - its History and its Artists (Mr Motley)
TEL Walsh	(A)	The Art of Falconry (Mr Motley)

Beta 2

A Aguirre	(J)	Velazquez (Mrs Dammann)
MA Brightman	(A)	Teilhard de Chardin: His Life and Work (Fr Dominic)
D Herrera	(J)	The Discovery and Conquest of America (Dr Marshall)
WL Morgan	(J)	Fox Hunting: For and Against (Mrs Fletcher)

ELWES PRIZES 1992

Upper Sixth	(H)	Gareth PA Marken
Middle Sixth	(H)	C Hamilton Grantham
	(B)	Hugh P Milbourn
Fifth Form	(H)	James RE Carty
Fourth Form	(A)	Michael A Hirst

SPECIAL PRIZES

Scholarship Bowl		St Dunstan's House
		NM Studer
Phillip's Theatre Bowl	(W)	NP John
Theatre Production Cup	(T)	PE Fiske de Gouveia
Detre Music Prize	(T)	AK Garden
McGonigal Music Prize	(D)	LA Massey
Choral Prize	(D)	G Finch
Conrad Martin Music Prize	(O)	CJ Grace
Quirke Debating Prize	(O)	JNWG Bagshawe
Inter-House Debating Cup		St Aidan's

Inter-House Chess Competition	St Aidan's
	BJ Feilding

BERNARD SUNLEY CENTRE PRIZES

Tignarius Trophy for Craft	(T)	RWG Craigie
Swainston Trophy for Technology	(J)	S Padley
Gaynor Photography Cup	(W)	WT Barton
Spence Photography Bowl		St Aidan's

UV1

Brunner AY	(O)	Art Folder	Alpha
Dunlop FM	(B)	Art Folder	Beta 1
Marsh HJ	(C)	Trailer	Beta 1
Martelli JPA	(E)	Art Folder	Beta 1
Mitcalf J	(B)	Electronic Target	Alpha
Tempest PM	(E)	Art Folder	Alpha
Thornton MC	(T)	Foldaway Beds	Beta 1

MV1

Easterby SH	(H)	Photography Folio	Alpha
Edmonds MTC	(T)	Line Marking Machine	Beta 1
Knowles NA	(D)	Art Folder	Alpha
Leonard DS	(W)	Plant Holders	Beta 1
Op den Kamp FV	(J)	Art Folder	Alpha

Remove

Buxton EL	(W)	Barbecue	Alpha
de Lisle EAG	(W)	Art Folder	Alpha
Kilner NJ	(B)	Art Folder	Alpha
Lowther JA	(O)	Photography Folio	Alpha
McConnell JF	(T)	Television Cabinet	Alpha
McKenzie WEJ	(H)	Photography Folio	Alpha
Medlicott AS	(J)	Chicken Coop	Alpha

5th Form

Penate GPB	(A)	Chair	Beta 1
Record RO	(C)	Photography Folio	Beta 1
Scanlan JPF	(O)	Art Folder	Beta 1
Scarisbrick CR	(O)	Photography Folio	Beta 1
Thorniley-Walker RJ	(E)	Art Folder	Beta 1
Umney WT	(T)	Gun Case	Beta 1

4th Form

Brisby DJ	(D)	Art Folder	Beta 2
Cala NGPM	(B)	Art Folder	Beta 2
de Lacey JMW	(D)	Art Folder	Beta 2
Fane-Saunders P	(W)	Art Folder	Beta 2
Glynn JNHO	(T)	Photography Folio	Beta 2
Iglesias I	(C)	Lamp	Beta 2
d'Adhemar CJ	(O)	Photography Folio	Beta 2

THE AMPLEFORTH JOURNAL
EXHIBITION CUPS 1992

Athletics

Senior Inter-House Challenge Cup	St John's	CC Arning
Junior Inter-House Challenge Cup	St Thomas's	MA King

Cross Country

Senior Inter-House Challenge Cup	St Edward's	EJ Willcox
Junior 'A' Inter-House Challenge Cup	St Edward's	EJ Willcox
Junior 'B' Inter-House Challenge Cup	St Edward's	EJ Willcox

Golf

The Vardon Trophy	M von Habsburg-Lothringen (E)
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Rugby Football

Senior Inter-House Challenge Cup	St Dunstan's	TJ Gaynor
Junior Inter-House Challenge Cup	St Cuthbert's	HG Erdozain
The League Cup	St Edward's	JW Fitzgerald

Swimming

The Inter-House Challenge Cup	St Dunstan's	TCJ Wilding
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Squash Rackets

The Ginone & Unsworth Cup- Senior House Squash	St Dunstan's	G Finch
The Railing Cup-Junior House Squash	St Edward's	
	M von Habsburg-Lothringen	

Special Awards

The Headmaster's Sports Cup	NJ Dumbell (H)
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DUKE OF EDINBURGH'S AWARD : GOLD

HJC Bell (W)	JRP Nicholson (W)
JRP Clive (C)	CY Robinson (C)
CD Guthrie (W)	JRP Robson (A)
JPF Leneghan (A)	

UK SCHOOLS MATHEMATICS CHALLENGE 1992

WINNERS OF GOLD CERTIFICATE

JP Arbutnott (E)	A Hosangady (B)
PB Fane-Saunders (W)	SRO'B McNabb (T)
DJ Gallagher (B)	EHK O'Malley (D)
TR Gretton (O)	MS Shilton (C)
MA Hirst (A)	RJ Simpson (C)

YOUNG INVENTOR OF THE YEAR COMPETITION

Area Finalists	
Caley DAJ (C)	First Place
Holmes JF (A)	Third Place
Craigie RWG (T)	Highly Commended
Ingram Evans C (D)	Highly Commended
Mitcalf J (B)	Highly Commended
Sutton AGA (D)	Highly Commended

SUMMER TERM 1991 : CUP AND PRIZEWINNERS

Cricket

Downey Cup for the best cricketer	NR Lamb (C)
Youngusband Cup for the best bowler	ARD Freeland (J)
Best Cricketer Under 15 Colts	JJD Hobbs (D)
Senior Inter-House Cricket Cup	St Cuthbert's
Junior Inter-House Cricket Cup	St Dunstan's/St Bede's
Summer Games Cup	St Cuthbert's

Tennis

Doubles Cup	AAL Brenninkmeyer/J Channo (H)
Single Cup	M Fox-Tucker (W)
Under 15 Singles Cup No Competition	
Inter-House Tennis Cup	St John's

Golf

The Baillieu Inter-House Trophy	St Thomas's
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Hockey

The Harries Bowl for 6-a-side	St Cuthbert's
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Swimming

Inter-House Swimming Cup	St Aidan's
Individual All-Rounder	TJ Maguire (B)
Senior Freestyle (100m)	AJC Clapton (A) 1.02.96
Senior Freestyle (220m)	AJC Clapton (A) 2.28.93
Senior Backstroke (100m)	CJ Johnson (B) 1.15.64
Senior Breaststroke (100m)	TCJ Wilding (D) 1.19.19
Senior Breaststroke (200m)	TCJ Wilding (D) 2.56.22
Senior Butterfly (50m)	AJC Clapton (A) 29.27
Junior Freestyle (100m)	JF McConnell (T) 1.00.90
Junior Backstroke (100m)	NGA Miller (A) 1.16.87
Junior Breaststroke (100m)	JF McConnell (T) 1.23.28
Junior Butterfly (50m)	JF McConnell (T) 33.40
100m Individual Medley	TJ Maguire (B) 1.11.45
Simons Cup (Water Polo)	St Bede's

Summer Soccer

Inter-House Trophy	St Cuthbert's
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Squash Rackets

Senior Individual (Davies Cup)	D Savage
Under 16 (Sutherland Cup)	D Miranda
Senior Inter-House Cup	
(Ginone & Unsworth Cup)	St Dunstan's
Junior Inter-House Cup (Railing Cup)	St Edward's

Golf

Vardon Trophy	M von Habsburg-Lothringen
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TROPHIES FOR AUTUMN TERM 1991 & LENT TERM 1992

Athletics

Senior Inter-House Challenge Cup	St John's	402 pts
Junior Inter-House Challenge Cup	St Thomas's	374 pts
Best Athlete Set 1	DGS Scott	
Best Athlete Set 2	TBE Madden	
Best Athlete Set 3	JP Freeland	
Best Athlete Set 4	HGA Billett	
Best Athlete Set 5	EHK O'Malley	

Senior Division Set 1

100m	TBE Madden
400m	ASM Guest
800m	CC Arning
1500m	J Thornburn-Muirhead
Steeplechase	PA Lane
Hurdles	CDJ Corbett
High Jump	JP Camm
Long Jump	DGS Scott
Triple Jump (Daly Cup)	DGS Scott
Shot	CPS Thompson
Javelin	JP Camm
Discus (Burdell Trophy)	TJ Gaynor

Senior Division Set 2

400m (Webb Cup)	Jl de Uriarte
800m	GH French
High Jump	JEJ Kennedy
Long Jump	TBE Madden
Shot (Lovell Cup)	J-PT Pitt
Discus	SEH Marcelin-Rice

Junior Division Set 3

Hurdles	JP Freeland
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Relays

Senior 800m Medley	St Wilfrid's
Senior 4 x 100m	St Edward's
Junior 4 x 400m	St Cuthberts/Hugh's
6400m (32 x 200)	St John's

Rugby Football

Senior Inter-House Cup	St Dunstan's
Junior Inter-House Cup	St Cuthbert's
The League Cup	St Cuthbert's
Senior Sevens (Reichwald Cup)	St John's
Junior Sevens (Ruck Keene Cup)	St Oswald's

Cross Country

Senior Inter-House Cup	St Edward's	199 pts
Junior "A" Inter-House Cup	St Edward's	215 pts
Junior "B" Inter-House Cup	St Edward's	177 pts
Senior Individual Cup	J Thornburn-Muirhead	
Junior "A" Individual Cup	THP Bedingfeld	
Junior "B" Individual Cup	EHK O'Malley	
Senior Hunt Point to Point	No competition	
Junior Hunt Point to Point	No competition	

THE COMMON ROOM

JACK ASTIN : left his post as Lecturer in Mathematics at Aberystwyth University to join the Mathematics Department in 1983. Jack is interested in mathematics and its history; and the teaching of it, is as much a hobby as a job for him. Any boy wishing to take advantage of all this would always find a patient and helpful ear at the end of any lesson or indeed at any time. More recently Jack took an interest in the Computing Department and for the last year he has been in charge of it. Here, again, I suspect he found it home from home where the presence of a geological wife and two mathematical sons led to domestic competition for file space and gave a new meaning to 'Shift-Break'! Quietly and unobtrusively Jack has also given much time, encouragement and support to boys working towards their Duke of Edinburgh Awards. If help were needed at week-ends Jack would be there if he could. I know that John Dean, who runs the award scheme, would have been unable to continue without his help. Jack leaves us to take up work at York University – yes, he is continuing his mathematics. We wish him, and his wife Maureen, every happiness. T.M.V.

Jack Astin saw many of the participants at all levels through the Bronze, Silver and Gold levels of the Duke of Edinburgh's Award: his greatest contribution was in the Expedition section, giving much of his holiday time and patience to ensure the success and achievement of many groups from the College: perhaps his most unusual were the Acid Rain Exploration in the Galloway Hills, where his wife Maureen joined him in supervising the first Ampleforth mixed Gold group through such tough conditions that the Scottish Assessor could not find them, and the South Uist Rocket Range and Bird Exploration (based on Compton Mackenzie's "Rockets Galore"). Other highlights of Jack's contribution included his involvement in the projects at Bransdale Mill (National Trust Conservation) and the Residential projects for boys working with the Catholic Child Welfare Society at St William's, Market Weighton. Another Service aspect where Jack carried a most useful load was in his work as an Instructor and Examiner for the British Red Cross First Aid Youth and Adult certificates, which involved him in regular updating of his own qualifications. Jack's work as Master in charge of Skills was summed up in the last book he signed: Computing at one level and Chess at another. Another of his chosen fields of expertise where appreciative boys benefited was in the Collecting and Surveys Section. There are no other adults in the College who have helped boys in every section of the Award – Jack was for a time master in charge of Monday afternoon Squash. His work has been noted at the numerous County Duke of Edinburgh functions (where he represented the College at major training events on the North York Moors and in the Lake District) and he was invited to attend the London Presentation of Awards. His generosity of spirit and time was outstanding, as evidenced by his stepping in at short notice to examine yet more First Aiders at the end of this Summer term. J.D.

RICHARD DEVEY : came in 1989 with a strong recommendation from St Luke's College, Exeter University, where he emerged as the outstanding physical education student in his year. His appointment was ostensibly to teach PE and Games but, as events happen, he has taught Physical Education and his second subject, Geography, in equal measure, both with characteristic success. He comes from a strong and impressive Yorkshire family – all 'high' achievers – and Richard is out of the same mould. His personal qualities shine through. Warmth and a remarkably personable nature, together with a mature integrity unusual in one so young, have enabled his promotion at the age of 25 to Head of Physical Education at Gordonstoun. His total professionalism has allowed for considerable success. Though not primarily a rugby player/coach he took to the game with a relish (did he really have any choice?), helping to create individual skills within the framework of a successful team. Taking the Athletics Team over from Fr Henry Wansbrough was a daunting prospect. In his first season the team was galvanised by his enthusiasm to a season in which they lost thrice. This year they have remained unbeaten and won the Northern HMC Athletics Championships. Above all, Richard has been a marvellous colleague who will be missed as a popular and fun-loving member of the Common Room. We extend our best wishes to Richard and his new wife Joanne on their exciting challenge in Scotland. J.A.A.

DR PAUL GAIT : joined two years ago as Head of Science after a distinguished career at Oxford (a First in Chemistry, and Fellow and Tutor at St John's College) and as Head of Science at Downside. His main task was to direct the next phase of our teaching of the Sciences. Paul's quiet and reserved manner hides, although only for a short time, great determination to get things moving and a matching intellect to get them moving in the right direction and, even more important, the ability to persuade his colleagues to move in the same direction. New approaches to Science teaching require a greater emphasis on a project-based approach and this, in turn, means that space must be available for this different type of work. Unfortunately, current problems in the School and elsewhere have put a stop to all changes of this kind. With the increasing demands made on all staff, leaving less and less time and energy for thinking and planning, Paul has made the decision (an unfortunate decision for Ampleforth) to move on; he takes up the post of Head of Science at Queen Elizabeth's Grammar School, Penrith. We hope that he will be very happy in his much-loved Lake District, for Paul is a serious outdoor man; we also hope that he will have time for hill-walking, for his annual ascent of the Old Man of Conistone, and even for some gardening. His colleagues will miss him for his friendship and for his leadership and for his strong voice in our meetings of last year. We express our hopes that he will be able to use his energies and abilities to their fullest extent in his new post, and we extend our best wishes to him and Bridget for continued happiness. Last, but nevertheless important, he will be greatly missed by his pupils

who, under his steady guidance, appreciated the demands that he made of them; many have expressed their regret at his departure. Teachers of Paul Gait's stature are increasingly rare; his move is a great loss to us all. C.B.

ERIC MAGEE : spent a decade of his life at Ampleforth College. He joined with many years in education already under his belt, having held a post of considerable responsibility in a comprehensive school. He also brought a certain amount of religious knowledge to this monastic community. A wry protestant sense of humour combined with a Cambridge postgraduate degree in Theology provided both refreshing comment on life both here and his native Northern Ireland.

Eric joined the school as an Historian and made a large contribution to the teaching of that department throughout his time here, but he was not here long before he took over as Head of the Economics and Politics Department.

Eric will be remembered as one of the most articulate members of staff, a characteristic which was reinforced by a Northern Ireland accent that had all the persuasiveness of a John Cole and the same ability to hold the interest of boys and colleagues. His enthusiasm for Politics was reflected by that of the boys he taught, while, on a different plane, he expanded his career as a conference lecturer, an author of texts on specialised aspects of politics such as the politics of N. Ireland and Trade Unions, and in several posts in the higher echelons of the examining boards including chief examiner posts both for Politics and for General Studies. He has also been chairman of the General Studies Association. It is not an accident that he wrote on subjects such as N. Ireland and Trade Unions. Like most from the Province, he felt the burden of 'the troubles' deeply, though he rarely allowed these feelings to come to the surface of an academic exterior. Indeed, being a very private person, despite his general conviviality, he did not allow private emotion to interfere with professional life when times were difficult. His personal involvement with the human side of Politics brought to life the Range classrooms on the coldest and most drab days when wrapped attention was often interspersed with gales of laughter.

His expertise led to his membership of the Schools Examination and Assessment Council. He was one of the most knowledgeable members of staff on the trends in U.K. education, a knowledge that was regularly tapped by the Headmaster and members of the Common Room.

Eric had an infectious laugh and his affectionate but incisive comment on Ampleforth life entertained many in the Common Room Bar after many a long day. In difficult circumstances Eric gave support and comfort to all who sought it and was grateful to receive it from those who were closest to him. In difficult times for the Common Room and the School he tried to support the vulnerable. His departure is a great loss to both the boys and the Common Room as well as to the academic strength of the school. P.T.M.

TIME VESSEY : joined the staff in 1977 from Lady Manners' School, Bakewell and quickly established himself as a valued member of the Mathematics Department. He became Head of Department in 1982 and has managed the Department through some interesting and challenging years.

Microcomputers have dramatically altered the world of mathematics education and Ampleforth has helped to pioneer the way ahead. Tim's enthusiasm in this field led to the introduction of a computer network with keyboards and large colour monitors in every mathematics room. This was part of a project set up to investigate ways in which computers could be useful in mathematics teaching. Tim had the job of encouraging and training his department to use the computers and the software and, very importantly, getting feedback on what we would like future software to be able to do. Today the computer is an integral part of our teaching and life seems very difficult when we have the occasional equipment failure.

The introduction of GCSE and coursework has been a second challenge. The selection of appropriate coursework, guidance to those teaching and the establishing of a uniform standard of marking throughout the department has involved Tim in lots of work for which we must all be most grateful.

These two developments have, in their turn, had an impact upon A level mathematics, and it was Tim's foresight here that led to the development of "Ampleforth Mathematics", pioneering ideas for a change in A level mathematics. Tim's commitment here led to his being invited to join the Oxford and Cambridge Board, and he is now Chief Moderator for their A level examinations, a job he will be continuing.

Tim will also be remembered by boys for his climbing enthusiasm and trips to the Peak District, and before becoming Head of Department he gave much time to the Sea Scouts where his son, Jason, had been a valued member. MASS, the Mathematics and Science Society, was founded in 1982 under Tim's guidance. The Society, run by boys, invited guest speakers and its regular magazine will have been enjoyed by many. The boys must take most of the credit, but Tim's inspiration was very evident until he relinquished the post when all College publications were brought under single control.

Tim will be remembered for the long days he worked in Room 46; for his enthusiasm and ability in mathematics; for the care and concern he showed to colleagues and boys alike and for his gentleness and sense of humour. We wish him well with his new challenge as cabinet maker. I know he will continue to seek perfection.

G.S.

MIKE WAINWRIGHT came in 1987 to teach chemistry throughout the Upper School and some physics in the Fourth and Fifth Forms. His academic ability, enthusiasm, commitment and organisational competence had already been well honed in second and tertiary education.

From the Marist College, Hull – where near contemporaries were his future Ampleforth colleagues Gerard Simpson (maths) and John Simpson (art)

– Mike took a degree in chemistry at UMIST. He returned immediately to his old school to teach, and after the customary probationary year was appointed Head of Chemistry at the age of only twenty-three. There he introduced the Nuffield chemistry course on its publication. The profound influence of the Nuffield philosophy on the teaching and learning of science in the past twenty years is now rarely acknowledged explicitly. It has underpinned Mike's own approach: he has always sought to develop his students' motivation, knowledge and skills through an investigative, problem solving approach, and he can be impatient with sloth, passiveness and disorganisation. Inevitably, he commands a wide repertoire of class experiments and apt demonstrations.

Mike moved from Hull in 1973 to an assistant lectureship in chemistry at the Paedagogische Hochschule Ruhr, the Education Department of Dortmund University, where he planned practical courses for students and serving teachers. Extension of his contract enabled him to attend education and physics courses, and above all to complete a doctorate in education with Prof. H.J. Schmidt. Mike speaks German fluently and wrote his dissertation in that language. Two books, with Schmidt, and other papers stem from this period. (I once carelessly indexed the author of one such paper as M. von Wainwright!)

Then another side of Mike's character emerged: correctly perceiving a need for science kits, with teaching programmes, and other scientific equipment in German schools, he set up a company with a German colleague to meet the demand. Mike eventually decided to return to teaching, in the UK, as Head of Science and Chemistry at St Anne's Convent School, Ealing, the only male in a female stronghold.

Mike's complete integrity, professionalism, independence and willingness to support his colleagues have been much appreciated at Ampleforth. In the Chemistry Department he has brought sound judgement, innovation and a dry humour. He was, for example, largely responsible for reshaping the Fourth Form course. Knowledgeable and enthusiastic about the application of computers in teaching and elsewhere, he has been disappointed that circumstances have restricted their use in chemistry. However, Mike has put these skills to excellent use in his organisation of Monday afternoon activities. He has supervised photography as an extra-curricular activity.

One of the happiest events of Mike's time at Ampleforth was the chance of marrying the girl next door in Gilling, Miriam O'Callaghan. After the legal process, conducted locally and known to few, the Church ceremony took place in style in St Peter's, Rome. Miriam left the Music Department at Ampleforth in 1991, and is Head of Music at Corby City Technology College. Mike now also moves to the Midlands, as Head of Science and Technology at Holy Child School, Edgbaston, Birmingham. We wish them both much happiness and success together.

D.F.B.

We congratulate Mr and Mrs J.A. Allcott on the birth of a daughter, Genevieve Elizabeth, on 21 April.

The 37th Ampleforth Pilgrimage to Lourdes was from 17 to 24 July 1992. Although there have been Ampleforth groups visiting Lourdes since at least 1895, this was the 37th visit as a separate and official group in a series that began in August 1953.

The following boys were on the Pilgrimage: Adrian Arjun (O), James Bagshawe (O), Dominic Corley (D), Charles des Forges (W), Richard Fattorini (O), Patrick Gresson (D), George Hickman (D), Charles Ingram Evans (D), Guy Jackson (J), Dominic Leonard (W), Nicholas Leonard (O), Hugh-Guy Lorrigan (H), James Nicholson (W), Frans Op den Kamp (J), Benedict Pridden (C), Damian Roberts (J), Austin Sutton (D), Charles Vyner-Brooks (C), Nicholas Walker (C).

Old Amplefordians on the Pilgrimage were: Bill Atkinson (C31 – who had last been in Lourdes 63 years ago in 1929, and who came now accompanying his sick wife – for many years the Ampleforth Society Treasurer, once a tea planter in Ceylon), George Bagshawe (1922 – on his 50th Pilgrimage), Edward Burnand (D87), Edward Caulfield (E75), Michael Codd (A83), Aidan Cooney (O87), Donall Cunningham (A45), Fr Jock Dalrymple (E75), David de Chazal (O66), John Dick (O77), Fr Richard Duffield (J82 – he had been ordained on the Feast of St Benedict 11 July 1992, just a week before the Pilgrimage), Pat Gaynor (D43), Jaimie Gaynor (T73), Toby Gibson (O87), Dr Ken Gray (C44), Patrick Heagerty (O47), Simon John (W63), Nicholas Kenworthy Browne (E90), Jeremy Leonard (W91), Patrick Leonard (B51), Gregory Lorrigan (H90), Joseph Martin (H91), William Martin (J87), Edward Martin (J90), Alan Mayer (B58 – Chef de Brancardier), Adrian Mayer (J89), Dominic Moorhouse (B79), Giles Moorhouse (B80), Mark Moorhouse (H73), Dick Murphy (C78), Peter Noble Mathews (E42), Christopher O'Loughlin (C91), Richard Plummer (W80), Kenneth Rosenvinge (O38 – The Treasurer of the Pilgrimage), Richard Tams (J86), David Tate (E47), Inno van den Berg (O84), Paul Williams (T69 – one of the Pilgrimages' key planners).

Monks on the Pilgrimage were: Fr Bernard Green (The Pilgrimage Director), Fr Bernard Boyan, Fr Francis Vidal, Fr Alberic Stacpoole, Fr Francis Dobson, Fr Benjamin O'Sullivan. Other priests were Fr Paddy Bluett (Middlesbrough Diocese), Fr Jock Dalrymple (Edinburgh), Fr Richard Duffield (Oratorian – at their Oxford house), Fr Leo Gorman (USA), Fr Alexander Sherbrooke (Westminster – with nephews currently in St Edwards' House), Fr Bernard Traynor (Hexham and Newcastle).

The Pilgrimage consists of about 250 persons, including about 50 sick persons, and others connected with Ampleforth.

AMPLEFORTH STAGE GROUP TO LOURDES 1992

The 11th Ampleforth Stage Group was in Lourdes from 4 to 16 July 1992 and consisted of the following: Georges Banna (H), Albert Brenninkmeyer (H), Marc Dumbell (H), Hamiton Grantham (H), Joseph Martin (H91), Hugh Milbourn (B), Martin Mullin (B), Philip Murphy (H), Michael Rizzo (H), Jaimie Scott (E), Edward Willcox (E), and Fr Francis.

(On 29 July 1992, Paul Cauchi (H88) made his First Engagement as an Auxiliary Member of the Hospitalite de Notre Dame de Lourdes. Others who did Stages in 1992 include Christopher Noblet (H88), John and Fiona Dick, and ten others from the Pilgrimage. Later, John Dick was Chef de Brancardier of the Brentwood Pilgrimage).

DAY PILGRIMS TO LOURDES

Fr Timothy Wright was in Lourdes from 1 to 22 July 1992 working as a Chaplain to English speaking Day Pilgrims, and assisting in the prayers at the two daily Processions. He worked with seminarians and formed a group of chaplains from different nations.

2 September : MEDJUGORJE AT AMPLEFORTH IVAN DRAGICEVIC and FR SLAVKO

On the opening morning of Autumn Term, 2 September 1992, when Fr Dominic met the whole school, he was joined by one of the visionaries of Medjugorje, Ivan Dragicevic, and by Fr Slavko Barbaric OFM, the spiritual advisor to the visionaries. This was the occasion of Fr Dominic's Farewell Address as Headmaster to the school in Saint Alban Centre. Also present was our retiring Bishop of Middlesbrough, Bishop Augustine Harris, and Fr Prior representing The Abbot. After introductions from Fr Dominic, from Fr Prior, from Bishop Augustine, Ivan spoke of the meaning of what Our Lady is saying to him each evening. Ivan's daily visions began on 24 June 1981, and thus the day Ivan came to us was the 4,088th day of his meetings with Our Lady. He spoke very quietly and without notes in Serbo-Croat, his words being translated by Milona von Hapsburg who had travelled with them; he wore a dark suit and a tie. He said that he feels much more relaxed speaking with Our Lady than speaking with this audience now. He said he would recommend everyone in the school to Our Lady this evening. He ended with a few final words of greeting in English. Then, after a few words from Fr Slavko, Ivan led the school in some prayers – a meeting with the school of about 20 minutes.

Later on the morning, Ivan and Fr Slavko spoke in the Abbey Church for

an hour to an audience of boys, monks, Oblates of the Abbey and other local visitors. Ivan began by describing in some detail the events of the first days of the apparitions in 1981, and then explained their meaning. Ivan said that throughout the 11 years of the apparitions Our Lady had been giving us many messages, and the most important messages Our Lady gives us could be summarised under six headings: conversion, prayer, penance, fasting, strong faith, and love. It is Our Lady's wish to show us the true path to find Peace. "Since the beginning of the apparitions, she told us: My Son is sending me so I can help you. And she said: Peace, Peace, Peace – Peace must reign between man and God. Our Lady did not come to tell us frightening things, but she comes as a Mother to help her children. It is hard to describe the type of love that Our Lady has been giving us day by day."

Ivan talked about how Our Lady taught them to pray – "Prayer is a school, and you need to go to that school – you need to be patient." Before the apparitions Ivan said he had to pray with his parents, but always wished the prayer to go as quickly as possible so he could run. He said he had the same attitude for Mass and Confession, but Our Lady came to strengthen us in faith, and to strengthen the Church. And the Church will be strong, because "you are the living church". He said they did not know when the daily apparitions would end. "We are just instruments of Our Lady." Saying that he would recommend us all to Our Lady tonight, he said he would recommend in a special way the monks so that they can be true shepherds. Fr Aelred asked Ivan what human feelings he experienced each day when he had to come out of the presence of Our Lady and return to normal life – and Ivan spoke of each day being a new experience, something very difficult to describe – but he liked to live it in his memory. Right at the end, after Fr Prior had led us in the Angelus, Ivan reminded us that Our Lady is asking us to pray all 15 Mysteries each day.

Earlier in the morning, there was a ceremony at which Fr Abbot greeted our visitors, and presented each with a medal of St Benedict. Fr Slavko, Ivan and Milona von Hapsburg had travelled to Ampleforth the previous evening (1 September 1992) from St Dominic's Church in Newcastle, where Ivan had his daily meeting with Our Lady at 6.40pm, and Bishop Ambrose and other Ampleforth monks had concelebrated at a Mass at which Fr Slavko was principal concelebrant. After Ampleforth, on 2 September, the group went to Bedford where Ivan had his vision at 6.40pm. They joined the community at Ampleforth for conventual Mass on the morning of 2 September.

This visit to England had been organised by Bernard Ellis of the Medjugorje Network, with the help of Michael and Maureen Baldrey, who came to Ampleforth.

FR JOZO : 15 May 1992

On 15 May 1992, Ampleforth was visited by another of the central figures of the Medjugorje story, Fr Jozo Zovko. He was the Parish Priest at the time of the beginning of the apparitions in 1981 and, after an initial period of doubt, he came to believe in the children's visions; soon afterwards the Communist authorities sent him to prison for his beliefs. Fr Jozo is now The Guardian (the Franciscan equivalent of abbot, although not the same) of the Franciscan monastery at Siroki Brijeg, which is in Bosnia Hercegovina, and a few miles from Medjugorje. He came to Britain, and later the USA and UN as an Emissary of Peace from The Provincial of the Franciscan Order in Bosnia Hercegovina. On his tour he met in England with Lord Carrington (the then EC Peace Envoy), with Cardinal Basil, Archbishop Carey of Canterbury, with the Foreign Office. It was in the midst of all this that the organisers of his tour, Peter and Ann Hutley arranged with Fr Edward for him to visit Ampleforth.

Fr Jozo presented to us a gift of a document to commemorate the killing of 30 Franciscans by the communists on 7 February 1946 – this was the first time that they have been allowed to speak publicly of this event.

Fr Jozo began his meeting by praying for about 40 minutes, and then spoke of the meaning of Medjugorje, and in particular of its meaning in the context of the war. After recalling how in 1981 he had heard a voice asking him to protect the children, he spoke of the suffering of his people: "These days when the horrors of war are devastating my homeland I decided to come – just because I heard again in my heart the voice of my conscience, the irresistible voice, the voice that is telling me that this time I am not supposed to protect only the visionaries, but also the innocent." He said the main monastery of his order in Bosnia Hercegovina, in Mostar, had been destroyed 5 days earlier. Our Lady was saying the war could be stopped by prayer and fasting. He spoke of the Cross and of the Eucharist. Speaking again of the war, he said: "The principle trial that the Croatian people are facing at this moment is the question whether we are going to have the grace in our hearts to be able, after all the suffering that we have been going through, to forgive our enemies and bless them." At the end of the meeting Fr Jozo prayed with each person, and gave each person a rosary.

