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God willing, the list of Abbots of Ampleforth in the twentieth century is as follows:

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Volume XCVII Spring 1992 Part 1

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 Ecclesiastes 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 maximal 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 covers 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 Abbey in our society? Readers of this Journal will be reasonably familiar with monastic work in our parishes, our hall of studies in Oxford and the little urban society, both local residents and travelling strangers.

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 are valued by all groups from 18 to 98.

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 Butlins’ 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 Summae Silence 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 forms of asceticism for the visitor, but without being heavy, 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 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 seems to communicate this in a way that more subjective, man-centred liturgies do not. Secondly, human friendship: this, too, they should find 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.

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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 as far 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 visits 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 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’etre, 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 being, 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 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.
| JAN. | 4  | W. Jones’ Ordination | JUNE | 9 | Liturgy Commission |
| 8-10 | Damon Bridge | 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 | 22-26 | Rotherham Ladies Retreat |
| 26-29 | ‘Living Stones’ (Anglo-Catholic) | 26-28 | Catholic Doctors Retreat |
| 29-1 | Open Retreat |
| FEB. | 7-9 | Denton Group & Caroline Rose Group | JUL. | 3-5 | St. Matthew’s Parish |
| 13-14 | Eton College – 6th Form | 6-10 | St. Clare’s Parish, Aldershot |
| 14-16 | Mrs Collins’ Group | 10-12 | Guisborough UCM |
| 17-18 | Maria Justiniana’s Group | 14-16 | Rev Hawley’s Group, Kirkby, Liverpool |
| 21-23 | York University | 17-19 | Fenham Old Girls |
| 24-28 | Catholic Society | AUG. | 3-9 | Community Retreat |
| 28-1 | Grassendale Youth Group | 10-14 | Chapter |
| 28-1 | Parents’ Retreat | 21-22 | Simple Professions |
| MAR. | 2-5 | Dames of Malta | 22-26 | Confraternity of St. Richard |
| 6-8 | York Diocesan FOV Retreat | 23-25 | St. Clare’s Parish, Kirkby, Liverpool |
| 6-8 | Community Retreat | 26-28 | Solihull College |
| 17-19 | Grassendale Parish | 28-30 | St. Charles Presbytery, Grange over Sands |
| 27-29 | Parish Fathers Retreat | 30-1 | North Cheshire Catenians |
| 30-1 | Salford University | 31-2 | Tynemouth College |
| APR. | 3-5 | Moravian Women | MAY | 1-3 | Callas |
| 6-9 | St. Clare’s Parish, Liverpool | 6-8 | Bradford University |
| 10-12 | Manchester Chaplains’ Association | 13-15 | Leyland Parish |
| 16-20 | EASTER GUESTS | 20-22 | Saltford University |
| 20-24 | Nun’s Retreat | 27-29 | Easingwold & District Christian Council |
| 24-26 | Leyland Parish | DEC. | 4-6 | Ashdown Priory Group |
| 27-30 | Parish Fathers Retreat | 7-10 | Cambridge University |
| 27-30 | Confraternity of St. Richard | 8 | Liturgy Commission |
| MAY | 1-3 | Callas | 11-13 | Edinburgh University |
| 5-7 | Salford University | 5-7 | London University |
| 5-7 | Nun’s Retreat | 11-13 | Manchester University |
| 5-7 | Liturgy Commission |
| JUNE | 1-5 | St. Charles Presbytery, Grange over Sands | 5-7 | London University |

This list does not exclude any cancellations, nor does it include any groups added since December 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-committee 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 loving 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. 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 loving 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...
Abbot must always temper the wind to the shorn lamb. Benedict hopes to have not yet found. One of the most amusing consequences of this is his cannot be convinced of this, let us at least agree to drink moderately’ (c. 40). The 1. Benedict calls his monastery a ‘school of the Lord’s service’. He is read that monks should not drink wine at all, but since the monks of our day 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 for his or her own knowledge and his or her own power to judge and assess, education has done its basic task. One important element in a school community is the development of sub-communities from interest groups. Pupils choose an activity in which they may 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 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 Rule of St. Benedict into English, where the Bishops of the Benedictine Cathedral were responsible for the foundation of three Oxford Colleges, New College, Magdalen and Corpus.

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’. 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.
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, but 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 is 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-gamers 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 coveted 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 assurance 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. 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 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 insconsonable 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, and, forgotten faces begging for the only immortality available to them, recognition from the passing traveller. The same inscomonable 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 door 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 death.

In a famous sermon, preached in this Church just fifty years ago, (6 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,
spoken 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, 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 in continuity with the seed: ‘What you sow is not the body that is to be, but only a bare grain, of what 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 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 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 and 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 same 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 it 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.

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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 risen 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.

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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 dependent and unprotected.

That was the experience of Abraham, or part of it. Down at Ur and Uruq 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 figures 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 as the 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 babbling, 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
Go to make it up from a mixture from many ages and many cultures, the ancient from the dark Nordic forests, the tinsel which represents the snow of those above all there is the excitement of children — of the child in all of us — at the magic of the yule log and the mistletoe, a Christmas tree, that fertility symbol. 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. 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 from the dark Nordic forests, the tinsel which represents the snow of those


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 from the dark Nordic forests, the tinsel which represents the snow of those mythical Christmas 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 past 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 can see in Mary the story 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 then 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-heartened 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.
this; there is no doubt of the quantitative increase in literacy of a kind, and
and 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
literacy have often been divided; perhaps the clearest result of modern
literacy has been to maintain and enlarge the gulf.