Pupils' voices – as raised in the publications produced for the 1992 Exhibition, were rather muted this year. Only MASS, the Journal of the Mathematics and Science Society, the Ampleforth News and Benchmark, a newcomer from Ampleforth's student historians, appeared. A fourth publication, Folio, a collection of creative writings, was promised, but did not materialize.

MASS continued to disappoint. Its editorial boasted of the haste with which it had been put together and, as in previous years, it relied largely on the contributions of members of staff.

However, Benchmark was exclusively the work of boys. It was attractively produced; well-printed with a card cover showing a painting of the original community home in Ampleforth. It comprised an editorial discussing the range of historical studies pursued in the School from the perspective of the boys, reports on the activities of the Historical Bench and Westminster Society (a recently-revived discussion group for Sixth Formers), historical quizzes and a selection of the best pieces of historical writing, from across the age range, produced during the academic year. From the pages of Benchmark the study of History would appear to be thriving at Ampleforth.

The Ampleforth News, inside of its rather unappealing cover featuring an androgynous figure in sunglasses and Ampleforth sweatshirt, contained several pieces of fine writing. There was poetry, both serious and humorous, sports journalism, travel reporting and a thought-provoking piece on vocations from Fr Jeremy (printed elsewhere in this Journal). Less impressive was an editorial which, like that in MASS, tried to make a virtue of incompetence. There was also an unattractive striving for humour in several articles which relied on in-jokes, especially those current in Aumit House. Future editors of the News might, without losing the element of humour, do more to encourage thoughtful journalism amongst the boys and to make their publication more reflective of the entire School.

P.W.GALLIVER

The Section which follows culls some of the material from the now fortnightly Ampleforth News – different from the 'Annual' reported on above. There is a fine balance between over-serious school journalism and down-market 'popular' in-jokes of the 'incompetent' variety. The Editor of this Journal hopes that each generation will produce a 'News' which allows for a goodish amount of reproduction in this publication. He would point readers, too, to the debate between Andrew Crossley (B) and Damian Corley (D) in the pages which follow as well as Crossley's particularly good Review of the Year.

J.F.S.

7 February

Classic Trouble

Early this term, sixth-form classicists were given the option of taking part in a production of a Greek play. Many, like myself, took it up for the enjoyment of such work and the bonus of an 'UCCA delight' to my credit. However, following casting, the beginning of rehearsals and after a great deal of work had been put into the project by many people, it was decided to give up the plan because the play sails so close to the wind. There would have been, as Aristophanes intended, a lot of bawdy jokes, tied on phalluses, and a good deal of open reference to sex and the lack of it.

The play in question was "Lysistrata", a comedy written in the 5th century BC. It chronicles the results of a refusal of sex to their husbands which the women of all the warring factions of Greece decide on in order to persuade their men to cease fighting. The humour is laced with double entendres and it is very funny indeed.

It also has some relevance to SHAC itself. Aristophanes wrote it to mock the male-dominated society of ancient Greece, asking men to reconsider their position, in as light-hearted a way as possible. In this happy valley, we are also a male-dominated society and this play might have achieved something towards a more balanced view of the opposite sex. The very idea that it would simply excite people is ridiculous. It is a comedy, be it with an important message, just as the 'Government Inspector', which has been a great success, was.

The play was also an opportunity to give people, like myself, the chance to create a production in a more relaxed atmosphere than the theatre. For some of us, it was also our first attempt to take part in a production like this.

Finally, I feel that a play like this is what the school needs. Many people are put off the theatre by the thought of a Shakespeare play as they (wrongly) believe him to be boring, dated or whatever. A humorous play, coupled with the popularity of other recent productions in the theatre, might have done

something to persuade those who feel that theatre is boring. At the very least, the production was a chance for an audience to have a taste of classics, a subject which few continue beyond GCSE, and yet is of so much use.

I very much doubt that this article will change the decision of 'the powers that be', yet I do ask them to reconsider their verdict or, at least, be more lenient should another opportunity such as this arise.

Dom Corley (D)

The Government Inspector

Last week's production of Gogol's "The Government Inspector" turned out to be a shining success, and judging by both the reactions of the cast and director as well as the audiences, it is unlikely that anyone but a cynic will deny this. Nick John's debut as director could not have gone better. Picking an enthusiastic cast, he was able to make an admittedly simple plot a success. Mark Berry's supercilious portrayal of the civic clerk who takes advantage of a quivering but autocratic mayor (played by Malachy O'Neill) reflected his maturity on stage. The fact that Malachy's lines on the second night bore no resemblance to those on the first, yet were still coherent and realistic shows his undoubted talent. Dave Wootton took three roles of which his Post Master act was the liveliest; an unquestionable success for someone new to A.C.T. John Lentaingne stepped into women's shoes easily and admirably, his action was feminine too, the wolf-whistles being evidence. Harry Brady's exchanges with her stage-mother were the strongest scenes in the play. Tom Walwyn and Dom Brisby, as village locals, put across by their gormless and humorous facial expressions, showed the real problems in Russia.

Julio Martino, Hugh-Guy Lorrimer and James Carty were all shaky as first but pulled together a fine performance of officialdom. Finally, Richard Blake-James showed that he too was effective in playing 'multi-roles'.

Commendations must go to the backstage

crew who created an effective simple set and well done to Nick and the rest. Others may disagree, but I certainly can find no real cause for complaint except that perhaps the final scene went on for too long. Even so, congratulations to Malachy on making Mr Willcox smile.

John Flynn (H)

COMMENT

Seedlings in a market garden?

It is difficult not to be confused about the school's attitude towards what *The Times* called "the decline in Catholic education" in their article "Seedlings in a monastery garden". On the one hand, we read in the national press that "Ampleforth's problem is that it is suffering from guilt – parental, not religious", and also that "The school is holistic rather than militaristic; the boys wear jackets and ties, not uniforms. Good character is valued as much as good A-levels". On the other hand, we are all told in our 'jaws' that "The school is having to market itself" and we are faced with two hour prep periods, manual labour and housemaster's chits.

Far be it from me to challenge any of these measures or policies. I know far less about the facts of the situation than do the important staff and authorities who are making these decisions. Doubtless we all have one common aim: to see the school prosper in terms of pupils, A-level grades and Catholicism. But when I read about the school in the press I feel a little embarrassed that the school might be taking a self-deprecating attitude: as if it were not possible for a "character-building" Catholic education also to give us perfectly respectable exam grades. On the other hand, I do feel embarrassed to be a member of an institution where a boy may garden for 2 hours for fooling around in the carrels for 5 minutes. There is, surely, somewhere along the line, a confusion over what needs doing.

The clampdown on work which has been made necessary by the need to "market ourselves" surely has a detrimental effect on the school's being "holistic, rather than militaristic". The introduction of the kind of discipline which marks the production line of a school which has no other aims but to gain A-level grades, will take away from the school one of its real and rare qualities: its unconstraining and effective Catholic education.

The school must have confidence in its own ability to provide not only sound young men indoctrinated in the Catholic faith, but also men fulfilling the more mercenary objectives of other forms of education. It is this lack of confidence throughout the establishment which is causing limp excuses in the national press and petty rules within the school. Confidence throughout Ampleforth that its form of education does not stop at character building will stop all this, and perhaps Ampleforth will go back to being a monastery rather than a market garden.

Nick John (W)

6 March

News Recognition

The News has recently been gaining in status. Many parents have shown interest in its editions so far this year. Indeed, some have said they would like to endorse The News' views, especially concerning the socials with girls issue. In a recent article about the school in *The Daily Telegraph* the News was quoted.

Identity Crisis?

Andrew Crossley (B) takes a look at The Ampleforth News

A little over two years ago, the 'Old-Style' Ampleforth News was replaced by our present, bi-weekly, four-page 'newspaper'. This was an unprecedented move that benefited from early support and enthusiasm from most of the school. However, this support has all but disappeared and the enthusiasm (from those involved in publishing) seems to be fast diminishing as a result.

The main problems for the News lies in its attempts at being a newspaper. It is fighting a losing battle for a number of reasons. Any articles need to be written by Monday lunch-time for the paper to arrive on Friday – ie, any news is 'stale'. This is made worse by 'forward-planning' – topics for articles being planned before the weekend. There is frequently not enough news to cover four pages without articles becoming long-winded.

The comparative success of the 'Ampleforth News magazine' can be attributed to content and enthusiasm. It justifies its light-hearted content by having no claim to be a newspaper. The greater enthusiasm is probably due to the infrequency of its publication – with few regular demands on time, more flexible deadlines and the like.

The Ampleforth Newspaper, having begun with development in mind, has hardly changed at all and, although each editor has achieved varying success edition by edition, it seems not to have fulfilled its early promise.

Having dismissed the idea of a regular newspaper, I suggest a twice-termly publication should take its place. This could combine the aims of a 'news review' (ie, briefly reporting a news event and then giving an opinion) and a light-hearted rag (humorous articles, competitions, questionnaires, etc.). It would be substantially longer than the present News and would thus be able to devote more space to reporting and discussing a wider range of activities and interests.

If anyone has any other views on the subject, please write in with them. This is especially important bearing in mind the development of The News next year.

Ampleforth News Competition

What the Future holds

The rain poured out of the sky in torrents. The inmates of Cell 3 shifted uneasily on the regulation mattresses; and occasionally the wind would rattle the windows. The door banged, making areas of paintwork flake off the stone wall.

Downstairs, the prison officer slept, undisturbed by the swirling winds or torrential rain. Here there was no regulation mattress; instead, a solid double-bed that had survived the crash of '92. Fixed to its side were a fully-operational portable telephone and an electric toaster. All the other electrical goods had either been looted or destroyed, and the remains of numerous hi-fi systems littered the floor.

At 3 o'clock, Benedict Richards, an escaped convict from St Oswald's maximum security prison but recaptured just three weeks later, awoke. A slow dripping matched his heart-beat and, straining his eyes in the black oblivion, he just managed to pin-point its source: probably just a leaking radiator. He rolled over and sat upright on the edge of his bed. His sheet had fallen off and his numb, blue toes were beginning to curl in the cold night air. He fumbled about in the dark for his sandals; painfully he undid the straps and forced his feet into them. Standing upright, dressed only in his regulation jock-strap, he waited until the dizziness wore off. Then, picking his way carefully across the beautifully-embroidered, third-hand pieces of clothing that served as the carpet, he made his exit from the isolated cell. Wading through a mixture not unlike sewage water, Benedict reached the hole in the wall that was the entrance to the run-down waste-disposal unit. A dim light swung above him, its light illuminating the hole in the floor. He picked his way towards it and then squatted patiently over it, waiting, thinking.

This place had not been so bad once. He could just remember back in the 1990's it had been a public school. First there had been the great league-table crash and house-subs soared. Things began to go wrong, teachers left, eleven

in total, and the students' rebellion which had so far remained under-cover as the Anarchists Movement, erupted.

Faced with such a crisis, and the prospects of a new Labour Government looming ever closer, the school was closed down and soon went into ruin. Sexually deprived ex-college students roamed the streets of York and the country was in a state of uproar. It was decided to partly rebuild some of the buildings that lay in ruin in order to provide a rehabilitation centre to detain these ex-college psychopaths, 578 of them in total, believed to have been created as a by-product of the school's "no-girls" policy.

He had escaped once but had been caught some three weeks later and detained in St Oswald's maximum security prison.

Benedict got up at last and, cleaning himself with old compulsory R.S. A-level text-books, specially laid out for the purpose, he stretched his arms as far as they could go and yawned.

Climbing out of the hole he dredged wearily towards his cell door. The water had risen and would soon be higher than the cell step. Picking his way carefully between the mattresses of the other convicts, he returned to his own mattress. He found his sheet and huddled up in a tight ball. The water was still dripping from the ceiling. The prison officer slept on.

Charles Strick (O)

St Dunstan's success in the House 50's

Fr Leo's Churchill-style speech rousing the St Dunstan's swimming troops was a bit late. These words came after we had won.

Yet again the competition was left openly contested until the very last night. The race for the title was a close one. St Aidan's and St Thomas's were the other two contenders. St Aidan's were trying to continue their swimming-cup supremacy, which they have shared with Bede's for many a year. "At the end of the day" it was our spread of talent throughout the years that helped Dunstan's break the Aidan's-Bede's cup-sharing for the second time in three years.

With wins in the individual events over the first three nights by Tom Wilding, Simon Hulme (2) and John Parnell (2), Dunstan's took an indecisive lead going into the final night of relays. It was known that we would win as long as both under-15s and senior teams fulfilled their potential. However, the atmosphere was not relaxed after bitter memories of losing the competition in the very last relay race a year ago.

The junior side fulfilled all expectations in their fabulous double win in their group.

Here, however, tribute must be paid to Aidan's senior medley relay team. With the swimming captain Archie Clapton (who had already become, in the crawl heats, only the second person to get under 26 seconds) as their own leader, the Aidan's team (whose other members were Sean Mullaney, Andy Rigg and Ben To) notched up a truly outstanding time only 1.5 seconds off the school record. Pretty impressive for a house team, it has to be said; in fact the school team in the Stonyhurst match were not as quick. Dunstan's took their needed second place, coming in twelve seconds later. Aidan's were again hot-tipped to win the senior crawl relay. Although we knew that (as Nick Studer had worked out and told the whole gallery) we would win as long as we finished the last race. We took the second place we had hoped for and finished 50 points ahead. Aidan's won again and it was fitting that the Captain of Swimming should win the very last race. Aidan's again must be remembered as the Crawl team, on the third night, achieved an amazing 54 points (What Merlins!) breaking Bede's long-standing record of 53.

The House 50s are undoubtedly one of the greatest events in the school year and thanks go from all swimmers to the Gallery Lads in support. The 50s are very much a boy's event, parents rarely come to watch. The enclosed nature of the spectacle creates unparalleled atmosphere for all and is frequently the time when records are broken (whether school or personal). Perhaps this is why the number of people swimming has been increasing over the past few years. Look forward to an equally exciting event next year.

Duncan Scott (D)

22 May

Andrew Crossley (B) looks back over the past twelve months

"Another year at SHAC has begun, and with it the possible approach of changes." The opening sentence of this September's issue of the 'News' and in the school generally. Throughout the year there has always been the possibility of change in some aspect of life here. There have also been various debates raging through the school which are effectively about old v new - change v no change.

The history of the 'News' has come under some scrutiny. The Ampleforth newspaper has just come to the end of its third year and yet it remains essentially the same as when it first came out, namely a four-page, regular 'newspaper'. An article in the last issue of the Lent term explored the identity of the News. It alluded to the News's basic problems: lack of hard news, save the mundane reporting of events which people are not keen to read anyway; the fact that the little news we have has become stale by the time it is published (through time at the printers). Other 'problems' include a lack of humour and an over-emphasis on sport.

The first 'Old' v 'New' debate is over the News. This year was the first in which an 'old-style' magazine has been published as well as the modern newspaper. The magazine was produced, twice so far with one more due out this weekend in traditional style with last-minute scribbling, late-inspiration, nightmare-stories from printers and the like. However disorganised, the magazine produced fun for many and fits in well with the laid-back SHAC outlook. The paper on the other hand, through hardly developing over the year, has managed commendably in bringing out seven issues and covering all the news we have had. This is a professional looking publication and perhaps shows the new attitude for achieving excellence whilst putting in regular work. The most successful example of this new attitude must be the entrepreneurs of A.B.I. (Ampleforth Business Initiative) who provide a highly polished and professional service. Both publications deserve credit. As to which is

better suited to SHAC, I don't know. Perhaps the combination of the two, a twice termly magazine with both serious (the news event and a comment on its implications) and humorous articles.

Whatever doubts there are over the nature of Ampleforth journalism, it is certain that the contributors have pounced on every subject of hard news there has been. The first instance of this came in September with the onset of the now infamous 'work drive!' To improve bad results (and to generally market the school!) it was suggested that we have two hours of supervised prep-periods after supper every evening. This was an unpopular idea with the boys and was attacked in an article that complained of the threat to Sixth Form work ethos, organising our own time in preparation for university.

This proposal was shelved but another replaced it. This involved a cafeteria-like feeding system for all ten houses in the upper-refs and was even more unpopular with the boys. Again, the News denounced the proposal, arguing that it undermined the house system, the most important feature of life at Ampleforth. Little more has ever been heard of this 'work-drive' or any radical proposals to help it, although block-prep has now been lengthened by twenty minutes at the expense of games-time, a development which I welcome and about which not much has been heard.

Another big debate this year concerned the meagre contact we have with girls. Will McSheehy outlined the main complaints: lack of school balls, parties, etc. and the resulting repercussions in dwindling invitations to other schools' social events because of the lack of return invitations from us; missing out on an important side of social development; the lack of trust placed in the boys to behave well at such functions and so on. This is certainly an issue which boys are aware of, with various letters of complaint to the News ensuing throughout the year.

Other observations have been made in the News this year, specifically concerning changes in the system here. With most of these have come two points of view - pro and anti-change. Some people seem to be very wary of change



RL- On 6 May Philip Murphy (H) captained the Senior Athletics team to victory in the HMC North Eastern Championships. On the same day Andrew Freedland (J) took a hat-trick against Stonyhurst to gain victory for the 1st XI. Three days later Albert Breninkmeyer (H) and James Channo (J) won the Northern Schools Tennis Championships.

WHAT A WEEK!

that any development is shunned; others show enthusiasm for changes, whatever they are.

The new half-term in the Lent term is a fine example of this. Some welcome the chance to go home for longer than just a couple of days and to get a proper rest; others regret the loss of two restful holiday week-ends to take time out from school. The same can be said of compulsory corps. After years of occasional campaigning, corps was finally made optional for the first and second years. However, on Friday 11 October, Duncan Scott told us how there were as many doing corps through choice as there had been before.

Other issues that have been mentioned in the News are: regret over the changes in the tuck-shop; reports of skiing and classics trips; arguments for and against the new phone system; regret over the decision not to stage the Greek play 'Lysistrata'.

It has been an eventful year and though the News has done a good job in covering the stories, this is too small a space to mention all that has happened. We now start looking to next year and (hopefully) the resolution of the News's identity crisis. However, despite these various uncertainties, it has been fun to work on what I hope has been a worthwhile publication.

COMMENT

I have just read in *The Sunday Times* an amusing article concerning the English Literature syllabus of the NEA GCSE board. As of next year, it proposes to allow students to study and be examined on the likes of "Neighbours", "Allo 'Allo" and "Back to the Future". This is alongside Shakespeare, Austen and Tennyson.

It is interesting to hypothesise what such questions might consist of. Short extracts from the script of "Neighbours" would be accompanied by structured, graded questions.

1. How does the use of the word "mate" help in our understanding of this scene?
2. Is there any evidence in this scene to suggest what might happen next? Refer to the text where appropriate.

However, it becomes less amusing when you realise that they are being quite serious. Fr Dominic and leading educationalists have been contacted for their opinion but the NEA's mind

has been made up. More realistic but totally terrifying questions spring to mind, evaluating the claim that Dickens's episodic novels and Dallas are essentially the same except for a 150 year time gap. The comedies of "A Midsummer Night's Dream" and "Allo 'Allo" are to be favourably compared by text books. The most horrific fact of all is that these questions must seem feasible to a large number of clever men running our education system.

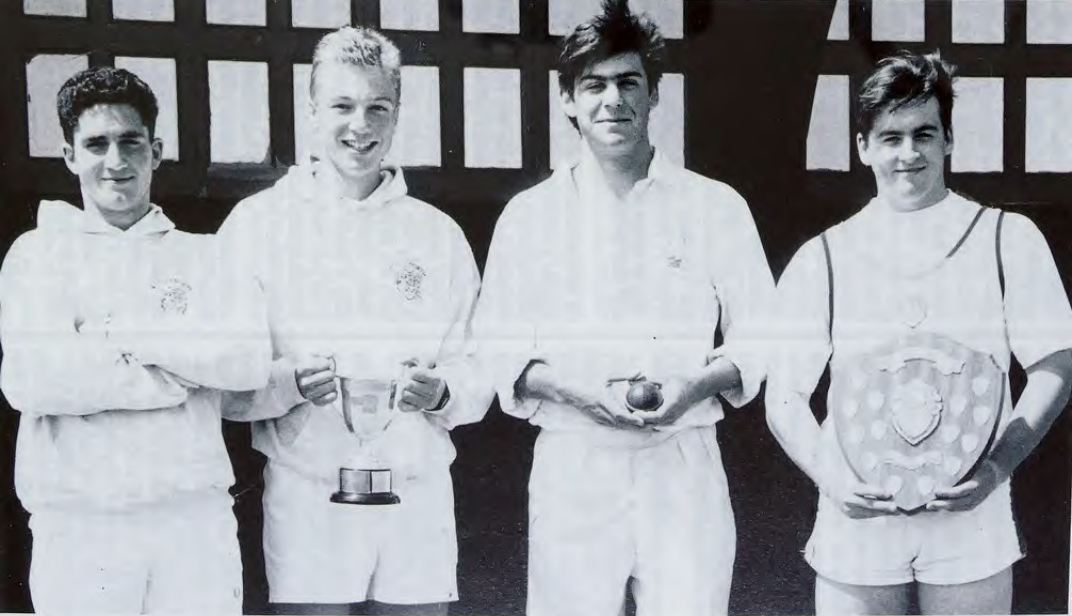
These people look at us, the students, and think: "These little urchins spend more time watching 'Neighbours' each week than reading blank verse so let's go down to their level." The results are plain to see. As the proud possessor of an 'A' grade at GCSE French, I can barely say a sentence of coherent French outside a restaurant, and it certainly wasn't my teacher's fault. One maths coursework involved drawing a map of a car park including each of the 250 50mm x 8mm spaces. In my Greek paper, I was referred to a line of the Odyssey where the Cyclops had just eaten four men: I was then asked if this suggested anything to me about the creature's character.

There is an enormous amount to be said for graded questions and papers to cope with different ability ranges. Few would now argue that the exams of ten years ago are suitable for today's world. But it is important to adjust high standards to make them available to all, and not introduce lower ones which drag down the whole system. A GCSE in "Soap Opera Studies" will not produce better work from any student. If we are treated like idiots, we will most certainly turn out as idiots.

Nick John

Marc Dumbell reviews the year of Ampleforth Business Initiative, a company set up by a few enterprising boys

In the beginning there were some boys who decided to get together. They wanted to make a company, as well as a little cash on the side. After a few hours of exercises and teaching of how to run a company, they all set off frightfully keen to put it into practice but often it seemed



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just a comedy. Business meant problem solving and hard work which they thought was non-existent in a small business enterprise.

The first thing done was to decide the name of the company which didn't take long; then there was the appointment of titles: Managing Director, Secretary, Accountant, Marketing, Production, Personnel and Sales directors all included. Note that they were titles: in fact everyone helped out in the jobs of others especially if someone decided to take a holiday off their job. This usually resulted in them being elected employee of the month for doing the least work: Tom Spencer boasts "Employee of the Year" by far.

So, having kicked off with rather a slow start last Autumn with everyone doing very little, we got into gear. Marketing was done through much of the school and the great primary ideas were cut down to much fewer, the primary ones being tracksuit bottoms, bags, umbrellas, Zippos (which The Roy did not enjoy), Baseball caps, T-shirts and boxer-shorts.

Our first campaign was actually a rerun of last year's company's hooded tops, though a slightly improved version! Yes, definitely better, though through the fault of the supplier the tops arrived four days later than expected. We quickly got them distributed with a note of apology with each one. Having sold about 150 of the tops, we had raised some capital and decided to move on to another product.

Toby Madden, making contact with John Ryan, an Oswalds old-boy, managed to obtain some drawings of Captain Pugwash especially made for our T-shirt print. After further diplomacy on Toby's side and great kindness on John Ryan's, we were sent another drawing which, slightly modified, became the print for our T-shirt. Throughout the Upper school, Junior House and Gilling, we managed to sell over 250 T-shirts. As they were so popular, we ordered some extra which will be on sale over Exhibition at our stand. Another intended market was Sedburgh, our great rivals, as Cut-Throat Jake, the other character on the T-shirt, was supposed to symbolise that school with its brown rugby top. This, however, never got off the ground.

Another intended product was an Ampleforth tankard, though a huge order would have had

to be placed which we thought we would not be able to sell off. Now, however, we are still dealing with requests from the school Athletics and Cross Country teams for special team tracksuit tops.

We have made some profit to share amongst ourselves and are giving over one hundred pounds to charity: the Materi Girls school in Kenya.

One other aspect of the year was a competition we entered for the Young Enterprise Organisation. This took place two weeks ago on Monday. For the competition a display stand was set up which looked very impressive, showing the board members, advisers, products, various drawings, graphs and explanations. This needed great effort and time on the part of many in the company.

The remaining three were required to give a ten minute speech, presenting the company to those present. This went well and was very professional – "too professional" the judges decided – and on a close decision we finally came second to Thirsk school who had admirably made toy trains out of old school desks. Though they had only produced under twenty-five, the judges made it clear that it was not quantity that matters: fair enough. Although some were disappointed, I personally had an excellent time preparing for the display stand and taking part in the competition, as I am sure we all did.

Coming to the end of the year, I feel we all learnt tremendously from the experience. Working as a team, communication, the importance of formal meetings with an agenda and minutes, we found skills in tact and diplomacy, growth in confidence, the need for details in writing when dealing with suppliers and the like, as well as making sure a job is done. Only too often a great idea would drift away as no-one was appointed to investigate it. It was left to someone else, with the monastic influence, often to God, to do a job, but as He was usually busy, it didn't get done but, as the year went on, things improved greatly and our company shaped up. We are now doing extremely well and are all very glad we did it. It is no longer a comedy of errors. I strongly commend people to take it up next year, although it does involve much effort.

Ruper Collier's visit to Germany on a recent exchange leads him to challenge our prejudices

By writing this article, I am unfortunately placing myself somewhat in the firing line for cynics and critics. Every one of us knows a German, every one of us knows of the Germans and every one of us has our own opinions of these people. Some of us even are German! Those opinions, however, I am sorry to have to relate to the ignorant and uncultured majority, are blurred and twisted by history. There is no need for further explanation. What is meant is only too obvious. This is an attempt to blur and twist your blurred and twisted opinions into the correct perspectives.

To start with the basics; as most of you may know, I spent last Easter term in the company of a boarding school in the centre of Augsburg, about an hour by car from Munich. Having been there twice before, courtesy of the highly organised modern languages exchange scheme, I was, despite the inevitable cold feet, very much looking forward to the experience. I left for Germany the day Amplefordians started work and returned two weeks after the end of term, therefore having a full three months. In the time spent over there, my experience involved joining a class of 21 girls learning French and then having to virtually give a history of myself, Ampleforth, England and Scotland in a foreign language after three days in the country. Besides that cardiac-arrest-inducing exercise, everything went pretty much as I had expected it to. The lessons were, initially, a little nerve-racking but, once I had got to know people, they became more inviting.

As the school was in the centre of Augsburg, social life played a large part in the boarding-school proceedings! The gates were shut at 9.30pm but you could ask for them to be opened up later if there was a reason for it. A lot of things were done almost as the whole boarding school.

The distinctions between years, as there are here, were unheard of. However, if one didn't pass the final end-of-year exam, one had to repeat that year so the school is unlikely to remain with the same year for long.

The point of this article, as well as to relate what a good time I had in Germany, is also an effort to dispel the ill-founded rumours about Germany and its people. The Germans, as a race, can be a little arrogant at times, let's be honest, but all people have faults. On the whole, though, the Germans are a very likeable, charitable and upstanding bunch of people. I would agree that it takes a certain type of person to appreciate it; some simply pass them off as obnoxious simply because they don't have the perception and patience to acknowledge it. In addition, to involve events which happened two or three generations ago when forming an opinion of present-day Germany is simply laughable. I got on extremely well with 90% of the people I met and I like to think they liked me too, although that's not for me to say!

I would agree that such subjects are matters of opinion but:

- do not take individuals you happen not to like as ambassadors of what Germany has to offer;
- go and see for yourself; see the country; meet the people – you might change your mind.

I met someone there who said he was proud to be a German and could not understand why people in England laughed when he said it. He said he thought they did not understand. Whether it was the wrong word or whether it was the principles he had in mind that were laughed at I don't know. Those principles have become bold and clear to me. My limitations do not, unfortunately, allow me to carry on much longer, you will probably be pleased to hear, but I would like to finish by leaving you with another thought.

The German economy is on its way up; ten gold, six silver and six bronze medals in the Winter Olympics put them streets ahead of the rest of the world; the reigning world champions in the soccer arena and the European Athletics champions, together with such stars as Becker, Stich and Graf, with Michael Schumacher keeping our own Nigel Mansell on his toes are just the sporting examples of a race with a future.

Four SHAC A-level candidates for next year who include three Germans, highlights the short-sightedness that will leave Britain standing in the blocks.

23 June

Good News, No Crisis

A regular theme of Andrew Crossley's articles this year have been accusing the News of having an 'Identity Crisis'. By way of a reply, Dom Cortley argues from the other side.

Ever since the Ampleforth News changed its format, there has been criticism from all sides. Many people attack it frequently, harking back to the past golden era of the 'Old-Style' News and the many magazines competing for sales at Exhibition. Another to leap aboard the 'Old-Style' bandwagon in recent weeks has been Andrew Crossley, criticising the News for being too like a newspaper out of place due to a lack of 'news'.

* What people do not realise is that even national newspapers do not concentrate solely on reporting the events of the previous day. They also contain feature articles, sketches, opinions and the like, often giving up whole supplements for the purposes of such articles. This publication, like *The Times*, *The Sun* and *The Mirror*, would be a very empty publication if it were to rely solely on reportage. The Ampleforth News can be far more varied in its approach towards articles than national newspapers, as can be seen from the stories and entertaining articles which have appeared over the year, as well as providing a sounding board for opinions and further discussion.

For all this, the magazine is still seen to be the most appealing. The mags of all those years ago send forth visions of 18-pages of non-stop humour whereas, in reality, this was never the case. The reason for the original change in format was that the magazine situation was in poor shape, filled with adverts to boost revenue for the editors' year-off and riddled with blank spaces, leaving nothing much in the way of content. It, like many of the other magazines, had simply run out of ideas and the educational purpose which lay behind them had been overtaken by the simple quest for the assured profits of Exhibition Saturday.

Quality was left to suffer.

All things considered, however, I have to admit that the Matt Ward/Dom Ibbotson magazines which came out this year (with a certain Andrew Crossley in charge of advertising!) were not bad productions yet it must also be noted that they have contained articles which might easily have fitted in this production: for example, Tarquin Cooper's Corps piece and J-P Pitt's account of his visit to Poland. As for what Andrew called 'its comparative success', this is hard to measure considering that, when he wrote his article, the two were being sold together while this publication did very well with the Exhibition market itself.

I am not saying that this 'bit' of the news is without its faults, yet it is not suffering from 'acute under-enthusiasm'. Every issue has been filled and, but for one issue, adverts have been kept to a minimum. In the issue in question, an article was removed too late to be replaced. A flick through the magazines show white spaces, empty pages and space-fillers.

The News allows people to express opinions and air views, as well as giving readers an insight into events around the school. If it seems too like a newspaper, this is its appearance and, perhaps, its name. Used properly, it provides a voice for the school - Fr Timothy can be perfectly satisfied as to the popularity of 2 hour prep periods and any other suggestions he may have while the tuck-shop can see in Liam Desmond's recent article that all is not totally as it used to be. The Ampleforth News is your publication and is ready to be used.

SPORT: LENT TERM

CROSS COUNTRY

P.8 W.7 L.1

Both 1st and 2nd VIIs had a successful season. The weather was good and we suffered less than usual from injuries and illness. The 1st VII won all but one of its matches; it also won the Invitation meeting and finished second, out of twenty-four schools, in the Midland & Northern Independent Schools meeting in March. The 2nd VII also won all but one of its matches, and like the 1st VII was to avenge that defeat later in the season. As happened last year both sides had matches cancelled at the last minute, in the case of the 2nd VII this happened three times.

The 1st VIII, captained by E.J. Willcox (E), was an experienced side. C.H.S. Fotheringham (E), P.M. Howell (J), M. von Habsburg-Lothringen (E) and Willcox himself had all run in the 1st VIII last year, and but for injury Willcox would have had four years in the side. J. Thornburn-Muirhead (J), who hitherto had played rugby, was a powerful addition and normally joined Willcox and Fotheringham at the front. C.C. Arming (J) was a runner who had problems with injury, and the same was true of P.A. Lane (J). A.S. Medicott (J) and T.H.P. Bedingfeld (E), made up the regular team. The whole team packed well, indeed it was rare for more than two minutes to separate the first and the last, and it was difficult to predict the order of the middle runners.

We beat Sedbergh, our oldest rivals, in an excellent race in which the positions frequently changed. A long break, caused by the half-term and the cancellation of a fixture, came before the Stonyhurst match. Sadly both sides were below full strength, but the race was closely fought over a tough course. We were just ahead, but with less than a mile to go Bedingfeld lost a shoe and with it a couple of places, and we finished two points down. However revenge was had both in the Invitation and Midland & Northern Schools meetings. The other matches were won quite easily.

Edward Willcox started his career in the 1st VIII when we won the Midland & Northern Schools meeting at Rugby in 1988, he only just failed to repeat the performance at Workop this year. We finished 2nd behind Radley. Our first four runners matched them man for man, but we could not quite equal their fifth and sixth counters.

Twenty Old Amplefordians came on the second weekend of the term to start the season. They took the first three places, but their next counter was eighteenth! Adrian Myers has taken over the management of the old boys from Patrick Graves who had run the side for many years.

1st VIII: *E.J. Willcox (E) (Captain), *C.C. Arming (J), T.H.P. Bedingfeld (E), *C.H.S. Fotheringham (E), *P.M. Howell (J), *P.A. Lane (J), A.S. Medicott (J), *J. Thornburn-Muirhead (O), *M. von Habsburg-Lothringen (E).

2nd VIII: *M.A. King (T), *G.H. French (J), *A.K. Garden (T), *S.D. Gibson (C), *B.L. Goodall (W), *N.P. John (W), *R.S.L. Leach (D), *S.D. Martelli (E), W.E.P. McSheehy (W), B.J. Ogden (T), C.J. Vaughan (C).

*denotes Colours



1st VIII
 Standing: T.H.P. Bedingfeld (E), A.S. Medicott (J), C.C. Arning (J), P.A. Lane (J), Sitting: P.M. Howell (J), C.H.S. Fotheringham (E), E.J. Willcox (E) (Capt), J. Thornburn-Muirhead (O), M. von Habsburg-Lothringen (E).

Results:

1st VIII v Old Amplefordians Won 39-64
 1 A.Myers (OA), 2 T.Gibson (OA), 3 R.Rigby (OA), 4 Arning, 5 Thornburn-Muirhead, 6 Willcox, 7 von Habsburg, 8 Fotheringham, 9 Howell, 10 Medicott, 11 Bedingfeld, 18 E.Jennings (OA), 19 C.Copping (OA), 21 A.Pike (OA), 22 P.Thomas (OA), 24 H.Martin (OA).

The following OAs also ran: J.Kerr-Smiley, F.von Habsburg-Lothringen, B.Wells, O.Heath, N.Ryan, T.Hall, E.Kirwan, N.Kenworthy-Browne, N.Myers, W.Crichton-Stuart and R.Rigby.

v Pocklington Won 27-60
 2= Willcox & Fotheringham, 4 Thornburn-Muirhead, 5 Arning, 6 von Habsburg, 7 Howell, 8 Medicott, 10 Bedingfeld.

v Barnard Castle & Durham 1st Ampleforth 24;
 2nd Durham 75
 3rd Barnard Castle 96

1= Willcox & Fotheringham, 3 Thornburn-Muirhead, 5 von Habsburg, 6 Howell, 7 Medicott, 8 Bedingfeld, 9 John.

v Welbeck Won 34-46
 1 Thornburn-Muirhead, 3 Willcox, 6 Arning, 7 Bedingfeld, 8 Medicott, 9 von Habsburg, 11 Gibson, 16 Fotheringham.

v Q.E.G.S. Wakefield Won 37-43
 3 Fotheringham, 4 Willcox, 5 Thornburn-Muirhead, 7 Arning, 8 von Habsburg, 10 Bedingfeld, 13 Medicott, 14 Gibson.

v Sedbergh Won 36½ -45½
 2 Thornburn-Muirhead, 3 Willcox, 5 Fotheringham, 7 Arning, 9 von Habsburg, 10 Howell, 11 Medicott, 12 Bedingfeld.

v Stonyhurst Lost 40-38
 1 Willcox, 3 Thornburn-Muirhead, 6 Medicott, 7 von Habsburg, 11 Bedingfeld, 12 King, 13 Howell, 16 Arning.

Ampleforth Invitation Meeting. Placed 1st (out of 10)

1 Willcox, 2 Fotheringham, 3 Thornburn-Muirhead, 5 von Habsburg, 11 Lane, 14 Arning, 21 Howell, 26 Medicott.

Midland & Northern Independent Schools Championship at Worksop. Placed 2nd (out of 24)
 10 Willcox, 18 Thornburn-Muirhead, 22 Fotheringham, 24 Lane, 40 von Habsburg, 53 Bedingfeld, 59 Howell, 95 John.

2nd VIII v Barnard Castle & Durham 1st Ampleforth 21;
 2nd Durham 80
 3rd Barnard Castle 84
 v Welbeck Lost 48-32
 v Sedbergh Won 34-44
 v St Peter's 1st VIII Won 33-49
 v Stonyhurst Won 26-56



1st VIII

Standing: T.H.P.Bedingfeld (E), A.S.Medlicott (J), C.C.Arning (J), P.A.Lane (J). Sitting: P.M.Howell (J), C.H.S.Fothringham (E), E.J.Willcox (E) (Capt), J.Thornburn-Muirhead (O), M. von Habsburg-Lothringen (E).

Inter-House Cross Country Races:

Senior		Individual	
1	St Edward's	199	1 J.Thornburn-Muirhead (O)
2	St John's	226	2 E.J.Willcox (E)
3	St Wilfrid's	378	3 P.A.Lane (J)

Junior A		Individual	
1	St Edward's	215	1 T.H.P.Bedingfeld (E)
2	St Thomas's	327	2 J.S.Gibson (T)
3	St Oswald's	412	3 C.B.Crowther (H)

Junior B		Individual	
1	St Edward's	177	1 E.H.K.O'Malley (D)
2	St Johns	182	2 G.M.Milbourn (B)
3	St Aidan's	200	3 W.M.Hobbs (J)

JUNIOR CROSS COUNTRY

Junior Cross Country is divided into Under 14 and Under 15 teams, each with eight runners, six of whom count in the match. With the demands of other games, a team is likely to consist of two or three committed and talented runners and the rest, 'good chaps' who enjoy the opportunity to represent the school. That is how I saw the situation at the beginning of the Lent Term but it was excellent to see how the 'good chaps' worked at their running to such an extent that we became a formidable opposition with an unbeaten season at both levels.

Several results were close but none more dramatic than the win at Stonyhurst, on the toughest of courses, when James Gibson was leading by a huge margin but was mistaken for a Senior and sent the wrong way. Such was the quality of his run. Thanks to James Gibson and Richard Scrope, the two captains, who literally led by example.

The team were selected from:

U-15: J.Gibson (T); R.Scrope (E); C.Crowther (H); A.Clanfield (E); N.Thornburn-Muirhead (O); J.Vaughan (B); J.Carty (H); J.Horth (D); E.O'Malley (D).

U-14: R.Scrope (E); E.O'Malley (D); H.White (E); G.Milbourn (B); G.Field (O); W.Hobbs (J); E.Carnegy (C); M.Shilton (C); P.Fane-Saunders (W); M.Potterton (J).

Results: U-15
1. Ampleforth 24 Barnard Castle 68 Durham 93
2. Ampleforth 22 St Peter's 56
3. Ampleforth 34 Stonyhurst 44

U-14
1. Ampleforth 29 Durham 52
2. Ampleforth 38 Sedbergh 40

J.H.

AMPLEFORTH 30 MIDDLESBROUGH COLTS 3

9 February

This was an enjoyable game to watch, the School playing with verve and enthusiasm. The new XV played down the slope in the first half and after a number of attacks had been foiled Madden ran round behind the posts to open the scoring. Spencer and Crossley made tries for each other before half-time which was reached with the School leading 16-0, a score which by no means reflected the dominance of the side. The free running continued after the interval when Madden again opened proceedings but the try of the day followed when Hickman looped Burgun and, timing his pass to perfection, put Dumbell in for the first of his two tries. Several boys enhanced growing reputations in what was a fine team performance, none more so than Crossley, Hickman and Oxley.

WEST HARTLEPOOL COLTS 18 AMPLEFORTH 26

22 February

A gale blowing downfield made constructive rugby more than difficult: the XV were given first use of the wind and were staggered in the first few minutes when dreadful tackling allowed West Hartlepool to score. But their response was immediate; a switch in midfield allowed Dumbell and Hickman to put Mostyn in for a cleverly worked try. The latter did even better a few moments later when a free kick was taken and he obliged again with some powerful running. A third try followed when some good rolling and mauling produced the ball for the backs to combine with the forwards and for Dumbell once again to time his pass to perfection and put Madden, his other wing, into the corner. Oxley caught the kick-off, made a half-break and a sweeping movement, the major role in which was played by Hickman, ended with Spencer scoring under the posts. Another free kick swiftly taken saw Wootton score on his own and half-time came with the School leading 26-4. Experimental changes at half-time did nothing to help the XV as they turned to face the gale and West Hartlepool, with the help of some appalling defence and some poor tactics by the School, whittled away at the School's lead.

MOUNT ST MARY'S SEVENS

1 March

The seven had a cautious start against a weakened Silcoates side and only won 8-0. They did much better against King's Macclesfield who were a good side and they carried the battle to their opponents so well that they were leading 10-4 only to be pegged back to 10-10 on the final whistle. A hard game against Widnes followed in which Lane-Nott's try the length of the field had the side leading 12-10 with possession of the ball as full time approached. An error gave that possession away and Widnes scored to snatch the game. The team played a marvellous final group game against Hymer's winning 18-0. This made them runners-up in their group and they played Mount St Mary's in a scintillating semi-final in which Thompson's tackling was an important feature. Fitzgerald, who had replaced Crossley in the centre, scored the first try with a good dummy but Mount



SEVENS

Standing: J.W.Fitzgerald (E), G.J.Hickman (D), S.H.Easterby (H), D.A.Wootton (H).
Sitting: P.C.Lane-Nott (B), R.M.Wilson (H), C.P.Thompson (B), T.J.Gaynor (D),
J.Thornburn-Muirhead (O)

soon equalised and then went ahead to 8-4. But in the second half Wootton, rather in hope than expectation, kicked ahead, watched as Mount fumbled, and scored for Lane-Nott to make the important conversion. The final was against Widnes but the seven gave the game away in the first two minutes going ten points behind when two lapses in defence were severely punished. Although they struggled manfully they went down 18-8.

Results:	Group	v	Silcoates	Won	8- 0
		v	King's Macclesfield	Drew	10-10
		v	Widnes V1th Forth College	Lost	12-14
		v	Hymer's College	Won	18- 0
	Semi-final	v	Mount St Mary's	Won	10- 8
	Final	v	Widnes V1th Form College	Lost	8-18

DURHAM SEVENS

7 March

This was a small competition in which the second seven played creditably after a poor start against a bustling Barnard Castle team. Leading 10-8 with a minute to go they refused to use the wind and paid the penalty. They then demolished a weak Yarm side and went through to the semi-final against the winners of the other group, Mount St Mary's. In this game they played well leading 4-0 and 8-4 but having kicked possession away, they conceded two tries from line-outs and went down by three tries to two.

SPORT

141

Results:	Group	v	Barnard Castle	Lost	10-12
		v	Yarm	Won	36- 0
	Semi-final	v	Mount St Mary's	Lost	8-16

The team was: D.Thompson (D), T.Mostyn (J), N.Studer (D), A.Oxley (A), E.Knight (D), A.Crossley (B), T.Madden (E). Reserves: J.Channo (J), F.op den Kamp (J).

AMPLEFORTH SEVENS

8 March

For the first time for years the weather was clement and it was therefore in front of a large crowd that the School played Welbeck and managed to look comfortable in winning 16-6. The match against a good Hymer's side was as fast and furious as expected: Hymer's led 6-0 but the School drew level by half-time and a splendid try in the second half sealed victory in a thrilling match. Changes at fly-half and hooker were made for the next two matches and easy victories were achieved against Ashville and York V1th Form College. The semi-final was against Newcastle, the runners-up in Group B and the School, for some curious reason, became obsessed with kicking possession away: the victory therefore was more of a struggle than the score indicates. The final against Mount St Mary's was every bit as thrilling as the semi-final of the Mount Sevens a week earlier. At half-time Mount led 12-0 but in the second half a splendid try by Fitzgerald brought the School back into the game. Another try was scored but as Lane-Nott's conversion soared over the final whistle blew.

Results:	Group	v	Welbeck	Won	16- 6
		v	Hymer's	Won	10- 6
		v	Ashville	Won	30- 0
		v	York V1th Form College	Won	28- 3
	Semi-final	v	Newcastle	Won	18- 8
	Final	v	Mount St Mary's	Lost	10-12

The second seven had two victories and two defeats in their four matches. They opened with a marvellously combative victory against St Edward's, Liverpool and although Mount St Mary's and Newcastle were too much for them, they trounced Read School in their final match and came a deserved third in their group. As the first seven were using a squad of nine players, this was a very creditable effort: Studer was an inspirational and inspiring captain and it was good to see such spirit in the team.

Results:	Group	v	St Edward's, Liverpool	Won	9- 8
		v	Mount St Mary's	Lost	0-34
		v	Newcastle R.G.S.	Lost	10-14
		v	Read School	Won	28- 6

STONYHURST SEVENS

11 March

This was the first time the School had entered the tournament and sadly it was not destined to be a success. For whatever reason: the long journey, the early

departure, the experiments made, injuries during the competition, or just the bleak weather, the side was unrecognisable from the team that had performed so well three days before. In the first two matches, Fitzgerald was used at fly-half and although both were won, the second was a real struggle, the seven only winning in the last second, courtesy of Lane-Nott's fine conversions. In the match against Hymer's that followed, disaster followed disaster: Wilson had to come off in the first few minutes and from that moment the team became too weak to function in midfield. Indeed Hymer's went on to win the group and the School had to settle for second place as they had no trouble in defeating St Edward's Liverpool in the final group match. In the first round of the knock-out section, the School was drawn against Rossall in which match the failure to tackle and maul aggressively was a serious deficiency, Rossall winning by three tries to two.

Results:	Group	v Ashville	Won	30-4
		v Manchester G.S.	Won	12-10
		v Hymer's	Lost	10-14
		v St Edward's Liverpool	Won	24-10
5th Round	v	Rossall	Lost	10-12

WELBECK SEVENS

17 March

On a gentle spring day the seven first played Nottingham High School and with rather a changed side. Hickman and Dumbell came in after injury but the captain's knee was still sore and he was omitted as a precaution. In this first game the team could find no rhythm and won a match of poor quality only because they had more skill and more idea than Nottingham. But in the second game against Pocklington the newcomers visibly grew in confidence. A clattering tackle by Hickman gave him a try under the posts and Dumbell raced away after looping his wing to score another. This was a flying start and all the seven needed to hold a determined Pocklington who had too much possession for comfort in the second half. In the final the seven looked a different side as they went up another gear. Whatever the opposition, the quality of play was high and they played some scintillating sevens to stroll to impressive victory.

Results:	v	Nottingham High School	Won	18-4
	v	Pocklington	Won	16-4
	v	Lady Manners	Won	28-0

ROSSLYN PARK NATIONAL SEVENS

26-7 March

The seven started with high hopes against Queen Elizabeth, Barnet and although it took time to find form, they eventually won comfortably. A harder task followed against Coopers Co & Coborn but the team struck form and cruised to victory. Thompson suffered a minor eye injury and two changes were made for the next match: one involved resting him in order that he might recover for what promised to be the hardest group match against Bishop Gore. The other

switched Fitzgerald from hooker to centre, Dumbell therefore moving to the wing: this gave Thornburn-Muirhead his first and only game against Chislehurst and Sidcup, a match which the team had no difficulty in winning. But Bishop Gore had won all their matches too and an exciting game followed with the seven first leading 6-0 and then being pegged back to 6-6. In the second half, though playing well, they missed three overlap chances and it was only a penalty and a try in the final seconds which put them through to play Mount St Mary's once more the next morning. In this game a team of very determined boys played magnificently. Against the wind in the first half they tackled like lions and only conceded four points. With the wind behind them they took control and the lead when Dumbell went over under the posts. Other near misses followed and as time ran out Mount were defending with some desperation on their own line. A despairing and desperate kick by the Mount wing was not properly converted and victory was snatched away in the cruellest possible fashion: the team deserved a better fate as they had played the better sevens and, indeed, looked a high-class side.

Results:	Group	v	Queen Elizabeth, Barnet	Won	24-4
		v	Coopers Co & Coborn	Won	22-0
		v	Chislehurst & Sidcup	Won	30-6
		v	Bishop Gore	Won	13-6
5th Round	v	Mount St Mary's	Lost		6-8

The team was: C.P. Thompson (B), S.H. Easterby (H), T.J. Gaynor (D), R.M. Wilson (H), G.J. Hickman (D), J.W. Fitzgerald (E), M.R. Dumbell (H). Reserves: P.C. Lane-Nott (B), J. Thornburn-Muirhead (D), A.P. Oxley (A). Also played: N.M. Studer (D), D.A. Wootton (H), A.P. Crossley.

The progress made was considerable and all who were associated with them were delighted with both their increasing skill and courage and with their friendly and modest but determined attitude. All wanted to make up for a poor 1st XV season and that aim was achieved. They reached three finals out of the four tournaments before the National Sevens and it would not be too much to say that they were at least the equal of every team in that tournament except the eventual champions, their cruel and unfortunate exit in the fifth round notwithstanding. C. Thompson led the side well, was man of the tournament at Mount St Mary's, and was a marvellous ball-winner as well as a ferocious tackler. T. Gaynor had to fight hard to keep his place as the other prop but eventually he began to understand the requirements of the game and his work-rate and directness finally clinched it. S. Easterby was a revelation: blessed with shrewd anticipation and ball-handling skill of no mean capacity he was competitive and motivated and became a devastating tackler like Thompson: he was also the fittest boy in the side. R. Wilson gave some good displays at scrum-half and at the Ampleforth Sevens he was the mainspring of the attack. G. Hickman, injured for many of the tournaments, took his chance well and grew in stature at Rosslyn Park: he had two excellent days. He has gifts as a well-balanced ball player with

vision: all he needs is more pace and more determination to win the ball, particularly off the ground. J.Fitzgerald's speed and running off the ball became so important to the side that he spent many of the tournaments as a hooker where he performed excellently, but in the end he was moved back to centre. M.Dumbell was then given the wing position which had for so long been occupied by P.Lane-Nott who, having turned in many high-class performances, was unluckily to be omitted. But Dumbell had an explosive start and pace which was not quite there in Lane-Nott. It was a pity that injuries forced so many changes on a team which had the correct balance in only the final two matches at Rosslyn Park.

1st XI

HOCKEY

P.5 W.1 L.4

The 1-0 victory over Bootham in the opening match proved to be a false dawn. The remaining fixtures were lost, but the XI showed that it could offer serious competition to schools with larger hockey traditions and better facilities. The team was at its best in the 1-0 defeat by Pocklington. This match, played on an artificial surface and against a team containing players with District representative honours, saw Ampleforth create several scoring opportunities and hold their opponents until succumbing to a late goal. Even the heavy defeat, on another artificial surface, against a much more experienced Barnard Castle side was not without some satisfaction. 5-0 down at half-time, the XI reorganised its formation, worked out how to defend at penalty corners and prevented any further scoring. The outstanding player was the goalkeeper J.Brady (T).

The team was selected from: H-G.Lorrinan, Capt. (H); J.Brady (T); H.Erdozain (C); J.Nicholson (W); N.Walker (C); H.Grantham (B); N.Dumbell (H); A.Havelock (T); W.Barton (W); J.FitzGerald (E); J.Tolhurst (C); C.Irven (C); J.Jenkins (J); D.Ibbotson (H); D.Melling (J); E.Buxton (W); S.McGoldrick (C); C. des Forges (W).

P.W.G.

2nd XI

P.4 W.3 L.1

The opening game saw a 4-2 win over Pocklington. The opposition was more skilful but the team showed determination and made the most of their goal scoring opportunities. The game against St Peter's 3rd XI showed off the fitness of the team with a hat-trick by P.Murphy (H) and a goal by O.Mathias (C) in only his first week of playing hockey. Spirits were dampened by a resounding defeat by Barnard Castle 9-1 on an artificial pitch. This game demonstrated the weakness in the team's skills, but they played hard and learnt much. They took to the field against Read School Drax determined to play skilful hockey. Although playing against a team with more experience, but younger, they proved that they had come on in leaps and bounds to produce a 4-2 victory.

The team was selected from: P.Murphy, Capt. (H); T.Harris (O); G.Marken (H); N.Walker (C); C. des Forges (W); H.Erdozain (C); J.Maxwell-Stuart (C); D.Ibbotson (H); G.Andreadis (A); J.Tolhurst (C); C.Corbett (J); D.Erdozain (C); J.Bagshawe (O); O.Mathias (C); T.Charles-Edwards (J); C.MacDermot-Roe (H); E.Buxton (W); D.Melling (J); S.McGoldrick (C); W.Barton (W); E.deW. Waller (A).

SQUASH

P.11 W.9 L.2

This was our most successful season for years; the successful U-15 team of three years ago grew into a considerable force. There were, however, some additions: Dominic Savage (D) joined us from Harrogate and Steven Lawani (T) progressed rapidly to gain promotion to the team in only his second year of playing squash. The results were pleasing in themselves as all the team played to the best of their ability. Greg Finch (D) completed his second season in the 1st V with an excellent record; his attitude and determination were a good example to younger players. Playing at No.1 for most of the season Dominic Savage occasionally felt the pressure but emerged with a good record. Matthew Luckhurst (T) performed well after the disappointment of his injury last season; Phillip German-Ribon (C) represented the team in the later matches with distinction. At U-15 level the leadership of Diego Miranda (J) ensured good results; his natural ability combines well with his exemplary attitude to frighten many opponents. He was ably supported by a trio of St Edward's boys - Damian Bell, Harry Lucas and Mungo Chambers - and by Chris Killourhy (H).

In the Senior House competition St Dunstan's defeated St Thomas's in a well contested final; the Junior competition was won by St Edward's, beating St Dunstan's 3-1 in the final. The Open competition was won by Dominic Savage (D); he defeated Greg Finch (D) in the final, the latter also having appeared in last year's final. Diego Miranda (J) won the Junior Open by defeating Damian Bell (E) in the final.

Charles Grace was a popular captain of Squash and it is fitting to record here the gratitude of the set for his hard work and unfailing support. He led by example both on and off the court and won vital games to secure more than one victory.

The following boys represented the 1st V: C.Grace (Capt) (O), G.Finch (D), M.Luckhurst (T), P.German-Ribon (C), S.Lawani (T), D.Savage (D) and G.Jackson (J).

The following boys represented the U-15 V: D.Miranda (Capt) (J), D.Bell (E), H.Lucas (E), M.Chambers (E), C.Killourhy (H), D.Gallagher (B), M.Shilton (C) and A.Lacave (A).

Autumn Term		1st V	U-15 V
v	Barnard Castle (A)	4-1	1-4
	St Peter's (A)	4-1	4-1
	Stonyhurst (H)	4-1	5-0
	Pocklington (A)	4-1	4-1
	Leeds GS	5-0	4-1
Lent Term			
v	Durham (A)	3-2	3-2
	Sedburgh (H)	4-1	5-0
	Barnard Castle (H)	1-4	5-0
	Leeds GS (H)	2-3	2-3
	Stonyhurst (A)	3-2	5-0
	St Peter's (H)	4-1	4-1

K.J.D.

1st XI

CRICKET

P.17 W.4 D.8 L.5

The School XI enjoyed their cricket. This opening sentence epitomises the season in that throughout all the highs and lows of the season all the boys involved in the XI appeared to be enthusiastic about the game. As a team they were keen to practice and learn. At the outset it was felt that the side would be short of one batsman and on occasions this was to prove to be the case, particularly in the disappointing batting displays against OACC, Sedbergh and Canford. However this should not detract from first class performances by some with the bat.

The captain, R.M. Wilson, had a traumatic season with the bat. In the early season he showed some form and yet never managed to dominate with a big score. So much so that in the middle of June all confidence appeared to have deserted him. His courageous 34 at Pocklington was a turning point from where he went on to score a superb undefeated 100 against Yorkshire Gents. Mathias had a very good season. He was dependable and appeared always to be in control; good concentration and temperament and much maturity. It was no surprise that he helped other players score 100s sharing in long stands as well as scoring a fine century himself against NYSCC. On entering the side against OACC, J.Freeland began to establish himself as a confident and stylish opening bat. He must try to be more positive in defence; he could become an elegant and accomplished player. Finch, as was hoped, blossomed as a batsman, and excited us all on several occasions with immaculate timing and flourishing stroke play. His natural ability on occasions allowed him to dominate, and his absence on tour was difficult to cover. Hobbs worked hard and has added a solid defence to attacking flair. His innings against Pocklington was one of the best, and from that point on he tackled each game with added maturity culminating with a spectacular 87 against Uppingham. The middle and late order batsmen all contributed on occasions. A.Richter's fine temperament and courage saw him achieve deserved success on tour. A.Freeland never quite established himself as a front-line batsman but he helped the side to victory on two occasions. C.Williams and D.Thompson's dashing stroke play also proved invaluable. G.Gaskell's refreshing approach saw him score freely at vital moments. No situation appeared to be too tense for him and he rescued the team on several occasions.

The seam bowling was done in the main by Thompson and M.Crowther. On his day Thompson bowled with pace and penetration and was a genuine threat, but he needs to achieve consistency in line and length. Crowther showed immense promise. He is capable of bowling unplayable deliveries. He was probably bowled too much and suffered as a result. When called up, Finch bowled straight and with a good rhythm and offered support to the seam.

It was the spin bowlers who excelled. It was a delight to have C.Williams (B) and A.Freeland (J) bowling in tandem. After an uncertain opening to the season for Freeland's slow left arm bowling, he mastered his flight and length and



1st XI
Back row: A.Richter (B), M.Lyle (A), S.Easterby (H), O.R.Mathias (C), M.Crowther (H), J.Hobbs (D), Second row: C.P.Williams (B), G.Finch (D), R.M.Wilson* (H), A.R.Freeland (J), D.Thompson (D), Front row: J.Freeland (B), G.Gaskell (D).



1st XI

Back row: A.Richter (B), M.Lyle (A), S.Easterby (H), O.R.Mathias (C), M.Crowther (H), J.Hobbs (D). Second row: C.P.Williams (B), G.Finch (D), R.M.Wilson(H), A.R.Freeland (J), D.Thompson (D). Front row: J.Freeland (B), G.Gaskell (D).*

mesmerised schools batting, thoroughly deserving his 38 wickets, and put the XI in many winning positions. His partner Williams was almost as effective. His brand of attacking off-spin also troubled batsmen, and his intelligent use of changes of pace resulted in batsmen making mistakes.

The leadership of Wilson was positive. He led firmly and allowed players to develop their talents; he learnt how to manipulate his attack and field to obtain the best results; on occasions he persisted with a seam attack rather too long, but was always willing to experiment in order to create a breakthrough. His real strength was in producing a happy and positive team spirit which saw the entire squad enjoy their cricket.

His job in the field was made easier by the high standards of fielding that the XI achieved. This effort was spearheaded by Finch whose speed to the ball and precise throwing claimed him 7 run-outs. His lead encouraged the rest to raise their standards, and Freeland's catching at gully, and Williams's ability in the field were also a delight to see.

Gaskell excelled; he immediately took to wicket-keeping and early technical problems were soon countered, culminating in a highly polished performance. His effervescent character was a driving force for good.

The XI statistically had an ordinary year, but in terms of quality of performance and attitude towards the game they were a credit to the school, both on and off the field.

G.D.T.

AMPLEFORTH beat WORKSOP by 1 wicket

25 April

The late start meant that the School started against Worksop. Wilson immediately inserted his guests. Crowther bowled economically as Worksop found him difficult to score off. Williams too had the batsmen guessing and his fine spell of 20.3 overs earned him figures of 6-54. The effort of these two bowlers together with two fine run-outs saw the School dismiss Worksop for 150. The early loss of Knight was followed by a solid stand between Mathias and Wilson as the School built a positive reply, and at 60-2 they were looking comfortably on top. Worksop bowled with heart and claimed 6 further wickets for the next 62 runs scored. The game was finally balanced as Gaskell and Freeland came together. The two showed great character as they put on a crucial stand of 25, and left the final wicket pair of Crowther and Freeland just two runs to score for victory.

Worksop	150	(Fox-Andrew 39, Williams 6-54)
Ampleforth	152-9	(Finch 39, Hunter 6-47)

AMPLEFORTH drew with EMERITI CC

29 April

On a typically slow April wicket the Emeriti found it hard to score against two tidy spells by Thompson (5-55) and Crowther. In fact all the bowlers kept the batsmen quiet until Lucas launched a late and spectacular attack hitting 10 boundaries including 3 sixes. This attack, however, appeared to have come a

little late as the Emeriti declared at 237-8 from 57 overs. The School started well and after 50 minutes batting had scored 55-1 but this was not quick enough as the target proved too much and they finished 90 runs short of their target in a rather tame and disappointing draw.

Emeriti	237-8	(Lucas 55*, Lauder 68, Thompson 5-55)
Ampleforth	144-5	(Finch 32*)

AMPLEFORTH drew with DURHAM

2 May

From the moment Durham started to bat, the School were shown a superb display of quality batting by young Robin Weston. His concentration was precise, as was his technique, as he treated each ball on its merits. The most impressive aspect of his innings was the placement of his shots, nearly always being able to pierce the field. All the bowlers bowled accurately but they had no answer to the Durham openers. Clarke partnered Weston and grew in confidence as the stand developed. They put on 186 for the first wicket with Weston undefeated on 117 and made a very good declaration. The School's reply could not dominate Durham enough to launch an attack on the required total. In fact they became almost mesmerised by the opposition bowlers and only managed to score 74-3. It was a shame as the Durham declaration had opened the game up for all possible results.

Durham	186-1	(Weston 117*, Clarke 64)
Ampleforth	74-3	

STONYHURST lost to AMPLEFORTH by 56 runs

6 May

The journey across the Pennines saw the weather draw in and as the game started a steady drizzle began that was to develop into almost driving rain on occasions. On a wet, slow wicket the School made predictably slow progress and a score of 60-3 at lunch suggested that the two teams had shared the honours. The loss of the steady Mathias (38) shortly after lunch placed Stonyhurst in the driving seat, but Hobbs, with a responsible 53, once again swung the balance of the game back the School's way, and Wilson was able to declare at 159-9. Stonyhurst immediately seized the initiative and punished a loose opening spell from Thompson and Crowther. The School fought back as both bowlers took two wickets each to stem the Stonyhurst run flow. The game was evenly balanced at tea, with Stonyhurst standing 50-3. The real drama was to follow the interval. The School's hosts continued their progress towards the target well into the last 20 overs when Wilson made the brave and inspired decision to bring on Freeland to bowl with a ball that was like wet soap. His first over cost 8 runs and it appeared that he would be unable to grip the ball properly. However his next 2.3 overs were remarkable, costing 4 runs and claiming 5 wickets including a hat-trick to win the game! It had been an astonishing game played in appalling conditions and was a credit to both sides.

Ampleforth	159-9	(Hobbs 53, Mathias 38)
Stonyhurst	103	(Freeland 5-12)

10 May

AMPLEFORTH lost to SAINTS C.C. by 13 runs

This was to be a day when experience was to prove invaluable. The Saints batted first and after early success for Crowther, thanks to a fine spell of bowling, the visitors scored steadily despite the accurate bowling of the School. It was in the School's innings that the XI were to learn the hard lesson of how to combat slow and seemingly innocuous bowling. Six wickets were surrendered to a part time bowler, who outwitted the team by simply throwing the ball up and daring them to hit him. Gaskell and Thompson, however, appeared to have the measure of this brand of attack and their 9th wicket stand of 27 placed the School in a winning position once more, only to see the game lost with three deliveries remaining. The eleven were simply out-thought by the opposition and had learnt an important cricket lesson.

Saints 174-5 (Bartlett 42, Crowther 3-38)

Ampleforth 161 (Wilson 42, Hutchinson 4-61)

AMPLEFORTH lost to SEDBERGH by 28 runs

16 May

Conditions were perfect for batting: the weather was hot, the pitch was hard and true, and at 46-2 Sedbergh looked as though they were going to build a large total. However, fine spells by Thompson (3-38), Williams and Freeland, backed up by brilliant fielding, notably by Finch, reduced the visitors to the rather small total of 128. This target appeared to be well within the grasp of the School, although it would not be easy, especially as the Sedbergh seam attack led by captain Lite was in such good form. The School were never able to come to terms with this attack and rather tamely surrendered. Only Finch and Thompson showed any resistance and for the second year running Sedbergh capitalised on the School's shortcomings on the day.

Sedbergh 128 (Thompson 3-38, Freeland 4-37)

Ampleforth 100 (Theakston 4-18, Lite 3-29)

AMPLEFORTH beat MCC by 5 wickets

20 May

There has been some startling cricket on MCC days over the last 5 years and this game was to live up to all expectations. Freeland and Williams bowled beautifully in tandem, but despite this fine effort MCC batted freely and enabled their captain Farrell to set an excellent declaration opening the game to all three possible results. The School made the worst possible start in reply as they lost two early wickets before tea. The partnership that followed was a delight to watch. At one end Mathias was demonstrating his strong concentration as he acted as the perfect foil for the natural talent and flair of Finch, as he punished the bowling with exciting shots all round the wicket. His timing was tremendous and the visitors did not have an answer to it. Together they put on 125 for the 3rd wicket, but the stand that followed was equally impressive. Hobbs's authoritative batting released a lot of pressure from Finch as he approached his century. This wonderful innings capped an impressive batting display and earned the School a 7 wicket victory.

MCC 187-5 (Chadwick 50, Cowell 55, Freeland 3-35)

Ampleforth 188-3 (Mathias 49, Finch 105*, Hobbs 32*)

AMPLEFORTH drew with FREE FORESTERS

23 May

An exhibition match is always special for the XI with the cars packing the match ground boundary. The special atmosphere has of late brought spectacular cricket from the School. This game was to be no exception. Good opening spells from Crowther and Thompson enabled the School to restrict the Free Foresters to 60-2 by lunch. However, a commanding 100 by the experienced Crawhall helped the visitors to reach 196-6 from 55 overs. This appeared to be too tall an order, and this was emphasised as early wickets fell. This brought Finch and Spencer together. Finch continued to enjoy sparkling form and launched an attack, stroking powerful boundaries all over the ground. However, once he had fallen, as he became over-ambitious, the School's attack on the guests' total failed and the game ended in a draw.

Free Foresters 196-6 (Crawhall 108*)

Ampleforth 157-7 (Finch 72)

AMPLEFORTH lost to FREE FORESTERS by 5 wickets

24 May

The School elected to bat in the second one day match and failed to dominate their guests' bowling. They were at no time able to build a score that could challenge their opponents' strong batting line-up. Hobbs with 40 and Mathias with 35 were the only batsmen who showed any real resistance. The disappointing score of 152 was far too small a target for the Foresters and they reached the target comfortably for the loss of 5 wickets.

Ampleforth 152 (Mathias 35, Hobbs 40, Bradhurst 4-12)

Free Foresters 153-5 (O'Kelly 40*)

AMPLEFORTH lost to OACC by 90 runs

30 May

An Old Boys cricket game is a day when the pride in Ampleforth Cricket is rewarded as boys return to challenge the School XI. The Old Boys batted first and at the fall of the first wicket, launched a savage attack on the School's bowling in the guise of N.Elliott who scored 46, hitting 2 sixes and 7 fours. After Elliott fell to Thompson, the Old Boys combined to build on the explosive start and fine contributions from T.Codrington (22) and G.Codrington (42) helped them reach 177. The School had shown strength in not collapsing at the Old Boys start, and Freeland with 3-65, and Williams 3-20, were valuable in a good bowling performance. What followed was disappointing as the batting of the School was poor. Wickets appeared to be given away needlessly and the Old Boys won the game with a lot to spare. The only bonus of the batting was the debut of J.Freeland, who showed a fine temperament as he made a competent 22.

OACC 177 (Elliott 47, G.Codrington 42, Williams 3-20, Freeland 3-65)

Ampleforth 87 (van den Berg 5-13, Butler 3-30)

AMPLEFORTH drew with ST PETER'S

6 June

On a fast hard pitch the School elected to bat and lost the early wicket of Wilson. J.Freeland and Mathias restored stability to the innings before Freeland fell for another good 21. All the following batsmen added useful runs, but didn't

manage to score quickly enough. As a result the declaration when it was made appeared to be too late. This problem was compounded by Thompson's fiery opening spell of 7 overs, 5 maidens and 3-2 placing St Peter's in a position where a win couldn't be achieved. A tame draw was the result and once again lessons had been learnt by both captain and team.

Ampleforth 207-8 (Mathias 73, McBridge 3-34)

St Peter's 1148-5 (Davies 51, Neory 63*, Thompson 3-37)

POCKLINGTON lost to AMPLEFORTH by 3 wickets 13 June

This was the hottest day of the season. The brilliance of the weather was to match the excitement of the game. Pocklington batted first, and immediately it seemed that the unpredictability of the wicket was to play a major role in the game as Crowther claimed 2 early wickets. However, Wood and Atkinson launched an attack taking the score from 9-2 to 70-2 in 13 overs. Wilson then made an inspired decision and brought on Finch to bowl, with immediate results. He bowled very straight and with deceptive pace and as a result he thoroughly deserved his 4-26, and in tandem with the guile of A. Freeland took the last 8 wickets for 71 (Freeland 4-52). This left the School in a quandry – do they attack the bowling at the risk of losing wickets or try to grind out the runs? Their decision was to win them the match. Mathias immediately punished the first 3 loose deliveries and Wilson too, in an almost cavalier style, drove hard at any full length deliveries. Pocklington, however, managed to take wickets and it needed each batsman at the crease to maintain the momentum. Hobbs, in particular, showed good form in his 29 and Williams and Thompson saw the School home with 3 wickets to spare.

Pocklington 145 (Wood 44, Atkinson 41, Freeland 4-52, Finch 4-26)

Ampleforth 148-7 (Wilson 32, Else 3-33)

AMPLEFORTH drew with YORKSHIRE GENTLEMEN 20 June

Much to the surprise of their opposition the XI won the toss and elected to bat. Immediately they began to dominate the bowling. Wilson, refreshed after his innings at Pocklington, batted with maturity and flair as he went to a high class hundred. He was helped on his way by J. Freeland and Mathias who shared in stands of 54 and 159 respectively. A late flurry of shots by Finch enabled the XI to declare at 252-2. Although this was a large target, the wicket was fast and true. Against the School's seam attack, Yorkshire Gents. began to build a strong reply with R. O'Kelly leading the assault scoring 75. However, when he fell to Williams their challenge lost impetus. Williams, in particular, lured the opposition into errors and the XI finished the game strongly needing only one wicket for victory.

Ampleforth 252-2 (Wilson 134*, Mathias 49)

Yorks. Gents 168-9 (O'Kelly 75, Williams 4-42)

AMPLEFORTH lost to N. YORKSHIRE SCHOOLS by 4 wickets 25 June
This was a special day. The School was honoured to have Tom Graveney as their

guest. His presence appeared to inspire both teams as they provided high quality cricket. Mathias led the School's batting as he scored a superb undefeated 105. He was assisted for most of the innings by Hobbs and Richter. A good declaration by Wilson set the game up for an exciting result. With 20 overs to go, after some excellent batting by Percy and Darcy, North Yorkshire still required 111 runs to win. They maintained their momentum and despite some brilliant fielding by the School, they achieved their goal off the last delivery of the game. It had been a special day and one to savour.

Ampleforth 210-5 (Mathias 105*)

NYSCC 211-6 (Percy 64, Darcy 52)

DULWICH drew with AMPLEFORTH

27 June

Brilliant sunshine greeted the XI as they arrived at Dulwich, and also confusion. The 1st XI square had been relaid and as such had not been played on. It looked as if it would be of no help to the batsmen. It was decided to play on the strip and this was to prove to be an excellent decision as the two teams produced a game of the highest quality. Stern concentration earned Mathias 39 and the ever improving Richter scored 46 as he came of age at 1st XI level. At tea, chasing a challenging score of 156, Dulwich were 31-0. However the whole nature of their innings changed as Wilson turned to spin. A. Freeland and Williams bowled beautifully and strangled the Dulwich run rate. They also began to take wickets as the batsmen became increasingly frustrated. The game remained in the balance to the last as the guile of the two spinners continued to challenge their hosts. A draw was the right result and both sides contributed to an absorbing game, but the game had gripped all those involved in playing in it and certainly those lucky enough to watch it.

Ampleforth 156 (Mathias 39, Richter 46, Smith 4-47, Teesdale 4-34)

Dulwich 132-7 (Smith 45, Williams 3-52, Freeland 4-53)

CANFORD beat AMPLEFORTH by 7 wickets 29 June

The first day of the 1992 Festival, the first ever at Canford, was one to forget. Opting to bat first the XI were rocked by two early wickets as Coopers' aggressive bowling gained its reward. Only Mathias and a spirited innings from Williams offered any resistance. True, the School had no luck in the innings, all appeared to go wrong, especially in losing Richter to hospital with a broken nose, but none-the-less the batting was disappointing.

Ampleforth 77 (Mathias 30, Williams 30, White-Cooper 6-32, Allous 4-17)

Canford 78-3 (Young 33*)

AMPLEFORTH drew with BLUNDELLS

30 June

Having won the toss the early batsmen gave the School a steady start which appeared to have been thrown away by the middle-order. However, the character of the team was shown by the later batsmen who restored the position with D. Thompson leading the recovery with a powerful 45. Blundells attacked their target and a superb 93 from Patidor could have won them the game. However

C. Williams, in particular, almost bowled the XI into a winning position. The game was finely balanced with 10 overs to go. Ironically when Patidor's wicket was taken with 7 overs remaining, the XI lost their opportunity for victory as Blundells settled for the draw.

Ampleforth	201	(Wilson 42, Thompson 45, Stormouth 3-47, Hooper 3-30)
Blundells	156-8	(Patidor 93, Williams 5-38)

AMPLEFORTH drew with UPPINGHAM

1 July

The somewhat unfortunate tradition of the Festivals of the last years has been for rain to arrive on the final day. Rain delayed the start by 1½ hours. The game was severely threatened, and it was a credit to both teams that we managed to play any cricket at all. The school were inserted and made good progress but with the late start fast runs were required to bring the game alive. Hobbs duly obliged with a thrilling 87 and Williams continued confidently with the bat and hit a flamboyant 23*. The target set of 179 appeared to be a good one, as Uppingham took on the challenge. However, the efforts of both sides were to no avail as the rain curtailed the game with 10 overs to bowl.

Ampleforth	178-5	(Hobbs 87, Greig 3-58)
Uppingham	114-3	(Hamilton 42*)

JFS comments from the boundary edge: each year a coach sees glimpses of talent, fleetingly, tantalisingly displayed. Occasionally it is fulfilled but such is the nature of cricket that it is rare for success to be sustained and, if and when it is, there can be a sense of sameness, even boredom. Batsmen who score too freely too often, bowlers who avoid risk with run-saving accuracy but rarely taking wickets, fielders who are safe but do not excite, matches easily won (or lost) and always matches that are drawn and always likely to be drawn because of a safety first approach. 1992 had some differences from a normal year as can be seen from the preceding account and a few may be highlighted.

Pride of place goes to the opposition: Robin Weston of Durham, younger brother of the England under 19 captain and Worcestershire player Philip Weston. His 100 was effortlessly easy, built upon sound technique and above all the ability to see the ball early and play late. There was scarcely a memorable stroke for his success is founded on painstaking effectiveness rather than flair but his relative slightness of build, compactness at the crease and economy of movement was a model. Oliver Mathias comes closest to the Weston style: more tall, upright, equally patient, Gooch-like in his effort to play straight through the V, less prone now to pick up the bat an age before the ball is bowled, more attractive in the cover drive unleashed with full swing of the bat and low body over the ball: vulnerable outside both stumps, rarely so to the ball on the stumps except for a fast yorker. In terms of timing with the full face of the bat none has been better for some years than Richard Wilson and I echo the strangeness which failed to see him convert young school talent into formidable scoring authority. At his best – in batting, fielding, in captaincy on the field – he was clear, decisive, correct, compelling.

Ceri Williams has rightly been heralded in the previous pages. Quite powerfully built, possibly a team leader whose potential remains untapped – decisive, certain, demanding and enthusiastic – he had more to give in his batting. One felt he would have been all the more successful for having had to carry the can of responsibility, with no-one else to blame but himself if he failed – and he does not like failure. An above average tidy cricketer and no slouch in the field with a splendid pair of hands. Andrew Freeland's development was the more remarkable for the late conversion – in 4th year – from not being a bowler at all to 1st XI left arm spinner of no mean distinction. His batting was disappointing but will develop, based as it is on bat and pad together; his thick-set frame, rolling gait, and sideways-on action produced at times balance and flight unusual in a schoolboy spinner. He could not always sustain it – it is too delicate an art to be sure of consistency – but he never gave in to the second rate. His fielding at gully, based on superb – and huge – hands, quickness of eye and remarkable agility for one of his size put him in the Paul Ainscough (1980) class as a schoolboy gully – and this is high praise.

JoJo Hobbs, Anton Richter, Mark (Leslie) Crowther, Giles Gaskell and Jonathan Freeland, together with Mathias, all have 1993 to look forward to. Hobbs has precocious power, self-confidence at the crease, and as yet unformed judgement. Certainly capable of many a hundred, an unchecked right hand and dropping right knee made inevitable all too many dismissals caught on the off-side caused by punching through his drives with the considerable force of his body out of balance and timing. As has been noted in the official report Crowther gave all and will come again; his left arm medium is accurate and his action balanced. He had to take on too much too soon. No-on was a better team player, nor willing to give more to others by way of support. No-one that is, except perhaps Giles Gaskell as wicket-keeper, joker, and competitor with a smile. He is, in personality, all one would wish one's keeper to be. There is much talent in him yet to be fulfilled at school. Anton Richter and Jonathan Freeland came into the XI about the same time, both third year, both out of the St Bede's stable, different in all ways, alike in making their place secure. In some ways a partnership between Finch and Richter (46) at Dulwich was about the best cricket of the year, not only in itself – good bowling, a new and slightly suspicious pitch (not only in the context of the game – it swung the balance) – but also because his father Ian Richter, lately out of a Baghdad jail was there to admire. Jonathan Freeland came to notice out of nowhere, an elegant swiftly-pivoted hook off a rising ball in a middle-practice was enough for Mr Thurman to place his trust in a boy who had never performed outstandingly and just about got into Colts, 3rd and then 2nd XI's. Time will tell whether this tall, loose, flowing style, based on speed of eye and lateness of play, will overcome some pretty horrendous limitations on the front foot. Put him in to bat on an Australian fast pitch and there would probably be a fast and exciting development of talent. We however in North Yorkshire must test his mettle on slow, low bounce pitches, ideal for the seamer and insisting on front foot technique.

It was Greg Finch who provided most golden moments – and certainly also

most moments of frustration for the committed watcher of '92. Happily talented throughout a range of academic, musical and sporting activities, unself-conscious as to his talent, with a nervy determination such as to choose his shot well before the ball was bowled in the early moments of an innings, he gave wonderful displays. I recall one match – alas I write without my notes to hand – in which he splayed each area of the field with a boundary: he hooked to fine-leg almost for 6; he swept more like Compton than the text book but with an element of Comptonesque idiosyncrasy (but, unlike Compton, rather too often); he drove through midwicket (an especially difficult stroke), he played through the off-side, and above all he could cut and was especially quick to get into position to pull. When we most needed him at the end of term, he was singing to the Pope in the Vatican with the Schola Cantorum. His modesty and unassuming nature nurtures such a rich talent as to make several of us feel jealous. We can only hope he will discover his talent and bring a bit of Weston/Mathias grit to his batting (and bowling). As for his fielding, Mr Thurman makes reference to his seven run-outs. Seven! It is astonishing. The usual scenario was a well worked run to midwicket, a swift three to five paces, a swoop, pick up and throw to hit the wicket. In my 24 years no-one has excelled Finch's fielding performance. However one boy came near to it – in an early match of the season David Thompson (who struggled much with his bowling but had his moments of success, as he did with the bat against Blundells when his tall frame reached out to drive forcefully to score 45) was at backward square leg, not terribly active. Finch had already scored one direct hit. Suddenly, the ball was played finer, the batsmen ran, Thompson, not Finch, hit the stumps direct. The slowest mover had almost gazumped the fastest.

Such moments and skills as revealed here should have made the XI as good as any. But these are highlights only. Quality in teamwork is made up of very many moments of doing ordinary things well and it was here that perhaps this XI failed the test. But I confirm what their coach has said: they enjoyed their cricket. They also gave much pleasure – as well as frustration – to their mentors.

AVERAGES

<i>Batting:</i>					
Finch	14	4	401	105*	40.10
Mathias	18	2	572	105*	35.75
Hobbs	17	2	391	87	26.06
Wilson	18	1	389	132*	22.89
Richter	7	1	125	46	20.83
Williams	12	2	139	30	13.90
Gaskell	10	3	106	24*	15.14
<i>Bowling:</i>					
Finch	40	10	107	7	15.28
Freeland	207.1	43	789	38	20.76
Williams	183.4	39	566	26	21.77
Thompson	134	39	539	20	26.95
Crowther	167	42	509	13	39.15

2nd XI

The 2nd XI was able to field a consistently strong side, and avoided defeat until its last match when it narrowly failed to overhaul a strong Easingwold School 1st XI in a limited overs game. The season started with a facile win over Worksop; the 60 runs required for victory being scored in ten overs. Other successes against schools were all achieved away from home, where wickets less true than those at Ampleforth gave the seam of C.Harding (J) and the spin of J.Lovegrove (E) the opportunity to bowl out the opposition. At home it proved impossible to dislodge batsmen determined on straight-batted defence. This was well illustrated by the frustrated draws against Stonyhurst, who were able to survive at 60-8 facing 151-4, and against Pocklington's 90-8 in reply to 184-3.

The team lacked a dominant batsman and no century was scored. However, runs were not lacking as valuable contributions came throughout the order in a variety of styles. H.Hickman (O) usually gave a sound start to the innings, with S.Scrope (E) stepping in to steady things in the event of an early loss of a wicket. These two created the platform for the more attacking approach favoured by A.Daly (A), T.Codrington (J), T.Spencer (E), E.Knight (D) and M.Lyle (A). The 2nd XI's batting was seen at its best in a ruthless exploitation of a mediocre attack fielded by Bootham School 1st XI. The declaration was made after two hours at 205-2 with the first three batsmen making half-centuries. This consistency of the top half of the order denied chances to several talented players. The only time the eleven was bowled out was on a rain-affected wicket at Sedbergh for 148, when its response was to win by 88 runs.

All of the boys given the opportunity to bat played well at some stage, but two deserve special mention. M.Lyle after coming down from the 1st XI overcame his disappointment and played a series of whole-hearted innings, scoring rapid fifties whenever he came to the wicket in the last third of the season. The progress of S.Scrope with the bat, to complement his accurate and miserly, if not particularly penetrative, seam bowling, was also impressive. By the time of the Easingwold match he had improved his defensive footwork, and decided to go for his shots. His hard-hitting fifties against Pocklington and Easingwold, the latter against high quality bowling, were a delight to watch.

The bowling, notwithstanding the length of C.Harding's run-up, lacked pace. Only J.Kennedy, a Remove boy, who emerged towards the season's end, showed the potential to become a quick bowler. However, the seamers, notably S.Easterby (H), were usually accurate. This could not be said of Lovegrove's off-spin, but his extravagant flight and turn brought a hatful of wickets. The left arm spin of N.Marshall (C) was more economical but, lacking luck, he seldom returned the figures warranted by his ability.

Behind the wicket, T.Codrington made some spectacular stops but, while he is clearly a keeper of promise, lacked consistency. Much of the ground fielding and catching was outstanding. D.Spencer's (H) boundary fielding became increasingly effective, J.Kennedy seemingly thought nothing of taking steeppling chances in the deep, A.Daly pulled off exceptional catches in the covers, and, unusually for 2nd XIs of recent years, chances were taken at slip.

mostly by T.Spencer. However, the most noteworthy feature of the 2nd XI's cricket was the spirit in which it was played. The captains, Scrope then Easterby, invariably encouraged their teams to enjoy their game, adopt a friendly approach to the opposition and yet to strive for the win.

The team was selected from S.Easterby (H), S.Scrope (E), E.Knight (D), M.Lyle (A), T.Codrington (J), N.Marshall (C), J.Lovegrove (E), C.Harding (J), A.Daly (A), T.Spencer (E), D.Spencer (H).

P.W.G.

U.15 COLTS

P.9 W.4 D.1 L.4

Judging by results, it would appear that the side could be considered to have been an average one. The early season batting lacked any consistency, with only T. Walsh showing form. The bowling was at times embarrassing, being wayward and lacking line and length. Much depended on the experience of T. Walsh and H. Lucas with the bat, and the stamina of T. Howard and J. Stockley with the ball. All four tried hard, and on occasions proved effective, but time and again during the early part of the season, they were not ably supported by those of less experience. Only R. Greenwood, and at times P. Wilkie, showed developing promise as the side stuttered through the first half of the season. Eventually, as so often happens after a poor start, the team hit form and finished the term with convincing wins against two previously unbeaten sides, St Peter's and Hymers. These two sides were much stronger than teams who had beaten the team earlier in the season.

D.C.

Results:

v Worktop	Lost	Ampleforth 102 Worktop 104-4	(Walsh 63, Howard 21)
v Durham	Lost	Ampleforth 103 Durham 104-8	(Greenwood 30) (Stockley 5-25)
v Stonyhurst	Drew	Stonihurst 157-4 Ampleforth 100-5	(Thorburn-Muirhead 51)
v Scarborough College	Won	Scarborough 66 Ampleforth 68-2	(Greenwood 7-16) (Lucas 40*)
v Sedbergh	Lost	Ampleforth 81 Sedbergh 82-8	(Stockley 6-27)
v Newcastle RGS	Lost	Ampleforth 129-5 Newcastle 131-2	(Walsh 42, Greenwood 30)
v St Peter's	Won	St Peter's 123 Ampleforth 124-4	(de Guingand 5-30, Greenwood 4-21) (Lucas 48)
v Pocklington	Won	Pocklington 89 Ampleforth 90-2	(Howard 4-28) (Wilkie 30, Lucas 48)
v Hymers College	Won	Hymers 159 Ampleforth 161-5	(Roberts 3-37) (Lucas 62)

The following represented the side: N. Thornburn-Muirhead (O), M. Chambers (E), H. Lucas (E), T. Walsh (A), P. Wilkie (C), W. Howard (W), P. Squire (T), D. Johnson-Stewart (D), R. Greenwood (T), D. Roberts (O), C. Strick van

Linschoten (O), J. Stockley (O), W. Johnson (H), Q. Gilmore (W), M. Mulvihill (A), C. Strickland (C).

U.14 COLTS

P.12 W.6 D.3 L.3

The results did not do justice to a good side of all-round strength and depth. Out of the three front line spinners, Blackwell (E), Sherbrooke (E) (leg spin), and Arbuthnott (E) (orthodox left arm), it was difficult to decide who to leave out. Sherbrooke was first choice mainly because he was an outstanding fielder, the other two rotating depending on form. Simpson (C) and Burnett (D) were the regular opening pair, Burnett the stroke maker who would treat the bad ball with the contempt it deserved, whereas Simpson, the cautious grafter, would play the anchor role. Field (O) made the number three spot his own, capable of playing two roles, attacker or defender. Four, five, six would rotate depending on the state of the game. The man for the crisis was Pinsent (C), super concentration and solid defence who, along with Pennington (B), were the genuine all-rounders in the team. Hirst (A), with the added pressure of captaincy, will regard this as a disappointing season. Banna, our utility player in every respect, a great help to Hirst with captaining the side, could bat, bowl the occasional off-spin and with Sherbrooke set a high standard in the field. The pace attack was Pennington, Pinsent and Hobbs (J). Hobbs, an aggressive in-swing bowler, wanting always to bowl quick. Pinsent, left arm over, gave the attack variation. He was able to swing the ball sharply into the right hander. Pennington was the number one bowler, precise and methodical, also a good learner. He swung the ball away and would have the batsman playing and missing time after time. To complete the team there was Brennan (E) behind the stumps, always bubbling and keeping the team going, brilliant on occasions but lapses in concentration would occasionally let him down.

The following boys played" *M.A.Hirst (captain), *R.W.A.Burnett, R.Simpton, *P.Field, *Pennington, *T.E.Pinsent, H.J.B.Blackwell, W.M.Hobbs, S.R.Banna, *H.M.Sherbrooke, J.Brennan, J.P.Arbuthnott, M.A.Hamilton, E.R.A.Leneghan, W.L.Morgan.

* Colours awarded

M.J.R.

Results:

v Worktop	Won by 8 wickets	(Field 19, Simpson 27, Hobbs 3-4)
v Hymers	Lost by 1 wicket	(Field 33 not out, Pennington 53)
v Durham	Lost by 8 wickets	(Burnett 37, Pinsent 30 not out)
v Stonyhurst	Lost by 4 wickets	
v Scarborough College	Won by 9 wickets	(Pinsent 3-18, Pennington 3-17)
v Sedbergh	Draw	
v St Peter's York	Draw	
v Barnard Castle	Won by 5 wickets	(Pennington 28 not out, Field 25, Arbuthnot 4-30)
v Pocklington	Draw	
Lords Taverners		
v Read School	Won by 8 wickets	(Sherbrooke 3-9)
v Woodhouse Grove	Won by 60 runs	(Sherbrooke 3-9)
v Bedale	Won by 4 wickets	(Banna 34, Hirst 30)

The early signs were that this would be a season which produced little in the way of success. Training was approached with a lethargy which suggested that we may well have been heading for defeat in every match. However, after some stern words at the end of the first week the transformation was quite miraculous. From that point on, training was approached with vigour, and the talent we possessed began to shine through. We convincingly beat Durham 89-49 to get our season off to a good start. T.B.Madden (E) was getting back to his best with a time of 11.24s in the 100m, and C.P.Thompson (B) began an unbeaten season by winning both shot and discus with throws of 11.91m and 31.67m respectively. We then travelled to Gateshead for the Northern Independent Schools Championships. We had never done better than second before; however on this occasion we came home with the Senior Trophy. Particular performances to note came from C.P.Thompson: first in both shot and discus; and from the Relay team: first in 45.69s. Injury to J.Thornburn-Muirhead (O) meant that a new star was sought in the middle distance races. C.C.Arning (J) fitted into the slot well and grew in confidence. P.A.Lane (J) took a long time to become motivated, but in the end produced some quality runs. He is a very able athlete and would do well if he could devote sufficient time to training. P.J.Murphy (H) proved to be an excellent captain and was largely responsible for the change in attitude early in the season. The team was characterised by determination when matches got close. In particular against Pocklington, when we were 2 points down before the Relay and produced a new School record of 44.53s when we needed it most to win the match by 2 points.

GOLF

Early in the term the competition for the Baillieu Trophy was played and won by St Thomas's (A.Havelock and H.Jackson) with 86; St Aidan's (W.A.Rigg and J.Urrutia) were second with 88, and St John's (W.Gordon and A.Codrington) were third with 89. Matches were rather disappointing. The pressure of exams meant that several leading players were only occasionally available, and could not play enough to be on their best form. The team was victorious against Sedbergh ($2\frac{1}{2}-\frac{1}{2}$), Durham (4-0), and the local members of the Ampleforth College GC (3-1). They lost against Stonyhurst ($4\frac{1}{2}-\frac{1}{2}$), Scarborough College (2-1), Scarborough South Cliffe GC ($3\frac{1}{2}-\frac{1}{2}$), Barnard Castle (2-1), and a triangular match against Giggleswick and Rossall. There was no-one with a handicap better than 12, but the side was difficult to beat on the Gilling course (3 of the 4 home matches were won) and the one against Barnard Castle was only lost 2-1 on the final green. On the whole, they did not play to their handicaps away from home.

The following played: M.von Habsburg (E), J.P.G.Robertson (E), W.W.Gordon (J), O.R.E.Mathias (C), N.C.Marshall (C), Hon R.E.A.S.Foljambe (O), A.B.Havelock (T), S.P.McGoldrick (C),



Senior Athletics Team

S.J.T. McQueston (O), J.A. Lowther (O), S.M.A. Lourenco (O), T.B. Spencer (E), A.J. Hamilton (E), H.A. Jackson (T), D.C.H. de Lacy Staunton (B), J.C.P. Minchella (H).

SWIMMING

With an overall match record of Won 9—Lost 2, the swimming team were back on track this year. Defeats to RGS Newcastle as expected and Durham School by only one point in 200 were outweighed by some fine swimming in gaining nine victories. The U-16 swimming team had their first ever unbeaten season (Won 11—Lost 0), and there were 11 individual School records broken in the course of the year.

Archie Clapton (A) captained the team with panache. He was the best swimmer in the club and a guaranteed first place in the 50m Fly. He took his responsibility seriously enough to ask for early morning swims and drove himself and the rest of the squad hard in the training pool. The return to winning ways is due in no small way to his commitment. Tom Wilding (D) and Ben McFarland (E) were a dependable double act on Breaststroke until Ben broke his arm playing rugby. Then Andy Rigg (A) was the number one Backstroker throughout the season and did well, though this stroke continues to be the weakest in the club for some inexplicable reason. Tim Maguire (B) failed to materialise. Constant injuries plagued him until he gave up midway through the Lent term and that was that! Duncan Scott (D), Phil O'Mahony (D) and James Hoyle (H) return next year and will share the swimming club offices between them.

The Intermediate (U-16) team was built around a nucleus of good swimmers. Jack McConnell (T) is fast and talented, though raw, but he digs deep into energy reserves when it matters and nearly always comes out in front. Peter Miller (C), Nick O'Loughlin (C), Ben To (A), Alex Andreadis (A) and Kieran Zaman (H) were the 15-plus swimmers in the group who were assisted ably by Simon Hulme (D), Will Umney (T), Andrew Cane (C), Luke Massey (D), Nick Lemis (J), Michael Grey (O), Martin Hickie (J), and Dominic Savage (D). The fact that they remained unbeaten bodes well for next year when many of these boys will step up to represent the Seniors.

As usual, the Juniors (U-14) were largely untried, though John Parnell (D), John Wade (A), Alexi Hughes (C), Les McNeill (T), Tom Shepherd (H) and Richard Simpson (C) all came from Junior House, which is bringing more and more younger swimmers through into the College swimming team. Richard Jackson (T) and Morcar McConnell (T) were promising talents for the future and James de Lacey (D) and Raul Sreenivasan (H) both showed potential. Dominic West (H) and John Lomax (O), though not yet gaining representative honours should persevere as they show good stroke mechanics and *will* go faster the moment they grow.

A real bonus for the Club has been gaining the services of Paddy Garratt. To swimming officianados this name means something special! He was for 23 years the swimming coach at Millfield School where he produced several

Olympians, including Duncan Goodhew. In 1988 he was the Olympic Swim Coach at the Seoul Olympics. Fortunately for us he now lives in York and we are thrilled that he is able to coach us and trust that the association will continue next year. His technical input is invaluable to us as we strive to improve.

The House 50s - Inter-House Swimming Competition generated fantastic excitement for much of the school on cold grey February evenings. St Dunstan's won, though St Thomas's may be a match for them soon. St Aidan's, who have such a formidable record in swimming gained the consolation of the Symons Cup - Inter-House Water Polo.

J.A.A.

Opponent	Match Result	Seniors	U-16	U-14
Ashville College	W	W	W	W
RGS Newcastle	L	L	W	L
Stonyhurst College	W	W	W	W
Bolton School	W	W	W	W
Bradford GS	W	W	W	W
Barnard Castle School	W	W	W	L
Durham School	L	L	W	W
Bootham School	W	W	W	L
Woodhouse Grove School	W	W	W	W
Sedbergh School	W	W	W	W
Uppingham School	W	W	W	W
	9-2	9-2	11-0	8-3

1st VI

TENNIS

P.9 W.6 D.2 L.1

This year's 1st VI had a good season. They started well beating QEGS Wakefield comfortably. We travelled with a depleted side to Stonyhurst and were deservedly beaten in a close encounter by a good team. The players picked themselves up to perform exceptionally well at the Northern Schools Tennis Championships. Our 2nd pair of J-P Burgun (D) and J.E.T.M. Jenkins (J) had a bye in the first round. In the second round they played well to win 10-6 against Sedbergh's 1st pair. In the quarter finals they came up against the strongly fancied Hymer's 1st pair. They played above themselves before losing a close match. The 1st pair of A. Brenninkmeyer (H) and J. Channo (J) had an easy ride into the semi-finals. They overwhelmed Greenhead College's 2nd pair (10-5) in the first round, Stonyhurst's 2nd pair (10-3) in the second round and Greenhead College's 1st pair (10-2) in the quarter finals. The semi-final against King James School, Knarborough was a close match in which they did not play well. However, they did enough to win (10-8). The final against a very strong King's School, Macclesfield pair was a match worthy of the tournament. Channo played his singles against the outstanding player in the competition. He lost (1-6, 6-7) and played well. He showed character in defeat. Brenninkmeyer dominated his opponent to win (6-4, 6-4). The match went to a deciding doubles. Our pair dominated throughout by attacking the weaker player. They eventually won 10-3. This was a momentous occasion as it was the first time that

an Ampleforth pair had won this tournament. They had started play at 10am and finished at 8pm, having played over 90 games.

The Old Boys arrived the next day with a team consisting of recent leavers who had all played in at least one unbeaten 1st VI season. It was wonderful to welcome them back. The match was of a high standard and was played in the true spirit of the game. It was fitting that the match should be drawn.

The 1st VI was completed by S.Lawani (T) who throughout the season developed a steady serve and volley game, and D.Miranda (J) who, as a 5th Form pupil, has all the attributes of a good player. If he works on his speed and fitness he will form a formidable partnership with Channo next year.

The team was too strong for all the remaining opponents, only Pocklington who caught them on an off day managed to make a contest of the match.

Results:

v	QEGS (Wakefield)	W	6.5-2.5
v	Stonyhurst	L	4-5
v	Old Boys	D	4.5-4.5
v	Sedbergh	W	7-2
v	Newcastle	W	7-2
v	St Peter's	W	7-2
v	Hymers	W	6-3
v	Pocklington	D	4.5-4.5
v	Bolton	W	7.5-1.5

The Public Schools Tennis Championships were held at the end of June. Brenninkmeyer, Channo, Jenkins and Burgun made the trip to Eton. In the 1st round they beat Lancing (2-0) with both pairs winning well. In the next round, we met Cranleigh. Our 1st pair lost (3-6, 2-6). However the 2nd pair won (6-2, 6-4). A deciding singles was played, Channo winning (6-4, 6-4). We played Whitgift in the last sixteen. In a close match Ampleforth lost (0-2) with both pairs going to three sets. It was a good experience for all the boys concerned.

The results in the major tournaments show this to have been an outstanding side. The players should feel rightly proud of their efforts. They were an excellent group to work with. In Albert Brenninkmeyer the team had a first rate captain.

D.W.

House Matches	-	St Dunstan's beat St Bede's
Singles	-	J.Channo (J) beat A.Brenninkmeyer (H)
Doubles	-	J.Channo (J) & A.Brenninkmeyer (H)

2nd VI

The 2nd VI consisted mostly of Middle Sixth boys. They all showed a committed and enthusiastic approach. It was unfortunate that they were so much superior to most of their opponents. In the first match they trounced Scarborough's 1st VI (9-0). They followed this with a comprehensive win of 7-2 against Durham's 1st VI. On a wet and windy day they drew at Stonyhurst. They were quickly back to their best, beating Sedbergh, Newcastle RGS and St Peter's. The hardest match of the season was against Bootham's 1st VI. Although they gave of their best they were unable to match this good side. They eventually lost (2-7). They bounced back quickly to end the season on a good note. They beat Pocklington (7-2) and then thrashed Bolton (9-0).

The following players were the mainstays of the team: G.Andreadis (A), A.Andreadis (A), F. Op-den Kamp (J), G.Hickman (D), A.Kas (D), M.Ward (T), R.Ward (T), J.Granstrom (B) and L.Poloniecki (H).

Results:

v	Scarborough 1st VI	W	9-0
v	Durham 1st VI	W	7-2
v	Stonyhurst	D	4.5-4.5
v	Sedbergh	W	7.5-1.5
v	Newcastle RGS	W	7.5-1.5
v	St Peter's	W	
v	Bootham 1st VI	L	2-7
v	Pocklington	W	7-2
v	Bolton	W	9-0

D.W.

Under 15

P.9 W.8 L.1

When at full strength, the U-15 team was very good. The loss of C.Killourhy from the 2nd pair relatively early upset the balance of the side considerably. Up to that point he was the most improved player whose ground strokes were proving devastating to the opposition. His partner P.Badenoch (O) had a rather erratic season. At his best he is a skirmishing, aggressive and determined doubles player, but too often he appeared to lose confidence and concentration. B.Godfrey (O) brought an attitude that was both enthusiastic and generous in spirit to the captaincy of the side. He and D.Bell (E) were a confident and reliable 1st pair showing both style and leadership for most of the season though they appeared to tire a little at the end. Damian was keen to improve and will do so providing he can be lighter on his feet. Size can be an advantage in serving but a disadvantage in agility. P.Barton (W) and R.Thornley Walker (E) both got steadily stronger as the season progressed. The only loss was against Bradford who were probably too strong for us even if we had been at full strength. Our best performance was at Sedbergh who gave us better opposition than the score line suggests.

Results:

v	Pocklington	W	9-0
v	Leeds	W	8-1
v	Scarborough	W	9-0
v	St Peter's	W	6-3
v	QEGS Wakefield	W	9-0
v	Sedbergh	W	7-2
v	Hymer's	W	5.5-3.5
v	Bolton	W	7-2
v	Bradford	L	2-7

Team: B.Godfrey (O), D.Bell (E), C.Killhoury (H), P.Badenoch (O), P.Barton

Under 14

P.4 W.4

The set was strong this year; outside the team there were at least two pairs who could have played in the team and the results would have been the same. Only in one match did the opposition manage to win any matches. This was against a good 1st pair at Bootham. J.Wong (J) and R.Brenninkmeyer (H) remained unbeaten at No.1 pair; nor did they ever look like being beaten.

The 2nd pair also made the position their own by some stirring performances: C.Rogers (D) and C.Blackwell (D) worked well together and developed a good understanding through supporting each other at all times. The remaining position in the team was taken by, in different matches, J.Camilleri (O), W.Evers (O), A.Acloque (E) and C.Acton (E). They all worked hard and deserved their success.

The following boys represented the U-14 VI: J.Wong (J), R.Brenninkmeyer (H), C.Rogers (D), C.Blackwell (D), W.Evers (O), J.Camilleri (O), A.Acloque (E), C.Acton (E).

K.J.D.

TOURS

AMPLENORTH '92: The Third Ampleforth Arctic Norway Expedition Loppa Peninsula: 29 June – 24 July

As our two small minibuses wound their way over the last few miles of gravel road, there must have been a bewildering variety of emotion. After three days of driving through the rolling hills of Sweden with a constant succession of trees and lakes, then over the barren plateau of Lapland, here we were, suddenly surrounded by the most dramatic mountain scenery. The mountains – bare rock and snow, precipitous and jagged – looked most inhospitable. Challenging enough in good weather, we now saw them shrouded in angry cloud which gave us tantalising glimpses of what looked like impossible peaks. The wind was from the north and much colder than we had anticipated. There was rain in the air. The fjords looked angry with their white horses.

There was happiness that after over 1500 miles cooped in a minibus we would now be free; there was an anxious silence about the mountains. The boys talked of their last night at a civilised camp site and there was talk of hot water and laundry. My first concern was to find the boatman who had promised, over the phone to England, that he could take us the three miles across Jökelfjord to Skalsa Bay the following morning. After two short wrong turns on the fjordside, we found Bjarne waiting for us: he was well protected against the weather, but cheerful and welcoming. It was quickly confirmed that he was happy to take us over to Skalsa. The bombshell was that he wanted to take us that evening as the weather was likely to worsen. He surveyed our minibus full of people and equipment, saw that his own small boats would not manage, and promptly arranged a small fishing boat for the purpose. The boys gasped as they discovered they had 45 minutes to organise themselves for two weeks of isolation; dreams of hot showers faded. The rucksacks filled the hold, the kitbags of food and fragile fieldwork gear filled the small cabin, and we crowded the small area of deckspace where rain and seaspray merged in the cold wind.

Skalsa Bay was sheltered and we were efficiently ferried ashore in Bjarne's flat bottomed boat. Suddenly we found ourselves alone, the two boats specks in the distance, and our only link across the fjord a small wooden rowing boat that we all knew we would rather not use. There were several places we had considered pitching base camp, but with advice from Bjarne and considering the weather, we opted for one of the closest locations. About 15 minutes along a rough path led us up past a waterfall to the mouth of a lake, Skalsavatnet. By the river flowing out there was a flat, well drained area and this became home. It needed considerable effort to transfer the pile of bags and boxes on the shore up to base camp. It was after ten at night, but all toiled up and down willingly until the job was done. The experience gained by the boys on their training weekends was obvious as they confidently pitched their tents in the wind. Once in the tent, a hot meal was soon on the go and a well earned sleep followed at about two in the morning! Twentyfour hours daylight was a distinct advantage.

We woke up to a different sort of day (at about noon). The cold north wind

was still blowing and the tents close to the lake were uncomfortably close to the spray, but the sun was shining and our surroundings were almost free of cloud. We decided to explore. Gambuktjellet (509m) was a tempting peak on the other side of the river, suitable for an easy first day. The most testing part was roping across the river: the deepest part was not wide but was fast and thigh deep. Some got more wet than others. From the summit there were views to Svartfjellet (932m) to the west; Skalsatind (1010m), a challenging peak to the north of base camp; the main ice caps which had attracted us to the area were hidden in the clouds, but to the south east there were distant views to the high mainland plateau. A descent to the south east took us down towards the fjord and we made out the white dots of our transport on the other side. Soon we were wading the icy waters again back to camp. The following day was one of the best days weatherwise. It was Sunday and Fr Richard celebrated Mass for us in a small amphitheatre just above camp with a large boulder for the altar. Then we all set off towards Isvatnet (an ice covered lake) just below a tongue of the Öksfjordjökell where we hoped we would eventually gain access to the ice cap. We arrived at the lake without much trouble, but progress along our side was made impossible by steep cliffs. The only alternative was another river crossing. Again we roped everyone across for safety. Most got across with nothing more than wet feet in a boulder hopping exercise; one or two were less fortunate. A scramble around the west side of the lake led us to a long, concave snow field where there was a splendid opportunity to practise ice axe braking: sliding head first; feet first; on stomachs and on backs; finally, following a somersault. With a perfectly blue sky and hot sun, all this was quite exhilarating. Time was now getting on and instead of venturing nearer the steep and crevassed ice tongue, we decided to save our energy for the retreat. Monday was damp and grey. Most were content to potter along the beach and some fished. Mr Barras and Mr Adair took Rye AGH (J), Davis EA (O) and Lecoeur J-B (O,91) to investigate the route up Skalsatind. Curiosity took them further and further. It was after midnight when they returned, tired but successful. Near the summit, the drizzle had turned to snow but they had reached the summit after a final climb to the main summit ridge and then abseiled back off again.

We split into four groups to undertake A level fieldwork projects. O'Loughlin NP (C) kept a meteorological record both at base camp and, with the aid of an automatic recorder, up on the glacier. Those in his group will long remember arriving on the glacier after an arduous day to discover that one important piece of equipment had been left at base camp. It was two days before they had the energy to return to the glacier. On this occasion they also climbed an unnamed peak, (985m), to the north east of Skalsatind and named it Mount Milroy (after a famous Headmaster about to retire). Ibbotson DR (H) undertook a soil survey between Isvatnet and the fjord, and with his group dug twelve soil pits, one metre square and up to 1 metre deep, always hoping that the base rock would be found much sooner. Gibson SD (C) and his group worked 8 hour shifts for four days to take readings in a glacial river. Rye AGH (J), the only biologist, made a study of river life at different altitudes and temperatures. Their results will

be written up for their A levels but will also appear in the full expedition report.

The intention had been to spend the last four days completing expeditions in small groups but the unsettled weather, and the severity of the terrain, forced us to reconsider. There were three more major day expeditions. Two more groups ascended Skalsatind; two parties completed a round trip taking in Storfjellet, Svartfjellet and Gambuktjellet; and on the penultimate day at base camp, the entire expedition reached the summit of Langfjordjökelen (the second largest ice cap) and, at 1062m, the greatest height reached on the expedition.

The morning of departure from base camp was again wet and grey, but at the appointed hour of eight we were all assembled on the shore to see a small flotilla of boats approaching to rescue us. The rain no longer seemed to matter.

Expedition members were: MacDermott-Roe CA (H,92); Corbett MPS (J,92); Craigie RWG (T,92); Ogden BJ (T,92); Gibson SD (C); O'Loughlin NP (C); Ibbotson DR (H); Rye AGH (J); Leonard MJ (W); Davis EA (O); Lecoeur J-B (O,91); Fr Richard ffield; Mr & Mrs Barras; Mr Adair and Mr G Simpson.

The expedition wishes to thank all those who helped in any way, but particularly Bernard Sunley & Sons plc for its most generous support. Other major sponsors were: The Ministry of Defence (Army); H. Pickup Mechanical and Electrical Services, Scarborough; Brandsby Agricultural Trading Association Limited.

G.S.

SCHOLA : ROME 1992

WE started one member short, with James Arthur going home at the sad news of his grandfather's death.

In true Ampleforth style we left late, largely due to Greg Finch who was still taking down his room after we were supposed to have been on our way. (This was all in spite of Mr Little's proviso '10.00 for 10.30 departure outside Junior House'). We arrived at Manchester airport at 1.15 and ate our lunch packets (courtesy of the various Ampleforth kitchens) in the shadow of the concrete pile called the terminus building. Kester Dann (U6) appointed himself personal courier to the least tall member of the Schola Dominic Halliday (JH 1st year), which was more than a satisfactory arrangement as far as Dominic was concerned. Unfortunately, Ibowa had to be sent to his parents in London whilst the necessary arrangements were made to get him a visa for his Nigerian passport. However, the situation was not without hope, and it was hoped that he would only miss the first day of the tour. We boarded the plane four minutes before take off. Making the most of the inflight service Fr Hugh, Oliver Irvine and Kester Dann cornered a few gin and tonics, whilst Kester Dann, Alex Guest, Greg Finch and Charlie Grace all scrounged additional meals from the stewardesses. From Rome airport to our 'Convent' we travelled under thundery skies and through bouts of torrential rain – weather that intermittently was a feature of the Tour.

Supper had been laid on for us by the French nuns of St Trinita, and afterwards an immediate survey of the local beer houses was called for. Much

to the consternation of the Junior boys in the Schola, they were confined to the grounds of the Convent. Our first experience of Italian buskers was to be had on the Spanish Steps below the Convent – Beatles' songs rendered with strong American accents. To our amazement, this was something which the assembled Italian youth obviously appreciated and enjoyed.

27 June: Breakfast was at 8.00, considered shockingly early, but we had no choice in either its time or what we ate. It was the typical continental breakfast with coffee, rolls and jam. There were some of us who missed a good hearty English breakfast. Saturday morning had been allocated as 'free time', although we all assembled at 9.00 to be led by Fr Hugh to the Vatican Museum and the Sistine Chapel. However, we left late because of Fr Hugh's last minute decision to put his sandals on. We took the tube to the Vatican Museum. Inside the imposing 1930's reworking of the old facade by Mussolini, was a double-spiralled staircase which led up to where the 'Sistine route' started. As expected the Sistine Chapel was packed, with the Italian curators hardly able to maintain silence.

The Schola dispersed at 11.30. Some went to St Peter's with Fr Benjamin, who, skilfully dodging bishops and archbishops managed to introduce himself to the new Canadian Cardinal, and also to Cardinal Ratsinger. Fr Benjamin then indulged in the personal salute and stand to attention afforded by the Swiss guard to any cleric of Rome entering to the Vatican. Meanwhile, the more conscientious in the group sought out the Vatican post office (albeit closed) and hence the source of stamps for their postcards. At the same time, a busking 'quintet' had gone off in search of lira, and had discovered the American tourist.

From the Vatican we took the tube to our first venue – the fifth century basilica of St Maria Maggiore, where we were to sing at the evening mass the Little Organ Mass by Haydn. We arrived late here, having learnt a lesson on keeping together as a group whilst on the move. The basilica was heaving with people attending an earlier mass which had become protracted through the celebrating bishop's keenness on the Virgin Mary. As we processed in for our mass there were cries of Viva Maria with much cheering and clapping, although it was intended for us. The English Monsignor who said the mass at which we sang severely admonished the congregation for their blatant worship of the Virgin Mary and general lack of prayfulness. The second reading was read in English by Oliver Irvine. Jack Brockbank retired from the scene feeling faint, and although the organ had recently been refurbished it was not problem free. Altogether the whole experience was entirely new and utterly different from that we knew of at Ampleforth.

Back to the Convent by the Metro. Jonnie Won, Alex Guest and Kester Dann foiled a pick-pocket attempt, with Alex and Kester claiming that they had left the would-be assailant in a state of serious nervous shock. The day ended (for those eligible) with a round up of days events on the balcony outside Fr Benjamin's room. We were briefly joined by Fr Hugh and Mr Little before they went to the airport to collect Ibowake.



H.H. Pope John Paul II with Ampleforth Abbey Schola Cantorum



H.H. Pope John Paul II with Ampleforth Abbey Schola Cantorum

28 June: Breakfast was the same time as Saturday, but this time was followed by a rehearsal at the Convent. On arrival at St Maria Maggiore where we were to sing mass again, we had our photograph taken outside the west door of the church. The mass this morning was not quite as fraught and hectic as it had been on Saturday night. After the mass, and after more photographs, this with Monsignor Lewis as well, we met Hugh Marcelin-Rice, whose family had been instrumental in making the Tour viable. Ice-creams were consumed, and we took a scenic route back to St Trinita, led by Mr Little, via Nero's Domus Aurea, the Colosseum, the Roman Forum, Trajan's market and Column, the Piazza Novona, and finally the Spanish Steps.

Lunch was at 1.30. There was a rehearsal at 5.00, and we left at 5.30 for the Anglican church of All Saints'. This was a Vespers service. Fr Benjamin sang the collect and Oliver Irvine did the reading. Copious quantities of after-service drinks and nuts, crisps and other nibbles were provided in the little church garden. Unfortunately however some of us had changed into our cassocks in the garden with little else on underneath, and hence changing after the service was a little awkward for those concerned.

After supper, Alex Guest, Kester Dann, Greg Finch, and Mr Young took to busking on the Spanish Steps. It was not terribly well received despite the very convincing performance of many well known barber shop songs. Everyone was in by 10.00. Mr Young and Fr Benjamin accepted the invitation of the El Jundi's for a drink, and were not seen again until midnight. Meanwhile the 'balcony party' passed the time away on Fr Hugh's balcony (Verandah).

29 June: A free day. It did however start with a short rehearsal in the French church. Not only did the church boast marvellous acoustics, but also two Caravaggio paintings. After the rehearsal the party split up. Mrs Walwyn took the first year to the Piazza Novona for ice-creams and pizzas. Fr Benjamin took Tom Davis with him to a Papal Mass, and by pure coincidence the investiture of new Cardinals with the pallium. Greg Finch, Charlie Grace, Larry Doimi de Frankopan, Patrick Quirke, Jonnie Won, Michael Hurst all went to the Pantheon. Another group was formed by Mr Little, Mr Young and the third year Junior House boys. Oliver Irvine took Luke Massey, Simon Detre and Abijit Hosengady on a tour of central Ancient Rome, whilst Fr Hugh, Alex Guest and Kester Dann surreptitiously disappeared into the Jewish quarters. All met back for lunch at 1.30, and preparations were made for our 4.30 performance.

The Sixth form decided that a siesta was called for, only to be woken up when Frank Mole managed to pull a curtain down. The rest of the Schola indulged themselves in a water fight. Mrs Walwyn, accompanied by Fr Hugh and Oliver Irvine attempted to look for Bramante's Tempietto a San Pietro in Montorio, but were foiled by the laid back Italian bus system. The 4.30 concert for the nuns of St Trinita was a disaster, but it gave us enough of a shake up to really pull all the stops out for the rest of the week.

Supper was earlier at 7.00, and afterwards we made our way by some devious route to the French church. Much to our surprise the church was locked.

We were eventually let in. There was a good audience who applauded well, and gave generously at the end to the two most angelic looking boys in the choir, Halliday and Marsh, who were put on collection duty. The concert was followed by more ice-cream at the Piazza Novona. However, the major incident of the day was yet to come, when it was discovered that nobody had the key which would let us back into the Convent. Fr Hugh and Oliver Irvine went back to the Convent to find it locked, barred and shut. Surrounded by high walls with glass along the top there seemed no apparent way of getting in, or being let in. The rest of the top year arrived back at the Convent, and we settled upon pushing somebody through the spikes at the top of a gate into the Convent grounds. Greg Finch volunteered for the potentially damaging attempt on the Convent's fortress-like walls. Standing on Alex Guest's shoulders, who was in turn sitting on Oliver Irvine's shoulders, Greg squeezed himself through the top of the gate and dropped down onto the other side. He ran up to the Convent and after throwing stones at a lit window he explained the situation in French. Ten minutes later, and still standing outside the Convent, the Schola had assembled and waited for Greg's return. The gate was opened and the Schola was able to go to bed – the dormitory went straight to sleep, whilst the 'balcony party' commenced its regular nocturnal meeting on Fr Hugh's balcony.

30 June: Breakfast as usual. At ten to nine we left for Vatican Radio, where we recorded English polyphony till 12.45. The recording studio was refreshingly air-conditioned, a genuine relief from the humidity of the bright sunshine outside. Towards the end of the recording session, a photographer was let loose in the studio, wielding his camera at every different pose, both relaxed and formal.

At 3.15 we had a rehearsal in St Peter's of the Mass VIII that we were to sing at 5.30. Fr Mark Butlin concelebrated. The organist left more than a little to be desired, although the whole 'performance' had a rather alarming unarranged feeling to it. We gave a short impromptu recital on the steps in front of the apse to what there was of an audience in this basilica. This was followed by a leisurely wander around. We left St Peter's at 7.30 for supper at 8.00 at St Trinita. The staff, not including Fr Hugh, dined in town with the Marcelin-Rices as guests by way of thanks for all they had done.

1 July: Breakfast was at the usual time. This morning brought the papal audience, and what was to be our largest ever live audience. We joined the long queue which led from the Piazza San Pietro to the Pius VI auditorium. By some miracle of Fr Benjamin's we had seats right at the front of the hall, just at the bottom of the steps where the Pope gave his blessing. While waiting for the Pope to appear we were interviewed by an American journalist about the significance of apostles and Rome. There was a general reluctance to answer until it was suggested that a Downside group elsewhere in the hall would have answered with more speed.

We missed our first opportunity to sing for the Pope, but seizing on the second time we were mentioned we performed more than our share of music.

Sadly, the Pope looked tired and worn out, but we did manage to get a photograph of ourselves with him in a cheerful expression.

(Owing to memory loss on the part of the diarist the events that took place on the afternoon of 1 July are supplied by the choirmaster).

A relaxing lunch back at the Trinita helped to restore the party after the excitement of the morning. Thoughts turned to the evening concert which would be our final opportunity to sing for the people of Rome, and to the return journey to England. The moment for action arrived. The choir were dispatched on the relatively short journey to Santa Maria sopra Minerva whilst Fr Hugh, Mr Young, the writer and Kester Dann headed for the nearest bank to cash in the remaining travellers cheques (all previous efforts to gain entry to banks had been foiled by the eccentric Roman opening times). A lengthy wait at the counter revealed two problems: not only had we not all brought our passports but the bank was not able to supply all the money (in fact by the regulations governing Roman banks we would have needed to visit six or seven within the hour remaining to us to gather all the necessary money). Whilst others ran back to base to collect the passports which had been locked away for safe keeping in Trinita's office, Fr Hugh set off for a distant square to track down Thomas Cook – our last hope before the end of the day's trading. We were in luck. After 20 minutes of exhaustive enquiries (conducted in Italian) to ensure that the cheques had not been stolen the cashier not only changed the cheques but also changed languages, conversing fluently in English (albeit in London East End accent) and confessed to having been schooled in England. He congratulated Fr Hugh on his excellent Italian and commented that many tourists like to practice their Italian and Fr Hugh seemed to be doing just fine.

Already late for rehearsal and sadly unable to witness the previous incident, the choirmaster ran off to Santa Maria. There the only contact was an aged rotund caretaker. His initial two-minute greeting directed at Oliver Irvine was returned by a hesitant resonant "Hello". Both parties were left somewhat confused and frustrated. The acoustics, and public that came to the concert that night, were rather more welcoming and the choir sang well.

Late night ice-creams for boys and beer for adults outside the Pantheon were enjoyed. The Junior House contingent initiated a busking session from the Pantheon steps and the senior went off to the Spanish Steps to have their hair restyled before all turned in and were lulled to sleep for the last time by the pop concert music which wafted all too effortlessly on the night air from the Villa Medici.

2 July: The return home. A quieter homeward Schola was on the bus for the airport by 10.00. In some ways the flight was a repeat version of the outward journey with the top year and Fr Hugh making the most of the inflight service provided. When the plane landed, Kester Dann, Alex Guest, Greg Finch, and Charles Grace sang the first four bars of the barber shop song "der's Animals" much to the entertainment of the rest of the Schola.

Oliver Irvine (O)

ACTIVITIES

CHESS

The school's chess season got off to an excellent start, when we played Bootham in September. Bootham have always been good opponents, and they continued to be so this year. Ampleforth slipped to being 2-1 down, but a comeback launched by Ben To and Mike Hirst enabled the school to take a 3-2 lead. Paul Squire won his game despite being put off continually by his opponent's mumbblings. Our next match was against Pocklington A's. We looked set to win the match comfortably, but mistakes on the part of myself and Chris Dawson who drew when we should have won, and by Peter King who lost having been two queen's up lost us the upperhand, and it was left to Paul Squire to defend the school's unbeaten record. All Saints was our first away match, and we won through 4-2. It looked to be an easy victory after our bottom three boards won their games in the first quarter of an hour.

Our season continued in the Lent term, playing three matches. Our first two were on the same night, at York Juniors. We won the first match 6-0, and the second 4-2. Peter King was checkmated by his opponent, but managed to find a way out, and went on to win his game. With two weeks left in the term, Mr. Astin was told that all games had to be played by 1 April. With end of term exams in sight, we had to settle with a draw against Pocklington B's, though we would probably have won if we had played them. Our final game was against Woldgate, requiring just three games to win the league. We looked set to win the match 4-2, but some mistakes on the part of Ben To and Paul Squire cost us two games. Paul Squire thought that he had forced a draw through repetition in his match, but it was disallowed. As a result, he lost his concentration, and made some elementary mistakes.

In Nick Klein and Paul Squire, the school has two excellent players. If they play their best, the school has two certain boards. I would like to thank Mr Astin for all the hard work that he has done this year, and to wish him well for the future.

Results:	Bootham	W	4-2	York Juniors	W	4-2
	Pocklington A	D	3-3	Pocklington B	D	3-3
	All Saints	W	4-2	Woldgate	L	2-4
	Queen Margaret's	W	6-0			

The following played for the school: B. Feilding (capt), N. Klein, P. Squire, B. To, P. King, C. Dawson, W. Marsh, M. Hirst.

The final of the interhouse chess competition was won by St Aidan's. For the second year Thomas' were the runners up.

Basil Feilding (A)

THE CLASSICAL SOCIETY

In the Lent term the Society was delighted to welcome back the former head of Classics at Ampleforth, Philip Smiley, who gave a fascinating lecture on

Martin Bernal's book *Black Athena*. It is now a commonplace of University Classics teaching that the Greeks were heavily indebted to Egyptian and oriental cultures for many of the features that came together to form their own distinctive civilisation. (Recently Roger Brock of Leeds spoke to the Society on the relationship between the Greeks and Phoenicians). Mr. Smiley explained how Bernal's book explored the distinction between this very modern conception of the Greeks and an older view, prevalent over the last two hundred years, which acclaimed the Greeks as the cultural ancestors of western European civilisation, in distinction to the radically different cultures of the Orient. This older view is exploded as an ideological construct, part of an attempt to affirm the cultural superiority of the West at the expense of supposedly degenerate and primitive cultures of the East and South. Some of the uglier features of this tendency have appeared in the anti semitism of German scholarship, and have survived even in the revised editions of Bury and Meiggs' History of Greece. It cannot be repeated too often that in the eastern mediterranean region the distinction between European and Asian has always been artificial, and downright pernicious when made part of a theory of cultural superiority.

In the summer Dr Dominic Berry of Leeds University spoke to the Society on 'Cicero's Successful Pro Milone'. The speech was originally delivered in 52BC in defence of Milo, a political gangster implicated in the murder of the equally unsavoury Clodius during the death throes of the Roman Republic. Milo was convicted, and exiled to Massilia (Marseilles). In what way, then, was Cicero's defence speech successful? Milo wrote to thank Cicero for having enabled him to enjoy the excellent red mullet to be found in his place of exile, but Dr Berry argued forcefully that our text of the speech was not the one delivered at the trial, but a much more successfully put together version published early in the following year. The earlier version, which failed to move the jury, was presumably inferior, and certainly feebly delivered, as we know that Cicero was intimidated by the presence in the court of soldiers hostile to Milo.

In March the Society organised a trip to Newcastle to see the RSC production of *The Thebans*, an adaptation by Timberlake Wertenbaker of Sophocles' Oedipus trilogy, and in the summer there was a Greek lunch, fortunately involving modern Greek food rather than the crude cuisine of ancient Greece. All thanks once again to G.P.A. Marken (H) for his excellent guidance of the Society.

A.P.R.

COMBINED CADET FORCE

The Lent term training was directed towards the Field Day. The 1st year cadets had a comprehensive competition which included Orienteering (won by Cds TCR Dixon and CRL Berry), Fieldcraft (won by Cdt J Urrutia Ybarra), and Shooting (won by Cdt MPP Stewart). The 2nd year did a map and compass march to Strensall where they camped and did a Tactical exercise on the following day. The NCOs' Cadre went to Catterick, where the Signals Platoon

of 1 Green Howards looked after them, culminating in radio and map exercise on the moors. They had previously visited Topcliffe where they were tested on the Assault Course. Less energetic were two presentations during the term: the Royal Armoured Corps and the Welsh Guards "Roof of Africa" Expedition.

In May we were honoured to be inspected by the Chief of the General Staff, General Sir Peter Inge. He arrived by helicopter with two old boys: Lt Col Sebastian Roberts and Air Commodore John Lumsden. The Guard of Honour, commanded by UO Tom Gaynor with WO Tristram Channer as Right Guide, was supported by the Band of the Green Howards; a very good standard of drill was achieved. In the afternoon General Inge inspected the training which included: Abseiling, Assault Course and Shooting (1st year); Tactical Training (2nd year); Section Battle Drills and 1st Aid (NCOs' Cadre). The RAF Section had a lecture on Stealth Aircraft by UO J Robson, Command Tasks, and Radio Controlled Model Glider.

At the Prize Giving UO Chris Layden received the Nulli Secundus Cup for a record third time. Fr Simon had a special prize for him and the winner of the Royal Irish Fusiliers' Cup, UO Tom Gaynor. Both these cadets have contributed in an exceptional way to the CCF and have won National Awards. He also gave General Inge a water colour by Sir David Goodall as a memento of his visit. In his address the CGS was most generous in his praise, and it was clear that he and the two Old Amplefordian officers with him were impressed by the cadets and the training.

Although that was the end of CCF parades for the term, there was a camp the following day for the 1st year cadets and their instructors. It was to give them some experience before they learn more serious campcraft next year. They enjoyed it, but were well tested by a violent storm during the night.

RAF SECTION

The section enjoyed a good days flying at RAF Leeming earlier in the term. Some of the cadets were making their first trip in the Chipmunk trainer aircraft whilst the senior cadets UO's Layden and Robson, with 7 or more hours, were operating the aircraft entirely except for the final stages of landing.

Much of the term's training programme was given over to preparation for the annual inspection and as usual we were determined to lay on a wide range of activities for the inspecting team; these ranged from radio controlled model flying and initiative tests to a lecture on radar evasion.

At the end of term having completed their studies here at Ampleforth we say goodbye to our two Under Officers - CJ Layden (J) and JR Robson (A). Both are extremely talented young men who have made outstanding contributions to the CCF as a whole, whilst remaining dedicated to the cadets in the RAF section in their charge. CJ Layden, after being awarded one of the few university cadetships this year, will continue his flying whilst at Oxford. I wish them both every success for the future.

P.M.J.B.

CAMP

Battle PT before breakfast on the first day of the attachment to 14th/20th King's Hussars in Münster was a shock for the 28 cadets. Orienteering in the dust and heat of the Dorbaum Training Area came later in the day, and the same area was used for Section Tactics, Ambushes, Patrolling and camping out a day later. Tank driving was less arduous, but the inter-Section competition involving First Aid, Weapon Training, Command Tasks, and Section Attacks was not. The return to camp on the Monday evening was a welcome chance to get clean and to sleep. After this hectic start, the requirements were less physically demanding. A day on the ranges ended with flights in a helicopter. There was a day canoeing and another using electronic gunnery training aids, seeing the officers' and sergeants' messes, and visiting the town of Münster.

There was a barbeque at which prizes were given to the winning section and to Csgt J-P Pitt, Cdt RW Scrope and RO Record who were adjudged to have done particularly well. Cpl JE Evans-Freke won the shooting prize. Fr Simon presented Lt Col David Wood with a present from Ampleforth to the Regiment: a miniature of their proudest possession, the silver chamber pot of King Joseph Bonaparte captured at Vittoria in 1813. The evening was enlivened by Cdt EPA Wyvill, who mimicked Cpl 'Gaz' Warne, the 19 stone instructor who had been in charge of the cadets. To him, Lt Andrew Harman and SSgt Webb, and all who helped, we are most grateful.

SHOOTING

Fifty eight schools took part in the Green Howards Country Life Small Bore Rifle Competition, the 1st team were placed 7th and the 2nd team 29th, special mention should be made of MK Pugh (T) who came into the 1st team the morning of the competition and achieved a possible in the Rapid, and only dropped one point in the whole competition. In the Eastern District Target Rifle Meeting we were winners and runners up Class A and retained the Champion Contingent Cup. DAJ Caley (C) had a share of the Pool Bull and the Best Individual Shot was won by JTE Hoyle (H).

The schools meeting at Bidsley took place three weeks into the Summer holidays and the results produced were the best that the school has seen for many a year. I would like to take this opportunity to thank the boys who took part and their parents for their continued support. The results are as follows:

The Ashburton Shield	17th	Entries 62
The Marling	3rd	Entries 24
The Schools Aggregate	6th	Entries 16
The Marlborough Cup	CJ Layden(J) 9th	Entries 516
The Wellington Cup (Silver Spoon)	DAJ Caley(C) 94th	Entries 2007
The Iveagh Cup	DGS Bell(E) 12th	Entries 148
	NR McDermott(D) 12th	
The Public Schools Snapshooting	6th	Entries 21

The Inter House Competition was won by St John's followed by St Hugh's and St Aidan's. The Anderson Cup for the Highest Individual Score was won by CDJ Corbett (J) after a shoot off. The Cadet General Purpose Rifle (5.56mm) was used for the first time.

V.F. McLean

THE DUKE OF EDINBURGH'S AWARD
AND THE BRITISH RED CROSS

Early in the Lent Term a new group of Gold instructors in the Middle 6th became available through the Red Cross Adult First Aid Certificate and the Army Section of the C.C.F. Bronze Expeditions and Gold Expedition training were held on a camping weekend at Park House Outdoor Centre near Osmotherley, with Mr Carter in charge of the Bronze groups, and Dr Billett leading his usual demanding walks on the North West corner of the North York Moors for the Golds. The 6th Formers instructed by Mrs Dean in the Red Cross 6th Form group were examined under the direction of Dr Gold and immediately began to supervise younger participants in the Youth First Aid certificate, under the overall direction of the Matron, Nevill House. For their practical service these candidates were given the opportunity by Mr Barras to assist members of the North East Search and Rescue Teams in their combined exercise near Carlton in Cleveland, acting as casualties for the teams to locate and rescue. One of our participants claimed he was never found.

In the Summer Term a group under Mr Astin worked again for National Trust at Bransdale, clearing wood and debris in the dale, and staying overnight in Bransdale Mill – a location which has changed much in every way since earlier members of the College visited the area for Geography Fieldwork or Duke of Edinburgh Service. A Silver Expedition in the Farndale and East Moors area passed through the Mill complex on the same weekend – supervised by Mrs Melling and assessed by Mr Culley of the North York Moors Expedition Panel. The group were all Sixth Formers, as the current trend is for the Silver Expedition to be taken either early in the GCSE year or in the Sixth Form, to avoid putting undue pressure on boys in a heavy work year.

As part of the summer preparations for the CCF Annual Inspection a group of six members of the NCO Cadre, Direct Golds, prepared an Expedition First Aid demonstration under Mrs Dean. The Summer Term also included combined Bronze and Gold exercises, with a successful joint campsite at Woolhouse Croft in Bilsdale. The Gold candidates made a successful expedition to Swaledale. Charles Goghlan (T), Marc Dumbell (H), Basil Feilding (A), Nick Furze (O) and Hamilton Granham (H) were assessed by Mr Reg Greear, the secretary of the North Yorkshire Pennines Panel, with Mr Dean as supervisor. John Flynn (H), did his expedition on an Open Gold event in the Brecon Beacons, which lived up to their reputation as a training ground for elite units of the British Army.

The following have carried out Residential Projects, all outside the school and with a minority of normal companions: John Flynn (H) (helping with a

holiday for children); Marc Dumbell (H), (Sailing Course). Hamilton Grantham (H) (Lourdes-Stage); Charles Coghlan (T), Andrew Guthrie (E) (Potential Officers' Course-Welsh Guards). We are grateful to the Golds who remain on after their Awards are finished so that others can benefit from their experience, assisting with Expeditions, spreading the word about projects such as the Cheshire Homes, and to the many adult instructors who help our boys in so many ways. In particular, the contribution of Mr Astin to the Award Scheme in the School and in North Yorkshire must be noted with gratitude. A fuller tribute occurs in the Common Room Notes.

The following have reached Award Standard:

- Gold: John Flynn(H), Charles Fotheringham (E92), Alistair Graham (C91), Hamilton Grantham(H) John Mitcalf (B92)
- Silver: Charles Coghlan(T), Marc Dumbell(H) Dan Gibson (E), James Hoyle(H)
- Bronze: Christopher Dawson (W92), Ian Fotheringham(E), Oliver Hodgkinson(A), Nick Ramage(A), Jamie Savile(E), Richard Scrope(E), Richard Telford(A)

Red Cross results:

Standard (Adult) First Aid Certificate: J.Channo(J), J.C.A.Flynn(H), N.W.Furze (O), X.J.C.Le Gris(J), J.R.P.Nicholson (W92).

Youth First Aid Certificate: R.E.Blake-James(H), A.R.G.Clanfield(E), J.P.C. Davies(H), D.J.Gallagher(B), A.Hosangady(D), J-B.W.S.Noble(H), R.W. Scrope(E), M.S. Shilton(C).

J.J.F.D./H.M.D.

AMPLEFORTH FILM SOCIETY

The Lent and Summer season proved to be a successful conclusion to the year. The Society thrives on a bit of everything; excitement, adventure, drama and romance and there was plenty of everything this season.

THE GRIFTERS was an adventure in the US underworld, full of the greed and jealousies of society. THE SILENCE OF THE LAMBS stunned the society with its brilliant acting, tight and compulsive story and well orchestrated finale. Many found ourselves sickened by the grotesque theme, but did not feel that this was over the bounds of decency. CYRANO DE BERGERAC was a tour de force for many, with Rapaneu's faultless production of the famous French romance. Gerard Depardieu's acting won over even the more sceptic of the society. THELMA AND LOUISE was hailed as a feminist gangster movie, but its final depressing ending rather suggested that the ladies should leave the genre well alone. The Society thought the BOYZ IN THE HOOD was a first class debut from John Singleton about blacks in Los Angeles society. The conflicts and tensions came across well and the humour lightened the seriousness of the story. It brought to an end a highly successful season. During this season the society met

in the Alcuin room for special showings. OLUCKY MAN, BREAKER MORANT, and THE ODESSA FILE were Fr Stephen's choices of memorable movies from times past. Perhaps this new initiative will generate wider understanding and appreciation of film.

The Committee is grateful to Fr Stephen for his help and advice, to the Cinema Box for its dedication and skill, to the House representatives for their persistence in recruiting members, for without them all, the Committee, Piers Tempest, Phil Fiske de Gouveia and Tom Waller would have been out of a job.

Alexander Brunner (O92)

HERALDRY SOCIETY

Founded by R. McHardy (D92), the Society finished its programme for the school year 1991-2 at the end of the Lent term. The first meeting of the Autumn term was a trip to Gilling Castle, under the direction of Fr Adrian. The next meeting was a look at the monuments in Coxwold parish church, explained by R. McHardy. The Lent term began with a talk on the arms of Ampleforth and Dieulouard in relation to a cope. Then Fr Simon gave an interesting talk and demonstration on heraldry and gold leaf. The last lecture of the year was an illustrated talk by R. McHardy, "Heraldry: Art and Artefact". It is hoped the Society will continue to flourish in the new year under the joint secretariatship of T Spencer (E) and R. Bedingfield (E). As this is my last article I would like to thank all those who have helped me. In particular Mrs Channer and Br Gabriel for acting as 'chauffeurs', Fr Cuthbert for making the cope available, and Fr Bernard for his encouragement as president.

R. McHardy (D92)

THE HISTORICAL BENCH

The Bench continued to be fortunate in its ability to find able and energetic boys to direct its activities. Under the leadership of E Knight (D) a series of distinguished speakers was attracted to Ampleforth. The lectures were well-publicised, especially thanks to the striking posters produced by J de Lacy (D), and attended by large audiences.

The lectures covered a wide range of periods. Modern topics held a narrow majority, Dr Edward Royle of the University of York spoke on Chartism, Dr John Derry of Newcastle discussed the career of Viscount Castlereagh and Dr Patrick Condren of Eltham College analysed the genesis of the Nazi-Soviet-Pact. However, the Bench was also privileged to hear Mr James Campbell of Worcester College, Oxford, on the mediaeval origins of the distinctive approaches to government of England and France, and Dr Susan Wormell of Lincoln College, Oxford, on the political aspects of the poetry of the Earl of Surrey.

P.W.G.

This year has seen the International Society hold further entertaining and instructive events. The aim is to mix business with pleasure – so, in addition to the foreign films shown, the Society organises social evenings and lectures to give its members as much variety as possible. As well as running French films by well-known cinema figures such as Marcel Chabrol, the Society celebrated Candlemas (La Chandeleur) in true Breton style (cider and crêpes)! There have also been lecture evenings, such as that given by our guests from France and Poland (Messrs Latour and Tarnozek), on the differences between the English education system and their own, or that given by Mr Wilding on the Existentialist movement in 20th century French literature. A very informative talk on courses and professions open to modern linguists was given to the Society by Mrs Clare Souter, a member of Leeds University Careers Department. Accompanied by the Director of the University Careers Service, Dr Richard Siddall, a regular visitor to the College, Mrs Souter gave the predominantly VI Form audience a most interesting insight into the sometimes unexpected avenues that linguists can follow at University or later in life.

M.J.M.

JUNIOR DEBATING SOCIETY

This year has witnessed some memorably entertaining evenings of lively debate by the Society. Whilst always tending towards serious topical issues of interest and relevance for its members, the atmosphere is forever one of good humour. Since September the Society has met regularly to debate such matters as: whether the Armed Forces should be reduced as the threat of World War 3 is negligible (motion rejected); whether Capital Punishment should be reinstated (motion carried); whether Great Britain should enter into full economic and monetary union with the rest of Europe (motion rejected). On a more light-hearted level, a mid-year Balloon Debate was held, at which many amusing and convincing arguments were put by the speakers representing Messrs Noah, Hitler, Shakespeare and Dr Johnson. Much fun was had before Mr Shakespeare was finally chosen to stay in the balloon! The Society is made up of members of the IV and V Form, so one year's new members rapidly find themselves the "old campaigners"! Many impressive speeches and heated arguments have taken place, either among the four principal speakers at a particular debate, or when the members of the floor have their say, and it is encouraging that new members of the IV Form have courageously taken a very active part in the life of the Society with entertaining maiden speeches on a variety of matters under debate.

M.J.M.

MUSIC

Sunday 17 May: Saint Alban Hall
Durham Sinfonia – John Wallace (Trumpet)

Once again the College has benefitted from one of Simon Wright's professional

associations. On this occasion his co-performers were the Durham Sinfonia, an orchestra of about 70 mainly amateur musicians, yet the quality of their playing belied their amateur status. The programme, also given the previous evening in Durham Cathedral, consisted of orchestral works by Dvorak (Czech Suite) and Sibelius (Symphony No.5) and three pieces featuring solo trumpet with orchestra. John Wallace, principal trumpet of the Philharmonia had appeared in one of last season's concerts and was a welcome return guest. Of the three pieces featuring the trumpet, it was the Arutjunian concerto that best displayed his versatility and musicianship. This work by a little-known contemporary Armenian composer proved a winner particularly with the boys of Junior House who responded to its catchy rhythmic vitality. Again it was a rare treat to experience the performance of a Sibelius symphony at Ampleforth and an especial disappointment that so few boys and so few members of the public considered the prospect of the concert sufficiently attractive to attend. They were unquestionably the losers.

I.L.

As always the Exhibition concert is the showpiece of the year's music-making. It has become a tradition to devote the concert to performances given by the larger College orchestral groups and to soloists in their final year. The programme and list of performers appears below:

College Orchestra

Symphony No.100 in G. The "Military" J Haydn

Pro Musica

Divertimento in B flat K.137 W A Mozart

Concerto in D op.7 No.6 Albinoni

Charles Grace (oboe)

College Orchestra

Andante Spinato and Grand Polonaise F Chopin

Gregory Finch (piano)

Combined membership of

Pro Musica, Wind Orchestra, Training Orchestra

Pomp and Circumstance March No.1 in D. Edward Elgar

SYMPHONY ORCHESTRA

Violins

Simon Ward (leader)
Kester Dann
Peter Monthien
Rupert Collier
Christopher Carnegie
James Horth
Simon McGee
Nicholas Wright
Gent Koco

Charles Carnegie

Alvaro Aguirre
Edmund Davis
James Nicholson
Simon Detre
Simon Tsang
William McKenzie
Violas
Thomas Gaynor
Nicholas Studer

Richard Greenwood

Charles Fotheringham
Nicholas Inman
Richard Greenwood
Douglas Thomson
Cellos
Alexander Garden
Charles Dalglish
Thomas Wilding
Luke Massey

Charles Strick
William Worsley
Double Bass
Oliver Irvine
Nicholas Kilner
Flutes
Charles Cole
Jonathan Fry
Simeon Dann (& Picc)
Jonathan Freeland
Thomas Waller
Paul Squire
James Carty
David Jackson
Emma Harrison
David Russell-Smith
Miles Goslett
Edward Leneghan
Oboes
Charles Grace
Christian Furness
Dougal Ticehurst
Edward Waller
Elizabeth Hawksworth

Lawrence Doimi
Patrick Badenoch
Clarinets
Andrew Crossley
Niall Thorburn Muirhead
John Scanlan
Patrick Quirke
Joseph Cook
Christopher Arning
Christopher Quigley
Bass Clarinet
Alexander Codrington
Bassoons
Philip Trevelyan
Douglas Kershaw
Horns
Andrew Roberts
Thomas Cadogan
Hugh Billett
Stuart Padley
Trumpets
Adam Wright
Andrew Rye
Thomas Hull

Benedict Godfrey
Luke Morgan
Thomas Kerrigan
William Evers
Trombones
Matthew Bowen-Wright
Douglas Rigg
Abhijit Hosangady
Lewis Anderson
Anthony Murombe-Chivero
Bass Trombone
Damian Bell
Euphoniums
Christopher Acton
Marco Baben
Tubas
Gareth Marken
Andrew Alessi
Percussion
Jonathan Wong
Sam Cook
James Dobbin

COLLEGE ORCHESTRA

<i>Violins</i>	<i>Violas</i>	<i>Flutes</i>	Douglas Kershaw
Simon Ward (leader)	Thomas Gaynor	Charles Cole	<i>Horns</i>
Kester Dann	Nicholas Studer	Jonathan Fry	Andrew Roberts
Peter Monthien	Richard Greenwood	<i>Oboes</i>	Stuart Padley
Rupert Collier	Charles Fotheringham	Charles Grace	<i>Trumpets</i>
Christopher Carnegie	Nicholas Inman	Christian Furness	Adam Wright
James Horth	<i>Cellos</i>	Dougal Ticehurst	Thomas Hull
Simon McGee	Alexander Garden	<i>Clarinets</i>	<i>Trombone</i>
Nicholas Wright	Charles Dalglish	Andrew Crossley	Matthew Bowen-
Gent Koco	Thomas Wilding	Nail Thorburn	Wright
James Nicholson	Luke Massey	Muirhead	<i>Timps</i>
Simon Detre	<i>Double Bass</i>	<i>Bassoon</i>	Guy Jackson
Elizabeth Morgan	Oliver Irvine	Philip Trevelyan	

PRO MUSICA

<i>Violins</i>	Christopher Carnegie	<i>Violas</i>	<i>Cellos</i>
Simon Ward (leader)	James Horth	Thomas Gaynor	Alexander Garden
Kester Dann	Simon McGee	Nicholas Stude	Charles Dalglish
Peter Monthien	Nicholas Wright	Richard Greenwood	Luke Massey
Rupert Collier	Gent Koco	Charles Fotheringham	<i>Double Bass</i>
			Oliver Irvine

14 June SCHOLA CONCERT Abbey Church

On Sunday 14 June the Schola sang a selection of music from the 16th Century to 20th Century. The concert consisted of the music that the Schola would be singing during their Rome tour. The programme was repeated exactly at Saint Louis de Francais on Monday 29 June and at Santa Maria sopra Minerva on Wednesday 1 July.

We started off with Maurice Durufle's *Tu es Petrus*. After an organ piece by Bach played by Charles Cole (T), *Haec Dies* by John Shepherd was sung and, although it went well, the absence of Gregory Finch was felt in the alto line. Then two pieces by Victoria – *Gaudet in Coelis* and *Ecce Sacerdos* followed by the Byrd Mass for Five Voices with the Kyrie, Gloria, Benedictus and Agnus Dei. The soloists were Richard Chamier (JH), James Arthur (JH), Owen Byrne (JH), Gregory Finch (D), Charles Grace (O), Kester Dann (H), Mr Paul Young and Fr Hugh Lewis Vivas. The three Stanford motets – *Beati Quorum Via, Justorum Animae, Caelos Ascendit Hodie* had been practised thoroughly during the term and were performed well.

After another organ piece – *Erschienen ist der herrliche tag* by J S Bach, the concert finished with Blitheman's *In Pace* which brought calm over the Abbey to make the perfect finish to a good concert. A Hosangady (D)

THE NEW THEOLOGIAN

Ampleforth must be unique among schools for the strong place given to Theology at A level. Boys follow a syllabus devised by the Christian Theology Trust and accepted by the Cambridge Local Board, and over which Fr Timothy Wright is a guiding spirit. The syllabus was first offered for examination in the summer of 1990. This date also saw the first issue of *The New Theologian*, a biannual periodical designed to explore some of the issues covered in the syllabus, and to stimulate interest and understanding both for Theology candidates and for the general public.

The New Theologian is edited from Ampleforth by Mr Roberts with the help of interested boys, and circulation is already approaching a thousand, including schools, colleges and individuals. From the beginning it was a pleasant surprise to discover that established and eminent theologians were usually only too happy to write articles for a new and little known magazine from which they were to receive little or no remuneration. Our past contributors include Fr Henry Wansbrough, A T Hanson, Michael Dummett, Alister McGrath, John Rogerson, Francis Watson and Andrew Louth. The next issue comes out at Christmas, and will include articles by David Brown, Mary Midgley and Gareth Moore. Apart from the help we have received from the Christian Theology Trust, we are particularly grateful to the Theology Department of Durham University, which has taken a special interest in our progress. Back numbers and subscriptions (£3 per year) are available from: The Christian Theology Trust, Our Lady of Lourdes School, Grantham Road, Birkdale, Southport PR8 4LT. A.P.R.

The assistance of Mr R. Carter allowed sailing to return as a regular activity at Scaling Reservoir. RWG Craigie (T) designed and built a double boat trailer for the group as an A-level CDT project to simplify the transport of the Wanderer dinghies. A Sailing and Windsurfing camp at Kielder Reservoir was popular with the fifth form and provided reasonable winds with N Prescott (O) showing particular perseverance at windsurfing. The canoeists had two good river trips in February and March and many boys continue to practice their paddle skills in lunchtime training sessions in the pool.

Caving continues to appeal to a select few though cold water in Smeltmill Beck Cave on Stainmoor in February dampened the enthusiasm of some members. Goyden Pot in Upper Nidderdale is still providing us with new ground despite frequent use. A very strong group in June allowed us to penetrate quite deeply into the system with AFO Ramage (C) finding himself in new passages on his third visit though the complexity of the system is shown by the fact that Mr Adair was also on new ground after more than 30 descents of this cave. Such extended underground trips are made possible because of the support and expertise given by Mrs Ballard.

Climbing expertise has continued to improve particularly in St Thomas's with CPH Coghlan, MTC Edmonds and JM Robertson climbing regularly to a high standard at Peak Scar and Brimham Rocks. The mountain bike trips undertaken by the group have been exceptional only in the lack of mechanical problems on the bikes though a lot of thanks is due to effective maintenance work by DAJ Caley (C) and EL Buxton (W).

M.A.B.

PHOTOGRAPHIC SOCIETY

An exhibition of Landscape Photographs by James Smith LRPS was the Society's opening gambit in October. "Island on the edge of the World" won acclaim from the public, staff, pupils and press alike. Few can forget the tranquility of his seascapes, the solitude conveyed by the purity of his landscape, nor the impressionism of his seascapes. The eye was skillfully persuaded to wander from one print to the next as the history of St Kilda unfolded visually.

In contrast Bill and Joan Spence's slide-tape to Bomber Command, "Memorial", was pure drama on celluloid. Thought provoking, dynamic transparencies were further enhanced by the haunting sounds of "Heaven and Hell". The show left the bitter-sweet taste of victory on a captivated audience's mind. "Romantic Ryedale" and "Swiss Impressions" were equally well received and their unique compositional style obviously influenced some of the more discerning photographers in the school.

The Spence Trophy was awarded to St Aidan's for their response to the theme of "Games". Whilst not all were of technical excellence they had interpreted the subject in its broadest sense thus eliminating much clichéd sporting scenes.

Particularly rewarding was the consistently high standard of photographs submitted for Exhibition 1992 but after much deliberation The Gaynor Trophy was presented to W T Barton (W) for his reportage and landscape work in particular, but also his ability to transform photography into an art form.

The Society has enjoyed a productive year and its membership is flourishing especially in the lower school. However the year's achievements would not have been made possible without the stalwart work of the committee members in the smooth running of the darkrooms and studio.

P.S.K.

ROVERS AND CHESHIRE HOMES DAY

This year "Rovers" has once again been visiting the Leonard Cheshire Home at Alne. Every Thursday afternoon a group of VI formers gave up their free time between lunch and afternoon lessons to travel to the Home and spend an hour or so chatting and playing games with the residents. Our hosts look forward to the visits but the Amplefordians who take part would say it is they themselves who get the most out of the afternoons ...

The College has hosted two Cheshire Homes Days this academic year – one in October, the second in May. The first was the bigger event with approximately 150 residents accompanied by staff visiting us from a large number of Homes. The second took place the week before Exhibition – on this occasion local Homes were invited and 60-70 residents accompanied by staff joined us for the event.

On each of the two afternoons Songs of Praise is held in the Abbey Church where our guests are formally welcomed in a lovely service of prayers, readings and sacred music sung by the Schola. The guests are shown round or watch a video of the College if they so wish before tea is put on in the Main Hall for everyone, visitors and boys.

Many visitors say Cheshire Homes Day at Ampleforth is the highlight of the year – many of those at Ampleforth who generously give of their time and energy would wholeheartedly share that view.

M.J.M.

ST ALBAN CENTRE

The opening of St Alban Centre in 1975 added a new dimension to Activities and Sport at Ampleforth. Apart from the sports facilities – including a 25 metre swimming pool, a sports hall, squash courts and a fitness room, the design of the building also allows for the enjoyment of sport from the spectator and supporters point of view. The spacious balconies and wide galleries offer extra room for minor sports such as karate, table tennis, fencing etc.

Away from the rigorous games schedule of team sets, during activity periods, boys are able to pursue a sport of their choice under less pressurised surroundings. It also allows boys who are not budding athletes, to 'have a go' alongside the school's best in a relaxed environment, where winning is not the be all and end all. This encourages a camaraderie in the appreciation and pleasure of joint activities.

The swimming pool is well used outside PE whether it be for a relaxing free swim or involvement in the highly energetic Polo Club (not for the faint hearted).

Basketball, badminton, squash and weight training widen the scope and help to satisfy most interests, along with improving individual and team skills. Cricket can be enjoyed in the Lent term. This not only provides invaluable practice to the potential team members but welcomes anyone willing to turn their arm over or don the pads. In this atmosphere passions for all sports can be realised whether they lead to representing the school or satisfaction of fulfilling ones objective of merely having a good time.

It is encouraging to see so many boys choosing to use the Sports Centre in their own time. Not only does it promote good physical health and self-discipline, but it also helps release any tension and frustrations built up in the classroom.

M.J.R.

THEATRE

Downstairs Theatre: January 1992

THE GOVERNMENT INSPECTOR

by Nikolai Gogol

The Government Inspector is one of the great Russian dramatic masterpieces. Written in 1836, Gogol's most famous theatrical work achieves a display of the repression and national hum of bitterness in the Russia of the 1830s, amplified by the illiberal censorship under which the play was written, and compressed into the form of an extremely funny satire. And having considered this ingenious dramatic marriage, one realizes the scale of ambition in the project of eleven actors and a young director to forge a production of *The Government Inspector* in only four weeks.

Yet it was in many ways a successful production of a difficult play. Hlestakov, the sham inspector-general and leading role, was in safe hands. Mark Berry, perfectly cast, calmly held the play with charm, wit and deviousness, and, in line with Gogol's paradoxical intentions, the audience both loved and loathed him. Malachy O'Neill, as the Mayor, was somewhat less at ease. While he was impressive as the worried and crawling man in the first half of the play, his eventual pride and then fall were unsteady and overplayed. However, the best performance in the play was given by David Wootton as Josif, Hlestakov's servant. He was cautious but relaxed, had prudently judged moments of pensiveness, and a finely measured wit. He was equally impressive as the Postmaster, delivering the play's shock denouement.

The direction of the play was excellent, and evidently fulfilled its intentions, but it lacked some bite. The director chose to make his production a comedy, which of course *The Government Inspector* is. But what he missed was the overriding bitterness in the words. Hence, as the Mayor tries to delegate the blame after his exposure of the corruption in the town, and two serfs appear, to

be flogged by him, we felt this was played for the amusement of the audience and not as a revelation of the sobering cruelty in Gogol's Russia. In the words of Gogol himself: 'through the laughter that I have never laughed more loudly, the spectator feels my bitterness and sorrow'. Yet somehow we did not.

Because of this a crucial sense of power was lost. But, this aside, the direction, acting, and entire production were careful and inspiring, and even if the cynicism and sadness were unable to shine through the terribly funny exchanges, the audience that the director was looking to please was captivated. This was a well-paced presentation, of a calibre rarely witnessed in a boys' production, and justice was done to the ambition of the project.

Christopher Warrack (W92)

Cast: *Hlestakov*: M.S.P.Berry (T); *Mayor*: M.J.O'Neill (C); *Anna*: J.Lentaigne (H); *Marya*: H.P.B.Brady (W); *Charity Commissioner*: J.M.Martino (B); *Judge*: H-G.D.A. Lorrimer (H); *School Superintendent*: J.R.E.Carty (H); *Josif* and *Postmaster*: D.A. Wootton (H); *Bobchinsky*: T.J.Walwyn (W); *Dobchinsky*: D.J.Brisby (D); *Constable and Waiter*: R.E.Blake James (H). Theatre Staff: *Stage Manager*: G.C.D.Hoare (O); *Lighting*: R.E.King-Evans (T); *Sound*: R.Bernardo (O); W.T.Umney (T); *Properties*: P.G.King (T); *Costumes*: T.deC.Armstrong (B), D.R.Telford (A); *ASMs*: O.Dale (D), T.A.O'Connell (O), J.N.T.Newman (C). The play was directed by N.P.John (W).

Downstairs Theatre: March 1992

ENDGAME

by Samuel Beckett

Beckett's *Endgame* is a very dark play, so dark that it is virtually impenetrable, unless a clue can be found to illuminate its meaning. Such a clue is given at the outset in the name of its protagonist, Ham(m), the son of Noah. If this identification is granted, the two dustbin occupants will be Mr and Mrs Noah and the dramatic situation post-diluvian – with a difference. After the Flood, certainly – but which Flood? Not Noah's, but its contemporary equivalent, the post-nuclear Flood, the Day of the Black Rain.

After Noah's Flood, God entered into a covenant with mankind, promising not to destroy the earth again. But a covenant is a pact between two parties, and one of the parties, mankind, is bent on destroying the world. The radio-active planet Earth is, therefore, the scene of the endgame which is being played out between master and slave, Hamm and his putative son, Clov. Hamm embodies the will to dominate – his world, his parents, and his progeny – and though each depends on the other, Hamm on Clov to push him around in his arm-chair, and Clov on Hamm because he has the combination to the larder-lock, yet each wants to destroy the other.

Endgame is a grim parable of the human condition as it is when mankind is left to its own self-destructive devices. God is known only as an absentee: "The Bastard! He doesn't exist", exclaims Hamm. "Do you believe in the life to come?" asks Clov. "Mine was always that," replies Hamm with sardonic finality.

Meanwhile the Ark floats on an inert and tideless sea, full of dead fish and drowned bodies. "Outside of here," says Hamm, "it's death." "All is Zero," announces Clov. "All is corpses." Indeed, "the earth is extinguished," Clov reports, "though I never saw it lit," and Hamm addresses an unseen interlocutor thus: "What in God's name do you imagine? That there's manna in heaven still for imbeciles like you?"

If there is too much exposition in this brief review, and not enough response, it is because my response is quite simply to commend, almost unreservedly, the excellence of the acting and the production. Nagg and Nell were superb. I have seen quite a few *Endgames* but no Naggs and Nells better than George Fitzherbert's and Charles Corbett's. Nagg's Irish accent was particularly effective, and Nell's elegiac touches were instantly hilarious. James Martelli and Christopher Warrack sustained their dual roles magnificently, and only once did the mask of misery slip when Martelli allowed himself an indulgent chortle, in response to Nagg, instead of a maniacal laugh. The remarkable achievement of both actors was slightly dented, however, by occasional over-emphasis, when shouting took over from speaking, as though Beckett, of all people, needed a loudspeaker to make his meaning plain. I think, too, that the element of ironic contrast was lost in the dimmed, instead of spot-lit, final appearance of Clov, "dressed for the road". He should surely appear all spruced-up and jaunty, as Beckett's stage-direction stipulates.

In this dialogue of ultimate despair, with the "reckoning closed and story ended", the final appalling image is a return to the beginning as Hamm covers his face with his "Old Staucher", a bloodied napkin. As the dramatic equivalent of Lenten fare, *Endgame* was so appropriate a choice for the penitential season that one is not encouraged to ask for more. Ian Davie

Cast: Hamm: J.P.A.Martelli (E), Clov: C.M.Warrack (W), Nagg: G.S.G.I.Fitzherbert (E), Nell: C.D.J.Corbett (J). Stage Manager: G.C.D.Hoare (O), Lighting: R.E.King-Evans (T), Properties: P.G.King (T), A.S.M.s: O.Dale (D), T. de C.Armstrong (B), R.Bernardo (O), D.R.Telford (A), T.J.Walwyn (W). The play was directed by P.Fiske de Gouveia (T).

EDWARD IV

March 1992

After seven fat years of great plays from the canon, this year's ACT productions have been introducing us to some of the lesser known Bard. It has been an interesting experience, though I have found myself wishing that all the marvellous effort and talent of actors, stage crew, musicians, directors and the rest, had been placed at the service of better drama. At just over one hour, *Edward IV* was a more coherent piece than its predecessor, so that keeping track of who was where in the dynastic mêlée (so brilliantly parodied in the 'Beyond the Fringe' sketch: 'Oh, saucy Worcester!') was a little easier; and Shakespeare visibly improves in this part of the sequence as he discovers his first great

character. The evil Richard, who takes such energetic delight in setting the murderous machiavel to school, gives a dramatic focus to the play absent from the earlier parts. There are moments also of the startling poetry that marks the best of early Shakespeare, which made one sit up and really listen, like Warwick's wild conceit on his own violent death: 'The wrinkles in my brows, now fill'd with blood/Were liken'd oft to kingly sepulchres:/ For who liv'd king, but I could dig his grave?' But on the whole, the verse is lacklustre, undistinguished iambs; exchanges like: 'Come Clarence, come; thou wilt, if Warwick call./ Stay Clarence, stay; thou wilt if Edward call,' etc. etc. did little to help the already struggling actors bring their characters alive, or shape them in the 'imaginary forces' of the audience.

Nonetheless, there were things in the production that gave excitement to the occasion. We were confronted again by the brooding grey of the remarkable Elizabethan set, there was a strongly effective collage of music from Monteverdi to savage trumpets, with cries of battle, horses and swords, and dramatic lighting that made the battle scenes especially effective. I enjoyed Jack Cade and his rebel crew at the beginning, reminded of how much Shakespeare and his contemporaries feared the mob, 'the blunt monster with uncounted heads' he called it later in the plays about Henry IV. Queen Margaret, who provokes the play's most famous line ('O tiger's heart wrapp'd in a woman's hide') was a small, deadly figure, freezing and remorseless; Henry VI, who appeared permanently to be dressed in night clothes, drifted feyly about the stage, quietly irresolute, and drawing all the audience's sympathy. The scenes were short and skilfully directed forward, the story moving rapidly and violently through war, betrayal, murder and even a rough kind of courtship. Edward's crude wooing of the widow, Lady Grey, was a forceful as well as comic scene. Other roles that made an impact in this odd crucible of history and melodrama were Buckingham and Warwick, a couple of schemers played with real vigour, though both guilty of the general fault of swallowing words at the end of lines. Richard has the best poetry in the play and it was carried successfully on the whole, in a clear, clipped delivery, especially chilling in the account of his fateful birth, legs forward and already teetted! The murder of young Edward illustrated just how dangerously he could 'snarl and bite and play the dog'.

John Barton's arrangement of the Henry VI plays ends with the cynical murder of the saintly king ('See how my sword weeps for the poor king's death!') and with a preview of Richard's 'winter of discontent' soliloquy, with which the final play in the sequence opens. It successfully leaves us with a sense of restless evil at loose in the world, already plotting its next move in the inexorable progress to power. At the beginning of the play, Clarence told his brother Edward (now king) to think 'how sweet it is to wear a crown/Within whose circuit is Elysium'. Shakespeare knew what a terrible delusion that is. His mature plays about Henry IV and, supremely, the tragedy of Macbeth, demonstrate just the opposite; but the road that takes us into the darkness at the heart of power begins in *Richard III*.

A.C.

The Company: R.E.A.P. Bedingsfeld (E), R.E.Blake James (H), H.P.B.Brady (W); *Queen Margaret:* D.J.Brisby (D), *Henry VI:* C.L.Desmond (B), *Edward IV:* R.H.Evers (O), *Jack Cade:* B.J.Feilding (A), P.Foster (H), C.J.Furness (O), *Lady Grey:* A.J.Gray (O), *Richard:* D.R.Greenwood (T), M.A.Grey (O), *Rivers:* G.J.C.Hickman (D), *Clarence:* T.G.Hull (O), *Buckingham:* N.P.John (W), X.J.C.le Gris (J), J.A.Lovegrove (E), *Warwick:* J.M.Martino (B), *York:* J-P.T.Pitt (T), J.P.F.Scanlan (O), E.P.A.Wyvil (E). *Theatre staff:* See review of Exhibition Play.

The Exhibition Play

RICHARD III

by William Shakespeare

Richard III, the third and final play in *The War of the Roses* sequence undertaken by ACT throughout this year, is the best play of the three, and the closest to Shakespeare's original. But it is also in some ways the most difficult to present convincingly. Richard himself, victim, in Shakespeare's hands, of the virulent pro-Tudor propaganda still rife a century after Bosworth Field is a villainous cripple with a serpentine charm that vanquishes the Lady Anne, and he dominates the whole play. This is a very tough role for a schoolboy to attempt and probably needs the talent and experience of an Olivier or an Anthony Sher wholly to convince an audience. But David Greenwood had a brave, accurate and thoroughly commendable shot at it, and the forlornness of the King's end, guilt-haunted and doomed, was conveyed powerfully to the audience.

The large company, doubling many roles, the stage crew and their stage manager Oliver Dale, and the Director of *The War of the Roses*, Ossie Heppell, deserve warm congratulations for achieving such a competent and smooth running production of this complicated play with only five weeks rehearsal. Richard, wheeling and dealing and murdering his way through the last throes of Yorkist ascendancy before the spick and span arrival of the Tudor Earl of Richmond to clean up poor mistreated England as Henry VII, does not leave much space for competing characters, in either historical or dramatic terms. But several of the lesser roles were very well taken, particularly 'false, fleeting, perjured Clarence' (Tom Hull), whose great nightmare speech was ringingly delivered, and cameos of the other two kings (Edward IV and Richmond himself) well differentiated by Roger Evers. Liam Desmond as Catesby and the ghost of poor Henry VI, whom he had played earlier in the cycle, Dominic Brisby sustaining the terrifying Queen Margaret, and Nicholas John and Julio Martino as nobles too close to the King for comfort, all delivered fine performances.

The dark, powerful set was as strong, impressive and flexibly used as it had been in the other plays, and the music, as before, was expertly fitted to the action, arresting and often beautiful. The best moment in the production was the

skilfully directed and appropriately eerie apparition of the ghosts of Richard's conscience on the eve of Bosworth. The lighting for this scene, and of the whole play, was well designed and hitchless in execution.

Shakespeare himself probably called *Richard III* a tragedy, but the problem at the heart of the text is that it is not one. Nobody leaves *Lear* or *Othello* or even *Macbeth*, let alone *Hamlet*, thinking 'serves him right'. It is almost impossible not to feel this (which was of course what the Tudor audience was intended to feel) at the end of *Richard III*, and it is a tribute to this production that many moments and exchanges stay in the memory alongside the death of the malign king.

L.W.

The Company: R.Bernardo (O), R.E.Blake-James (H), H.C.D.Bodenham (W), H.P.B.Brady (W), D.J.Brisby (D), C.L.Desmond (B), R.P.A.Dove (A), R.H.Evers (O), B.J.Feilding (A), C.J.Furness (O), D.R.Greenwood (T), M.A.Hirst (A), T.G.Hull (O), N.P.John (W), P.G.King (T), R.E.King-Evans (T), J.M.Martino (B), G.M.Milbourn (B), J.N.T.Newman (C), J.P.F.Scanlan (O), D.R.Telford (A), J.F.Vaughan (B), T.J.Walwyn (W). *Theatre Staff:* Director: Mr Heppell, Assistant to the Director: N.P.John (W), Assistant Director: Mrs Fletcher, Stage Manager: O.Dale (D), Lighting: G.C.D.Hoare (O), Sound: R.Bernardo (O), Wardrobe: Mrs E.Ellis, Miss Mulcahy, Miss A.Ellis, Properties: D.R.Telford (A), Head of Stage Crew: R.E.King-Evans (T), Crew: P.G.King (T), D.R.Telford (A), T.J.Walwyn (W). *Theatre Laurels* for sustained contribution backstage, were awarded to O.Dale (D) and G.C.D.Hoare (O).

WESTMINSTER SOCIETY

The Westminster Society has continued to excite interest among those studying history in the Sixth Form, and has seen several of its members gain places to read history at Oxford. In the early part of the year the chairman, Philip Carney (D), presented a paper on some aspects of medieval monarchy and the dynamics of the relationship between king and nobility in medieval society. A guest speaker, Mr Adam Tarnozek, used his considerable erudition to outline for the Society the recent history of the Baltic States, and was rewarded with pertinent and incisive questions in the ensuing discussion. In the Summer, the pressures of exam preparation in the Upper Sixth dictated the re-formation of the Society with a membership drawn from the then Middle Sixth. Dan Gibson (E) was elected as the new chairman and Dominic Erdozain (C) as secretary, and the decision was taken to meet regularly on a fortnightly basis. The chairman delivered the final paper of the year, on the perennially fascinating topic of the character of Richard III. Students of medieval history found new light shed on a familiar topic, and the 'modernists' were able to draw parallels from their own field to help illuminate the nature of the exercise of political power.

P.M.

OFFICIALS

Housemaster	Fr Jeremy Sierla
Deputy Housemaster	Mr P. Mulvihill
Assistant Housemaster	Fr Stephen Wright
Tutor, Form 1	Mrs S. Dammann
Tutor, Form 2b	Mrs H. Dean
Tutor, Form 2a	Fr Barnabas Pham
Tutor, Form 3b	Mr P. Mulvihill
Tutor, Form 3a	Mr R. Rohan
Matron	Miss A. Barker, SRN
Assistant Matron	Mrs M. Gray, SRN
Head of House	H. Badenoch
Monitors	G. Camacho, P. Cane, R. de la Sota, M. Joynt, L. Kennedy, D. Massey, E. Porter
Abbot of Byland	L. Kennedy
Abbot of Fountains	H. Badenoch
Abbot of Jervaulx	D. Massey
Abbot of Rievaulx	M. Joynt
Masters of Ceremonies	P. Cane, P. McKeogh
Sacristans	L. Charles-Edwards, C. de la Mora, A. Osborne
Librarians	H. Badenoch, C. Marken, M. Kelsey, C. de la Mora, P. Kerrigan, T. Westmacott
Captain of Swimming	J. Edwards
Captain of Cricket	L. Kennedy
Captain of Athletics	G. Camacho
Postmen	T. Davis, G. Massey, U. Igboaka, J. Arthur, J. Marsh

During the Christmas holidays we lost our two Australian student masters, Adam Libbis and Damien Eley, and gained two more from the same Canberra school: Andrew Reed and Martin O'Donnell.

NEWS

Seven priests concelebrated on the feast of St Alban Roe in one of the most impressive liturgies ever seen in Junior House. During the Punch supper afterwards, Hamish Badenoch, as Head of House, gave a speech remarked upon by many guests for its eloquence, humour and generosity.

In February, our top sets in Mathematics were entered for the United Kingdom Mathematics Challenge, although it is intended as a competitive test for 14 year olds. On average, 6% of candidates are given gold awards, 12% silver, and a further 18% bronze. Our boys, young though they were, won 9 bronze awards, 3 silver and 4 gold, two of the gold awards going to 12 year olds.

We had what is probably going to be the last 'Field Day' trip to Crowtree Leisure Centre in Sunderland. The shape of the upper school events on that day no longer involve all the teaching staff so lessons can continue as normal in future. But the boys took full advantage of their 'final fling' to swim and ice-skate.

In the spring too, we were pleased to be able to entertain two headmistresses of schools where children are accustomed to finish at 11 in order to enter schools such as Junior House. They were Mrs Sutcliffe of Brackenfield, near Harrogate and Miss Banks from St Pius X School, near Preston.

In May we launched our first 'Newcomers' Day', which replaces the JH entrance examinations. The boys arrived with their parents mid-morning on a Saturday, and while the boys were subjected to some simple but revealing assessment tests, the parents were shown round by monitors. At lunchtime the newcomers were given 'guardian angels' to make them welcome, and they joined in with cricket and tennis and were shown something of the upper school facilities which we use. The parents returned for tea and took the children away to hear what they had to say about the House, and to await a report from us on how we see the boy's learning profile, and how well he is likely to settle socially. The obvious success of this pattern of events will be repeated next year.

The following Sunday, 15 of the third form were confirmed in the Abbey Church by Bishop Augustine Harris. All the visitors were invited to coffee and a piece of celebration cake in the sunshine in front of the house immediately afterwards. In preparation for the sacrament the boys followed a planned course which was outlined to the parents in a letter so that they too could follow and get involved.

At Easter we welcomed no fewer than five new boys. Many parents felt that having the pleasant summer term as a 'lead-in' to the formal start in September, was a good thing. Two of them were Spaniards who used the extra time to perfect their English. Three of them were young for Junior House but remained in the first form in the September following. This seems to have given them both a social and academic advantage.

Towards the end of the summer we hosted a small group of young musicians from Rossall, both boys and girls. Our musicians and their's treated each other to a concert. The event was characterised by good humour and good standards of performance.

We attended the North East Prep Schools Athletics Meeting at Whitley Bay, and did surprisingly well in several events, G.Massey, C.Astley and M.Hassett distinguishing themselves.

In the final week the House celebrated Corpus Christi. J. Brockbank and J. Edwards were received, during the mass, into full communion with the Roman Catholic Church and made their first holy communion. Many boys in the House gave them pious tokens and the House as a whole gave each of them a Sunday Missal. The two boys presented their mothers with bouquets of flowers as a mark of gratitude for bringing them up as Christians.

House improvements went on apace, with curtains appearing in several rooms, and a moveable trolley, paid for by the generosity of third year parents,

means that our new TV and video machine can be used in all the first floor classrooms, not just in the TV room.

The third form remove results were satisfactory. In fact, in some areas the results were outstanding. In Science, exactly half the year passed with high grades (grades 1-3), and in Geography 40% passed with high grades.

J.A.S.

RUGBY SEVENS

The Under-13s season began with a tournament at Rossell, where we shared the Plate Final after ending 0-0 at the end of extra time. After that things got worse. We put up a weak defence of the Durham Sevens Trophy and lost our opening matches at Mowden Hall. However, at Under-12 level, we were at last successful in our own tournament, the Cardinal Hume Trophy. We were unbeaten throughout the afternoon and came back from behind to defeat Hymers 6-4 in the final.

The following boys represented the School at Under-13 level: L.A.M.Kennedy, R.U.de la Sota, J.D.Melling, E.D.J.Porter, J.C.N.Dumbell, G.D.Camacho, O.P.Hurley, M.J.Hassett. The Under-12s team was: O.P.Hurley, J.Melling, P.M.McKeogh, B.Herrera, U.G.Igboaka, J.C.N.Dumbell, M.J.Hassett, J.C.Mullin. All of this team were given half colours.

CRICKET

The results were disappointing but there were, nevertheless, some good individual performances. The problem, in fact, for the Under-13s team was the frustrating lack of consistency from game to game. However, in fairness, the boys played with good humour and greatly enjoyed the term, even if their one victory was against a Parents XI. This season saw some strong batting performances from the captain, Loughlin Kennedy, Gavin Camacho, James Melling and Jonathan Mullin. However, once these had gone there was often a dismal batting collapse, most notably against Hymers where, chasing 179 for victory, we were at 143-1 only to collapse to 172 all out! The bowling, on the whole, tended to lack penetration. On a positive note, however, Matthew Camacho did show that he has the potential to be a match winner with his accuracy, and with greater application Jonathan Mullin will also provide difficulties for opposing batsmen next year. James Dumbell proved to be an able wicket-keeper, improving as the season went on. He too, will return next year. It is somewhat surprising to report, therefore, that the Under-12s lost both of their games decisively.

The following boys played for the Under-13s: L.A.M.Kennedy, G.D.Camacho, M.P.Camacho, L.G.Charles-Edwards, J.C.N.Dumbell, M.C.Joynt, J.G.V.Marsh, J.D.Melling, J.C.Mullin, A.J.Osborne, E.D.J.Porter, G.J.West, J.N.R.Wilson.

Results:			
v Gilling	Draw	JH 78-5 dec.	
		Gilling 72-8	(Wilson 4-35)
v Pocklington	Draw	Pocklington 163-4 dec.	
		JH 120-8	(Wilson 25)
v Fathers	Won	Fathers 124-8 dec.	(Charles-Edwards 3-29, Kennedy 3-14)
		Boys 126-5	(Kennedy 45)
v Howsham Hall	Lost	Howsham 119 all out	(M.Camacho 5-32, G.Camacho 3-9)
		JH 84 all out	
v St Olave's	Lost	JH 51 all out	(G.Camacho 14, Kennedy 16)
		St Olave's 54-4	(Kennedy 3-12)
v Hymers	Lost	196-7 dec.	
		JH all out	(Mullin 62, Kennedy 76)
v St Martin's	Lost	JH 96 all out	(Melling 46)
		St Martin's 97-1	

SWIMMING

Regular training sessions have made a great improvement both in boys' technique and subsequently in their race times. While competing against some larger schools at the lower end of the Upper School team, we suffered several defeats, but against other schools of similar size and background we were dominant, most notably in the Junior House Invitational Gala held in May. Here we defeated Terrington, Bramcote, Gilling, Cundall Manor and Woodleigh to retain the trophy.

The following boys swam: J.D.Edwards (capt), C.A.Banna, J.J.Barnes, H.M.Bennetts, G.D.Camacho, M.P.Camacho, R.U.de la Sota, X.I.de la Sota, F.P.Dormeul, J.C.N.Dumbell, E.S.D.Hall, M.J.Hassett, J.J.Hughes, M.C.Joynt, L.A.M.Kennedy, H.M.O.Lukas, D.E.Massey, G.M.Massey, K.P.A.McCausland, J.D.Melling, J.C.Mullin, P.Munoz, E.D.J.Porter, M.A.Prichard, J.C.N.Dumbell, M.J.Hassett and J.J.Hughes were given half colours. J.D.Edwards received full colours.

MUSIC : LENT TERM

Year Concerts were held in the first week of March. All instrumentalists showed some improvement upon the previous term, but notably good performances came from the boys as follows: *1st Year*: N.Wright (violin), D.Halliday (piano). *2nd Year*: J.Arthur (viola), R.Chamier (piano), M.Squire (cornet), U.Igboaka (piano), O.Hurley (trumpet), J.Dean (trumpet). *3rd Year*: M.Joynt (piano), E.Porter (flute), P.Kerrigan (flute), D.Massey (trumpet).

Associated Board Examination Results:

Practical: *Distinction*: M.Joynt (flute III), O.Byrne (violin II), D.Stewart Fotheringham (cello II). *Merit*: J.Melling (violin II), J.Brockbank (cello III). *Pass*: T.Strange (oboe I), J.Arthur (violin V). Theoretical: *Distinction*: M.Joynt (V).

The following boys passed examinations of the Trinity College of Music:

A.Osborne (piano II), G.Walwyn (cello III), P.Cane (flute II), J.Edwards (trombone III), O.Hurley (trumpet III), H.Badenoch (tuba III).

M.Joynt, amongst other achievements, was awarded a minor music scholarship into the upper school.

P.Y.

SUMMER TERM

As usual music played a major role in the Junior House Exhibition weekend. Members of the Schola were singing for the Friday mass. The play 'A Midsummer Night's Dream' included many boys singing both chorus and solo parts of music set by Mr Young, culminating in a four-part round and Puck's gentle unaccompanied song. All boys excelled themselves in effort and enthusiasm to produce an enjoyable entertainment, but special mention must be made of the principal soloists who sang with conviction and understanding: Puck (J.Arthur), Oberon (A.Osborne), Titania (R.Chamier). The accompaniment was provided by members of music department staff and boys in the upper school in the form of two quartets of string and brass.

Sunday morning brought greater flexibility to the Junior House than was intended. The Schola boys sang in the Abbey Church as usual, but due to inclement weather the traditional outdoor mass was moved indoors on two levels to cope with the larger than chapel size number. So it was that the Junior House brass ensemble were left to direct themselves for Fr Jeremy and one half of the school in the reading room, whilst Mr Young played the organ for the other half in the chapel.

Prize giving included a longer programme of incidental music than before on account of the wealth of performers and groups keen to play in front of parents. Soloists especially played well, but all players deserve recognition for their playing. The programme was as follows: Before the prizegiving: 6 Trumpets: *Creation's Hymn* (Beethoven). Gent Koco (violin): *Allegretto from Concert* (Seitz). String Orchestra: *Gavotte-Air-Suite No.3 in D Major* (J.S.Bach). Before the speeches: Myles Joynt (piano): *Fantasy in D Minor* (Mozart). String Quartet: *Traumerei* (Schumann). Edward Porter (flute): *Sicilienne* (Fauré). Wind Band: *Turkish March* (Beethoven); *Inspector Clouseau* (Mancini). After the speeches: Brass Ensemble: *Tango Takeaway* (Fraser). Nick Wright (violin): *Romance* (Beethoven). Orchestra: *Minuet in G Minor* (J.S.Bach); *March in C Major* (Czerny).

Year Concerts:- Once again an improvement was made generally in the standard of performance as compared to last term. The following boys produced the best overall musical performance: 1st Year: G.Koco (violin), N.Wright (violin), D.Halliday (piano). 2nd Year: J.Arthur (violin), M.Squire (cornet), O.Byrne (violin). 3rd Year: D.Massey (guitar and trumpet), M.Joynt (piano), G.Massey (violin), A.Stephenson (trumpet).

Rossell Concert:- On Saturday 6 June our friends from Rossall School joined us once again for a joint concert. A wide variety of music was played by many different ensembles, both vocal and instrumental. The newly formed Junior House brass ensemble and string quartet showed particular promise and the vocal numbers from Rossall were sensitively sung. The programme was as follows: JH Wind Band: *Promenading* (Tchaikowsky). R.Murray Leslie (viola): *Allegro* (Handel). JH Brass Ensemble: *Cod Calypso* (Fraser). Rossall Wind Trio: *Cutie Flootie* (Power). JH Strings: *Air* (J.S.Bach). Rossall Vocal Duet: *Evening Prayer* (Humperdink). Rossall Mixed Ensemble: *Bare Necessities* (Gilkyson). JH String Quartet: *Ländler* (Schubert). Rossall Flute Duet: *Cantique de Jean Racine* (Fauré). Rossall Vocal Group: *The Blind Man* (Spiritual). JH Orchestra: *Kindermarsch* (Schubert).

Associated Board Examination Results:

Practical: Merit: D.Massey (trumpet V), R.Chamier (piano IV), E.Richardson (oboe I), R.de la Sota (flute I), M.Prichard (flute I), J.Hughes (flute I). Pass: L.Kennedy (trumpet V), A.Stephenson (trumpet V), J.Dean (trumpet IV), M.Squire (cornet IV), L.Charles-Edwards (clarinet III), J.Mullin (violin II). Theoretical: N.Wright (II)*, J.Gaynor (I)*, C.Banna (I), A.McCausland (I), J.Beckett (I), J.Dean (I), H.Fletcher (I), H.Lukas (I), P.Driver (I), I.de la Sota (I). * with distinction.

EXHIBITION PLAY

Extracts from 'A Midsummer Night's Dream': Main Hall 23 May

I was lured to this performance by having seen and heard parts of it in rehearsal; something told me that it would be well worth seeing and hearing the whole production. I was not disappointed.

The highlights produced by Mrs Dammann, with music composed and directed by Mr Young, turned into one of the best school productions I have seen. Mr Young's settings of the fairies' songs were beautifully suited to Shakespeare's poetry, and admirably sung. Of course, the fact that the lead singers were all professionally trained members of the Schola was a great help to them and to the audience. Not only did the fairies sing beautifully, but also their leaders spoke and acted well. Anthony Osborne's Oberon had a natural command of the stage, as did Richard Chamier's Titania; their quarrel over the changeling child was most convincing. Richard coped equally well with the absurd love scenes with the ass-headed Bottom, forcefully played by Edward Porter. He was one of a superb troupe of Rude Mechanicals. What particularly impressed me was that they took their rehearsals for, and performance of, the ridiculous 'tragedy' of 'Pyramus and Thisbe' absolutely seriously and as a result brought out the full comic absurdity. Had they played the scenes for laughs, as I have seen many schoolboys do, they would have fallen flat. Hamish Badenoch's Quince, the 'producer' was utterly convincing; he is an actor to look out for when he transfers to SHAC. The other Mechanicals supported him most assuredly. The attendant fairies and moving trees were excellently choreo-

graphed, none getting in each other's way, very difficult to manage in so confined a space.

The production's only drawback was the poor view most of the audience had of the stage: perhaps in future an easily dismantled low stage could be built. However, this is a minor criticism of a most enjoyable performance.

F.M.G.W.

The Company: *Actors:* R.Chamier, A.Osborne, J.Arthur, M.Joynt, Olivia Carter, G.Walwyn, J.Brockbank, J.Marsh, C.Wade, H.Badenoch, E.Porter, C.Marken, L.Kennedy, D.Massey, T.Strange, M.Bennetts, J.Burns, O.Byrne, M.Camacho, J.Dean, F.Dormeul, J.Gaynor, E.Hall, D.Halliday, O.Hurley, U.Igboaka, P.Kerrigan, E.Richardson, G.West, C.Williams, C.Banna, J.J.Beckett, P.Cane, C.de la Mora, L.de la Mora, I.de la Sota, J.Dumbell, H.Fletcher, B.Herrera, H.Lukas, A.McCausland, P.McKeogh, J.Melling, J.Mullin, P.Munoz, M.Prichard, L.Watt, G.Chung, R.de la Sota, L.Fisher, F.Gilbert, M.Mollet, D.Stuart-Forthringham. *Stage Crew:* C.Astley, P.Bemberg, L.Charles-Edwards, G.Camacho, J.Edwards, T.Richardson, J.Wilson, J.Thackray, G.Massey, A.Stephenson. *Programme:* T.Davis. *Ushers:* G.Heining, J.Hughes, M.Hassett, P.Driver, N.Wright, E.Nisbett, B.Hall. *Musical Director:* Mr Young. *Director & Costume Designer:* Mrs Dammann. *Co-Director:* Mrs Fletcher. *Director's Assistant:* G.Hoare. *Costumes:* Made by Mrs Dammann, G.Massey and J.H. parents. *Make-Up:* Mrs Dammann, Mrs Fletcher, Mrs Bemberg and Mrs Dean. *Scenery:* Designed by Mr Bird, made by him and T.Richardson, C.Astley, P.Bemberg, J.Wilson, J.Barnes, J.Tate, M.Squire, T.Westmancott, M.Mollet, E.Richardson. *Musicians:* 1st Violin: Mr Leary, 2nd Violin: Mr Simpson, Viola: Mrs Bowman, Cello: A.Garden (T), 1st Trumpet: A.Wright (J), 2nd Trumpet: A.Rye (J), French Horn: M.Bowen-Wright (H), Tuba: G.Marken (H).

SCOUTS

Twelve boys were enrolled into the troop early in the term. Five nationalities were represented at the ceremony. The non-native speakers translated the Law and Promise into their own language as follows: Rodrigo Cardenal, Lorenzo de la Mora, Cesar de la Mora, Diego Herrera, Gonzalo Saavedra (Spanish); Antonio Tasso (Italian); Philippe Bemberg (French); Justin Barnes, Patrick McKeogh, James Dean, Lawrence Fisher, Jeffrey Hughes (English).

Several of the new recruits took part in the St George's Day parade at Rillington with other Scouts of the local area. The troop took part in the District Swimming Competition at Ryedale Pool, Pickering, winning the District Shield in competition with seven other troops. The Under-12s team consisted of Jeffrey Hughes, Pelayo Munoz, Mark Hassett and Justin Barnes. The 12-14 year age group team included Guy Massey, Damien Massey, James Edwards, Antonio Tasso and Cesar de la Mora. The District Orienteering Competition took place in Hovingham Woods. Five pairs competed on the yellow course.

James Melling and Chris Williams did particularly well, coming home with a fast time and winning the pairs competition. The scores of the first three pairs to complete contributed to the first place in the group event. A highlight of the term was the District Camp at Duncombe Park. 24 boys were able to take part, taking the opportunity to try their hands at canoeing on the Rye, rock climbing, archery, pioneering and orienteering. A small group of Scouts gave practical assistance with a North Yorkshire County Council project helping to clear a green lane in Pickering. Several enjoyable weekends were spent at the College Lakes, where boys enjoyed practical bivouacking, camping and camp cooking. The First Year Acquaint weekend was particularly successful. A memorable supper of freshly caught trout was enjoyed by all apart from James Gaynor.

H.M.D.

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GILLING CASTLE

STAFF

Headmaster	Mr G.J.Sasse, M.A.
Deputy Head, Tutor, Science & R.E.	Fr Christopher Gorst, B.A.
Assistant Head (Admin & Juniors)	Mrs P.M.Sasse, M.A.
Tutor, Remedial Adviser	Mrs P.M.Sturges, B.A., Cert.Ed.
Tutor, Induction Year	Mrs M.M.Hunt, Dip.Ed.
Head of Mathematics	Miss S.E.L.Nicholson, Cert.Ed.
Head of Classics, President of Common Room Society	Mr C.A.Sketchley, M.A., P.G.C.E.
Head of French	Mrs R.E.Wilding, B.A., P.G.C.E.
Director of Music	Mr G.H.Chapman, B.A., F.R.C.O., G.B.S.M., A.B.S.M., L.L.C.M., P.G.C.E.
Head of Games & P.E.	Mr K.H.Evans, B.A., P.G.C.E.
Tutor: 2nd Form	Mrs M.T.Sturrock, Dip.Ed., Cert.Sp.Ed., Dip.N.T.
Assistant Teacher: English	Mr J.P. Duffy, B.A., P.G.C.E.
Assistant Teacher: History and Geography, Tutor: 4th Form	Mr J.D.M. Sayers, B.Ed.
PART-TIME STAFF	
Assistant R.E.	Fr Bede Leach, A.R.I.C.S, M.C.I.O.B., M.C.I.A.R.B.
Assistant Teacher: Science	Mr R.H.Jewitt, B.Sc., Dip.Ed.
Art (Juniors)	Mrs P.Elliott, Cert.Ed.
Art (Seniors)	Miss J.Burns, B.A.
Carpentry and Golf	Mr R. Ward
Music (violin/viola)	Mrs J.Bowman, G.R.S.M., A.R.C.M.
Music (flute/piano)	Mrs R.Greenfield, A.R.C.M.
Music (brass)	Mr N.Blenkiron, L.T.C.L., Cert.Ed.
Music (brass)	Mr J.Wadsworth, G.R.N.C.M., P.P.R.N.C.M., P.G.Dip.R.N.C.M., P.G.C.E.
Music (piano)	Mr O.Greenfield, M.Ed., L.R.A.M., L.G.S.M.
Music (clarinet)	Mrs K. White, B.A.
Music (cello/piano)	Mrs P.J.Armour, G.R.S.M., L.R.A.M.
Music (piano)	Mrs L.van Lopik, B.Sc., A.L.C.M.
Music (guitar)	Mr P.G.Martin, G.C.L.M.
ADMINISTRATION	
School Secretary	Mrs M.M.Swift
Medical Officer	Dr P.R.Ticehurst, M.B., B.S., M.R.C.S., L.R.C.P.
Matron	Mrs S.Heaton, R.R.N.
Deputy Matron	Mrs D.Bolam, R.G.N.
Housekeeper	Mrs V.Harrison
Assistant Matron	Miss R.Hardy

GILLING CASTLE

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The following boys joined the school in January 1992: C.T.Hollins, L.O. Leane, F.Verardi and in April 1992: W.J.Chinapha. We said farewell to the following boys in June 1992: N.L.W.Adamson, S.S.L.Butler, A.E.Clavel, R.A.Cruz-Conde, I.Gironella, S.M.Jakubowski, J.R.P.Jeffrey, E.J.C.R.King, E.Leung, J.C.Lyle, I.Novela, R.A.S.Pattison, W.D.Riley, C.A.Scott, C.J.Sparkle, J.H.Strick van Linschoten, T.P.Telford, H.P.S.Thompson, T.N.Todd.

Head Monitor	J.H.Strick van Linschoten
House Captains	J.R.P.Jeffrey, T.P.Telford, H.P.S.Thompson, T.N.Todd
Deputy House Captains	N.L.W.Adamson, S.M.Jakubowski, E.Leung
Monitors	S.S.L.Butler, A.E.Clavel, E.J.C.R.King, J.C.Lyle, R.A.S.Pattison, W.D.Riley, C.A.Scott, C.J.Sparkle
Captain of Rugby	S.M.Jakubowski

STAFF DEPARTURES

FATHER CHRISTOPHER GORST, O.S.B.: After ten immensely fruitful years at Gilling Fr Christopher has left us to take up his appointment as Housemaster of St Oswald's. He came to us as Brother Christopher in September 1982 and from the very first was one of the key figures on the Gilling staff. Himself an Old Boy of Gilling (just as, by coincidence, he is an Old Boy of St Oswald's) he will be impossible to replace, not least because of his remarkable versatility. As a Form Master he immediately showed his exceptional gift for getting on with and understanding people, managing to combine great warmth and sympathy for boys' problems and difficulties with firmness in sorting themselves out, and he quickly won their complete confidence. On the academic front he began life as Head of Geography and was notably successful during the five years that he ran that department. Later he also took over the re-organisation of the RE with equal success, introducing the Veritas scheme to the school (although without ever being enslaved to it). In fact in whatever he undertook he managed to stimulate and fire people with his own quiet enthusiasm, and he always radiated a sort of infectious enjoyment and fun in what he was doing which made it difficult to resist. He started the boys gardening as an afternoon activity and that too quickly became an immense success, with boys growing and eating their own vegetables, and before long selling their produce. In time this grew into a small industry. Cuttings grew along the windowsills of the Laboratory, then his Form Room, and finally along the windows of the Chapel. From the sale of these he bought a greenhouse for the school and branched out into yet more exotic plants. He also helped to develop a good video library and acquired new skills in recovering pool tables with green baize.

He worked indefatigably for charity and soon made people aware of those less fortunate than themselves. He started the Sponsored Walk in aid of the Save the Children Fund which has remained one of the highlights of each year and resulted in raising vast sums of money. Most recently for the Orphans of Liberia

in 1991 and the Colombian Sewer Children in 1992. In some ways most memorable of all were his homilies at Mass, for he had an exceptional gift for bringing the readings alive and, in a simple and quite ungimmicky way, making everyone both listen and think. The mere mention of some abstruse Anglo-Saxon name, like Ceolfrið or Ethelwyn, was enough to signal to the boys that a good story was coming. He was valued as a confessor and many a boy upset or in trouble has gone to him nervously or in tears and emerged with a brave smile able to face the world. He has been shrewd in his assessment of people, tough on miscreants, gentle on the penitent, yet in no way fooled by insincerity. It was a day of very special delight when on 25 June 1987 he was ordained priest.

With the change to a lay Headmaster that September he stayed on to provide an element of continuity and took responsibility for the religious side of the school's life as well as becoming Head of Science in addition to Geography. As Deputy Head he played an important part in helping to shape the successful evolution of the new pattern. As Tutor of the 5th Form he guided the senior boys in growing up in readiness for their transition to the College. At all times he showed both wisdom and a unique blend of firmness and compassion.

He now goes on to be Housemaster of St Oswald's House, and those who were his colleagues will miss him very much, while acknowledging the rightness of, and his readiness for, his new appointment. We wish him every success in his new post. Gilling's loss is indeed St Oswald's gain.

P.A.S. and G.J.S.

MRS J. BOWMAN: Mrs Bowman joined Gilling in 1972 and has served the school as Director of Music for a time and as String teacher to generations of Gilling boys. A demanding teacher, she set high standards and produced several talented string players. Throughout much of this period she also trained and developed a group devoted to chamber music, who competed externally and enjoyed the achievement of playing at a high level. More recently she has divided her teaching between Gilling and Ampleforth College and has now decided to concentrate her teaching at Ampleforth where we know she will continue to develop talented string players. We wish her every success and thank her for all she had done for Gilling.

MRS R.E. WILDING: Mrs Wilding joined Gilling in 1983 and has taught French throughout the school. She set high standards as Head of French and has achieved considerable academic success in the Ampleforth Scholarship and Entrance Examinations. Appointed Director of Studies she sought to enhance the academic standing of the school and insist on developing different ways of running the academic life of the school so that academic rigour was expected of the boys. Her championing of the Prize Essay system and her organisation of the prizes for Prize Giving has given many a boy a treasure for a lifetime. The School Bookshop was another of her enterprises to encourage wider reading among the boys and more recently her Book Fairs have extended this process further with

great success. In activities she was to be found playing boules or croquet, and in winter running the Stamp Club. Perhaps her least public, but very important service to the school, was her sharp eye for detail which would quickly spot anything wrong either in the organisation of events or in the day to day running of the school. Recently she sought and was appointed to a post at Ampleforth teaching Italian alongside English as a Foreign Language. We wish her success in this new enterprise and thank her for all she has done for us.

MISS J. BURNS (1989-92): Miss Burns was selected for her special artistic background, and from the moment of her arrival took the senior boys into some very exciting artistic exercises. There have been memorable projects like the paper mosaic of the frontage of the Castle by members of the 4th Form, the planets in the Long Gallery, as well as entries for art competitions of which perhaps the most notable was the Portman Art Competition in which William Sinclair and Daniel Kirkpatrick won first and third prizes in the North East Regional competition. With Mrs Elliot she helped organise easter egg and funny hat competitions, which have helped to liven many an end of term. We wish her success in her new appointment at Queen Margaret's School, Escrik.

DIARY

Lent saw some wild weather and we even had a fortnight's freeze. On 2 February a group of intrepid Judo enthusiasts who train each week with Mr Thomas were taken for training to the Ryedale Stadium in York. Neil Adams, an Englishman who was once World Champion and five times European Champion, ran the session and better behaved boys and girls have yet to be seen! On 20 March gradings took place at Doncaster with everyone showing improvement, but particularly Tommy Todd who gained our first Green Belt. Judo is proving popular with fifteen boys training. The following obtained Yellow Belts or improved their gradings: J.D.H. Newbound, J.E. Egerton, A.G.E. Hulme, J.J. Rotherham, R. Worthington.

The Sports Hall has been in demand not only for PE lessons and indoor sports training, but also for impromptu soccer matches in the evenings or at weekends. We are also pleased that S.M.O'Sullivan, G.R.F. Murphy, D.S.B. McCann and O.C. Fattorini gained their Amateur Fencing Association Grade I.

In January, the 1st, 2nd and 3rd Forms went to see the pantomime Mother Goose at York. The 5th Form Retreat took place in February and the spiritual leaders were Fr Peter Kinsella and Sister Madeleine Cuddy FCJ to whom we are grateful, whilst Fr Christopher and Mrs Sturges catered for the party. Outings took place for the 1st and 2nd years to Bradford and Saltaire on 19 February where the space film *The Blue Planet* was seen followed by a visit to the National Museum of Photography. Later the boys studied Bradford and its geographical environment, visiting two mills, an industrial village, the David Hockney Gallery and the Commonwealth Institutes. On 24 February the two forms were lucky to visit Hull Docks with Captain Diston as part of their ships and ports

project, seeing different types of commercial vessels loading and unloading and also visiting the Town Docks Museum. Two further visits on 5 March were the 1st form to the ancient church at Goodmanham as part of their project on places of worship when we were grateful for the kindness of Dr and Mrs Blake James and Mr and Mrs Rotherham; whereas the 5th and 4th years visited the Museum of Science and Engineering in Manchester, particularly enjoying the Hands on Experiment Hall and the Power Hall.

A further visit was made in February, organised by Mrs Sturges, when the 3rd form and the falconry group visited Skipton Castle and the Falconry Centre at Giggleswick respectively. We are grateful for Mr and Mrs Fattorini's kindness at Skipton and we then had a rewarding geographical visit to Stump Cross Caverns, near Pately Bridge, to learn about carboniferous limestone country.

On 7 March C.A. Monthien and G.E.B. Bunting did well at the Harrogate Music Festival in their respective age sections winning a certificate with credit and a certificate of merit and second place respectively. An informal concert was given by the junior boys on 2 March which included C.T. Hollins and his didgeridoo, whilst our candidates for Trinity Music Grades all passed with Merit: E.D.C. Brennan (Grade 1 piano), N.P. McAleenan (Grade 3 french horn), T.P. Telford (Grade 4 clarinet), and P.G. Thornton (Grade 1 clarinet).

A glorious summer has seen the all weather nets in constant use. Although cricket has been the main sport, tennis, golf and rounders have also been enjoyed. However, we unfortunately experienced a problem with our water supply which caused inconvenience to all but which has now been solved.

We congratulate Tom Telford on winning an academic scholarship to Ampleforth College and also Antony Clavel who entered a Maths Competition at Leeds University and was a joint runner up out of a very large field of school children. At the summer Trinity Music Exam gradings twelve boys did well to pass their grades and we further congratulate Etton House for winning the year's House competition. The music grades gained were:

W.S. Sinclair	Piano	Initial	Honours
E.N. Gilbey	Piano	Initial	Pass
M.T. Rotherham	Piano	Initial	Merit
L.M.S. Mukasa	Piano	Initial	Merit
F.W.J. Mallory	Piano	Initial	Honours
L.O. Leane	Clarinet	Grade I	Merit
J.E. Borrett	Cornet	Grade I	Pass
R.M. Edwards	Piano	Grade I	Merit
J.C. Lyle	Piano	Grade I	Merit
J.D.H. Newbound	Clarinet	Grade I	Pass
W.A. Leslie	Clarinet	Grade I	Merit
S.J. Langstaff	Flute	Grade I	Honours

A 3rd form visit to Hadrian's Wall as part of their Roman studies took place on 9/10 May with Messrs Sketchley and Sayers. Visits were made to Newcastle

Museum of Antiquities, Corbridge Roman Site, Chesters Fort and Housesteads Fort. They stayed at a small Youth Hostel at Bellingham where we are grateful to Mrs Sayers for her catering, whilst the walk from Housesteads to Steel Rigg rounded off a memorable visit when the weather only once had us scampering for cover.

Three events were held as usual which give us the pleasure of welcoming so many parents and friends. Prize Giving on 22 May found us using the Sports Hall for the first time and greeting Fr Leo who made the speech and Fr Prior who presented the prizes. The fine day made tea on the East Lawn a very special occasion. The Gilling Cricket Festival on 7 June saw eight schools including Greshams from Norfolk, competing for the Worsley Cup. It was a memorable day's cricket when the surroundings, atmosphere, standard of play and the weather all complimented each other. Don Wilson kindly presented the prizes with St Olave's winning an exciting final against Junior House.

The Gryphons Weekend was 13-14 June and Sports Day was splendid for spectators sitting on the bank but it was warm for the boys racing round Barnes pitch below. The winning House was Etton captained by T.P. Telford. This was followed by a splendid buffet supper in the Great Chamber and the play 'The Horn of Ulfr' which was the creation of Mr C.A. Sketchley, who also composed the four songs and accompanied the cast on the piano; whilst Mr J. Duffy was producer/director. Somehow we all squeezed into the Hall and saw Gregory Rochford who was undoubtedly the star of the evening and who was on stage for the whole performance. He was witty, urbane and self-assured – but then he usually is! The cast, drawn mainly from the 3rd and 4th forms consisted of thirty boys, which involved a tremendous amount of work for Mrs Sturges, who with the help of Mesdame Catterall, Lyle and Worthington, designed and produced the splendid costumes. How Hugh Murphy didn't collapse with heatstroke under his magnificent astrakhan hat, fur coat and Karl Marx beard, we will never know; whilst Peter Rafferty was a perfect reincarnation of Elvis the Pelvis, not only looking like the legend but singing like him too! Nick McAleenan and Tom Chappell were superb as a couple of harridans whilst we all waited with baited breath for the arrival of William the Conqueror, William Sinclair, carrying the royal sceptre – kindly lent by Mr and Mrs Brennan. Sunday saw the First Holy Communion of James and Stephen Egerton and Pierce Cook-Anderson when Fr Jeremy Sierla, House Master of Junior House, kindly said Mass and gave a memorable sermon on approaching Holy Communion with faith, love and reverence. The cricket match against the fathers brought a delightful weekend to a close.

THE ENGLISH SPEAKING BOARD

On 7 May, Miss M. Halsall-Williams, the E.S.B. examiner, and an audience of staff and boys heard the 4th form attempting the Senior Introductory Grade. Each boy had been working hard to prepare for the twelve minutes that he was in the spotlight; for this included presenting a personal project (backed up by visual aids), reciting a favourite piece of poetry, prose or drama, reading from

a chosen book and answering questions. Candidates were judged on their ability to speak articulately, knowledgeably and enthusiastically about a project which interested them and which they had researched; whilst recitation and reading had to show sincerity, clarity and feeling – using pauses effectively as well as variations of pitch, pace and tone. In short, the boys had to be real face to face communicators able to maintain interest – a useful skill in any walk of life! To say that some boys found this task easier than others would be an understatement! Yet all rose to the challenge, helped by various members of staff under the direction of Mrs Sturges. The initial presentations were fascinating, with topics ranging from Dracula to Dinosaurs, Crocodiles to Green Chartreuse, and from Rifles to Model Railways. Results were pleasing with everyone achieving one of the first three (out of a possible six) grades. There were seven distinctions, seven credits and eight very good passes which augurs well for the future when a higher grade may well be attempted. J.D.M.S.

THE HORN OF ULFR

(Mr Sketchley, the author and director of the play discusses how he came to write it).

After the modest success of Marcus Platyus at the Gryphons Weekend 1991, there was a feeling at the beginning of 1992 that there should be another dramatic production for the same occasion this summer. It was agreed that Mr Duffy and myself would collaborate on this project, and that I would produce a suitable script. At first I had intended to find a script amongst the works of 16th and 17th century dramatists. However, nothing would quite fit the bill: the few suitable Shakespeare plays we had done a few years back, Marlowe was too diffuse, the Jacobean too immoral as often as not and my main hope, Peele's *Old Wife's Tale*, proved on re-reading to be good only in patches. I had had the germ of an idea "Boy from Gilling saves the village from the Harrying of the North", and I had offprints of those parts of *Domesday* relating to York, Gilling and Ampleforth, and giving background information on Yorkshire landholders before and after the Conquest.

The idea then came to me that Urm and Ulfr – the landholders at Gilling and Ampleforth – could be among those who lost land in York when the castle(s) were built. With the invention of their wives, I had the comic subplot, with the historic events of 1069 as the main storyline. Without further ado I opened the typewriter and set to work. Only when two scenes were written did I come across a book on Viking and Norman York that outlines what is known about the Horn of Ulfr, that can still be seen at the Minster, and is supposed to have symbolised the grant of Ulfr's lands to the Minster. It was now obvious that this provided a focus on which to end the play, and suggested the means by which to have Gilling and Ampleforth saved from the Harrying of the North as had been intended from the first. The text of the play as performed hardly differs from that first draft, apart from the deletion of certain characters to bring the cast down to under thirty. The songs, which had been intended from the start, were only written after the play was well into rehearsal, to ensure that the actor in question could cope with his own song. C.A.S.

FUNDRAISING

Our fundraising effort this year was the brainchild of Mrs M.T. Sturrock, the 2nd form tutor, who saw a film on television called "The Lost Children" about the sewer children of Colombia who are abandoned and live on and under the streets of many cities. She invited Fr Peter Walters, an Anglican priest based at Walsingham, who helps raise funds in his spare time for the children, to visit Gilling. Thus each class heard at first hand just what conditions are like for children and saw photographs of them and of the schools run by the Salesian Fathers founded by St John Bosco, who try to help them start a new life.

Children, parents and staff rallied round and inspired by the Sponsored Spell organised by Mrs Hunt, soon a Sponsored Slim was underway. On a beautiful, fine Sunday on 17 May the whole school set off after mass to go by coach to Osmotherley and then walk the ten miles along the Old Drovers' Road which crosses the Hambleton Hills to Sutton Bank. Accompanied by some intrepid parents the sponsored walk raised over £1500. The climax to the fundraising was the Bring & Buy Sale which was held at St Benedict's Hall in Ampleforth thanks to the kindness of the parish priest Fr Kieran Corcoran. In all over £4000 has been sent to Fr Walters to take out to Colombia on his next visit and we are grateful to all those who have made this possible. J.D.M.S.

RUGBY

1st XV

Although this was a disappointing season in terms of results, the team's morale remained high after Christmas and considerable determination to succeed was seen during training and in the matches themselves. Regrettably a win eluded us but the margin of defeat narrowed and the team can be proud of having tried their hardest. Five matches were played and there were close encounters with Bramcote, Terrington and Woodleigh where a little more self-confidence might possibly have tipped the balance. Several individuals developed their personal skills and performances. Peter Rafferty as full back was safe under the high ball, kicking and entering the line effectively. James Jeffrey and John Strick van Linschoten, number 8 and second row respectively, worked hard and covered well whilst Tom Telford at open side flank and Nicholas McAleenan at inside centre inspired the others with their tackling and running. Colours were awarded to Rafferty, Strick van Linschoten and Jeffrey, with Telford nominated the Player of the season.

U-11 and U-10 XV

The teams were hampered by sickness and furthermore, only five matches were played because of weather cancellations. There was 1 win, 1 draw and 3 defeats (including 2 close games). An unusual 12-a-side match was played against a plucky Junior House team who won 6-4, making it a worthwhile experiment. Half colours were awarded to Sinclair, Cooper, Cruz-Conde (a newcomer to the game) and Evans-Freke. The outstanding player in the back row, Mallory,

was nominated Player of the Season with Edwards the most improved player and the players' player awarded to Evans-Freke for his courageous tackling. Mention should also be made of Martin Catterall, a young boy who has played consistently well and shown considerable potential.

2nd XV and VII's

The 2nd XV lost both their matches before moving on to Hockey. Meanwhile two Sevens tournaments were entered with the 1st VII almost reaching the semi finals at Howsham and coming fourth in the larger Red House School event. Once again Telford and McAleenan shone as much for solid defence and strong running as for flair and try scoring. The U-12 VII which included four of the 1st VII, entered for the Cardinal Hume tournament with high hopes. Yet they did not play to their potential and were thus disappointed to lose all their matches, only starting to show form in the last game. Gilling entered two U-11s teams in the HMC Junior School event held at St Olave's School. The 1st VII failed to progress against big and powerful opposition but the 2nd team fared better, eventually losing in the plate final.

It is also worth noting that we played three friendly soccer matches, against Junior House and St Benedict's School with a win, a draw and a defeat.

K.H.E.

HOCKEY

In a short period the boys have quickly and enthusiastically learnt the basics of the game, with several showing promise. Jeremy Lyle realised just how hard he could hit the ball whilst William Riley was eager to chase any loose ball. Many showed that they had control and were solid in defence and Mark Sheridan-Johnson, Brendan Stanwell, Robert McLane and Chima Campbell were always ready to challenge and, if necessary, to start an attack. Showing promise in midfield positions were Trevor Catterall, Martin Zwaans and Harold Thompson. All the boys worked hard in practice sessions and showed determination in their two matches against Junior House, in which one was drawn 2-2 and one lost 3-2. The following boys played in the team: J.E.Borrett, C.C.Campbell, T.J.Catterall, J.C.Lyle, R.I.McLane, I.Novela, W.D.Riley, F.M.Sheridan-Johnson, B.J.Stanwell, H.P.S.Thompson, H.M.C.Zwaans, with goal keepers G.A.A.Rochford and J.J.Rotherham.

S.N.

CROSS COUNTRY

Teams were entered for two meetings in March, although we were mainly interested in individual performances. At Woodleigh the U-13s VIII came last out of eight teams with Seymour Pattison and Mark Sheridan-Johnson coming 22nd and 39th respectively. The U-11 team came 6th out of nine teams with Benedict Nicholson and Charlie Evans-Freke showing promise and coming 3rd and 13th respectively. Three days later at Terrington U-13s event, our two teams who largely consisted of U-11s, came 7th and 10th out of ten teams, with

Pattison coming a creditable 21st.

K.H.E.

Results:

RUGBY	1st XV	U-11	2nd XV	U-10
v Aysgarth	Lost 6-0	Lost 10-4	—	—
v Junior House	Lost 0-4	—	Lost 16-6	—
v St Olave's	—	Lost 22-8	—	Lost 26-0
v Bramcote	Lost 10-0	Drew 4-4	Lost 28-0	—
v Woodleigh	Lost 14-0	—	—	—
v Terrington	Lost 8-0	Won 14-4	—	—

SOCCER (friendlies)

	U-13	U-11
v Junior House	Won 5-1	Lost 3-2
v St Benedict's	—	Drew 2-2

CRICKET

1st XI

This was a learning season with over half the team eligible to play next year. Inexperience resulted in four matches lost and four drawn, with one game abandoned due to rain. However the team remained keen with a sense of spirit despite two batting collapses for under 30 runs against Aysgarth and Malsis. Had the concentration and competitiveness shown in many of the bowling performances been also applied to the batting, I am sure that there would have been a few victories. All too often, games were thrown away through inexperience and recklessness, when sensible batting and running between the wickets would have brought success. This was particularly evident against Malsis, Woodleigh and Howsham who all won, despite having been bowled out for moderate totals. There were a few noteworthy performances with the bat, yet G.E.B.Blackwell's 55 against Bramcote and T.R.H.deHerelisle's 35 against Woodleigh showed that runs were possible with patience and sound technique. Furthermore, N.L.W.Adamson could be relied upon to score runs in a hurry when needed. The bowling was much better with the captain, P.A.Rafferty, bowling with penetration and causing almost all the opposition some discomfort. Indeed his 6-30 against Woodleigh included a splendid hat trick. G.E.B.Blackwell's leg spins and H.J.B.Murphy's off spins both showed promise as did the U-11s seamers, Mark Wilkie and Edward Brennan, who performed creditably and were awarded their half colours. The fielders were always keen with S.M.Jakubowski proving to be talented and agile behind the stumps with 4 catches and 7 stumpings. T.N.Todd and N.L.W.Adamson exhibited some fine catching and ground fielding whilst G.E.B.Blackwell and T.P.Telford took some excellent catches close to the wickets. Colours were awarded to P.A.Rafferty for bowling and G.E.B.Blackwell for batting and bowling. Provided the boys practise hard in the Spring Term, the team should do well next year—benefiting from the experience already gained and strengthened by some talented boys from the Colts XI.

K.H.E.

U-11s

The fine weather allowed a fixture to be played against Aysgarth one week after we reassembled. Mark Wilkie captained a good fielding side with some excellent bowling from the captain, Edward Brennan and Stephen Langstaff. Although the batting could have been stronger, several boys found form against St Martin's and Junior House. The team should be congratulated for their fielding with particular mention made of Natcho Gironella, a novice to the game. Altogether eight matches were played with three wins, three defeats, one tie and one match abandoned due to the weather.

S.N.

2nd XI

It was a mixed season of personal triumphs and team disasters. After the victory over old rivals Junior House, harsh beatings were received from Malsis and Bramcote although the team continued to put up a brave front. Despite lack of team success, many boys can feel proud of their personal achievements. A.C.Clavel could take up to five wickets per game using accuracy more than pace, as well as batting creditably. S.S.L.Butler, the main pace bowler, sadly lacked much needed support from fielders but he batted well – as did R.A.S.Pattison who was often the backbone of the batting order. J.R.P. Jeffrey made a fine contribution as captain, batsman and wicket keeper, continually encouraging and inspiring his team with leadership and determination.

There is certainly potential here with A.E.Clavel and J.C.Lyle, both big hitters when luck was with them, and R.Worthington and A.N.R.Norman providing valuable support wherever it was needed. Practice and experience will add technique and style to these enthusiastic cricketers who have all benefited from some hard fought matches.

Results:

	1st XI	2nd XI	U-11 XI
v Aysgarth	Lost by 5 wickets	–	Lost by 5 wickets
v Junior House	Draw	Won by 4 wickets	Draw
v St Martin's	Draw	–	Won by 30 runs
v Malsis	Lost by 80 runs	Lost by 6 wickets	Lost by 6 runs
v Howsham	Lost by 14 runs	–	–
v St Olave's	Draw	–	Won by 4 wickets
v Bramcote	Draw	Lost by 12- runs	Lost by 7 wickets
v Terrington	Abandoned	–	Abandoned
v Woodleigh	Lost by 34 runs	–	Won by 7 wickets