EDUCATION IN AN ABNORMAL SOCIETY

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)
'every 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 be
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 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
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 craftsmen 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 orders 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 judicious famous words of the Chairman of the Guinness 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 a 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. 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 opportunities in this very matter of work and vocation. For though there is fit work — 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).

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 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 forma*, *spino forma*). 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, flies, 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.'

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 in 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 lose 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
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.

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 so prepare this wonderful occasion and who have done it with such love and efficiency. It would be unkind 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.
Abbatial Election
COMMUNITY OF ST. LAURENCE
Ampleforth 1992


Middle row: Fr Stephen Wright, Fr Augustine Measures, Fr Michael Phillips, Fr Herbert O'Brien, Br Terence Richardson, Fr Albic Stacpoole, Fr Richard Sfield, 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 Crosley, Fr Gordon Beattie.


Absent: Fr Charles Mauley (recovering from heart triple by-pass operation), Fr Osmond Jackson (ill in Leyland), Very Rev. Prior Placid Spearritt (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
# denotes Novice
Abbatial Election

COMMUNITY OF ST. LAURENCE

Ampleforth 1992


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* denotes monk in simple vows
N denotes Novice
ST LAURENCE’S ABBEY

September

Resident Community, Gilling & Oxford
Abbot Patrick Barry
Fr Benet Pereveal
Fr Adrian Convery
Fr Sigebert D’Arcy
Fr Columba Cary-Elwes
Fr Gerard Sitwell
Fr Vincent Wace
Fr Julian Rochford
Fr Gervase Knowles
Fr Simon Trafford
Fr Nicholas Walford
Fr Joseph Carbery
Fr Kieran Corcoran
Fr Charles Macauley
Fr Dominic Milroy
Fr Gerald Hughes
Fr Edward Corbould
Fr Dunstan Adams
Fr Henry Wansbrough
Fr Anselm Cramer
Fr Stephen Wright
Fr Alberic Stacpoole
Fr Aedred Burrows
Fr Leo Chamberlain
Fr David Morland
Fr Felix Stephens
Fr Bonaventure Knollys
Fr Matthew Burns
Fr Timothy Wright
Fr Edgar Miller
Fr Gilbert Whitfield
Fr Richard field
Fr Francis Dobson
Fr Christopher Gorst
Fr Justin Arbery-Price
Fr Alexander McCabe
Fr Christian Shore
Fr Cyrian Smith
Fr Bernard Green
Br Terence Richardson

MEMBERS OF THE COMMUNITY 1991

Fr Hugh Lewis-Vivas
Fr Bede Leach
Fr Jeremy Siera
Fr Benjamin O’Sullivan
Fr Cuthbert Madden
Br James Callaghan
Fr Barnabas Pham
Br Paul Browne
Br Andrew McCaffrey
Br William Wright
Br Raphael Jones
Br Kentigern Hagan
Br Robert Igo
Br Oliver Holmes
Br Gabriel Everitt
Br Cassian Dickie
Br Xavier Ho
Br Anthony Marrett-Crosby
Bro Boniface Huddleston
Br Luke Beckett

2 Novices

St Bede’s Monastery, 23 Blossom Street, York YO2 2AQ.
Telephone: 0904 610443
Fr Geoffrey Lynch
Fr Aidan Gilman
Fr Ian Petit
Fr Cyril Brooks
Fr Peter James

PARISHES

Bamber Bridge
St Mary’s Priory, Bamber Bridge, Preston PR5 6DP.
Tel: 0772 35168
Fr Jonathan Cotton
Fr Bernard Boyan
Fr Herbert O’Brien
Fr Alban Crossley

Brindle
Fr Thomas Loughlin
Fr Raymond Davies
St Joseph’s, Hoghton, Preston PR5 0DE.
Tel: 025 485 2026

Easingwold/RAF Linton
Fr John Macauley
St John’s Priory, Long Street, Easingwold, York YO6 3JB.
Tel: 0347 21295
<table>
<thead>
<tr>
<th>Location</th>
<th>Catholic Name</th>
<th>Address</th>
<th>Telephone</th>
</tr>
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<tbody>
<tr>
<td>Knaresborough</td>
<td>Fr Theodore Young</td>
<td>St Mary's, 23 Bond End, Knaresborough, Yorks HG5 9AW.</td>
<td>0423 862 388</td>
</tr>
<tr>
<td></td>
<td>Abbot Ambrose Griffiths</td>
<td>St Mary's Priory, Broadfield Walk, Leyland, Preston PR5 1PD.</td>
<td>0772 421183</td>
</tr>
<tr>
<td></td>
<td>Fr Wilfrid Mackenzie</td>
<td>St Austin's, 561 Aigburth Road Liverpool L19 0NU.</td>
<td>051 427 3033</td>
</tr>
<tr>
<td></td>
<td>Fr Maurus Green</td>
<td>The Presbytery, Brownedge Road, Lostock Hall, Preston PR5 5AA.</td>
<td>0772 353879</td>
</tr>
<tr>
<td></td>
<td>Fr Osmund Jackson</td>
<td>Their Lady and All Saints, Lancaster Lane, Parbold, Wigan WN8 7HS.</td>
<td>0257 463248</td>
</tr>
<tr>
<td></td>
<td>Fr Piers Grant Ferris</td>
<td>St Mary's Priory, Smith Street, Warrington WA1 2NS.</td>
<td>0925 356649</td>
</tr>
<tr>
<td>Lostock Hall</td>
<td>Fr Benedict Webb</td>
<td>The Presbytery, Warwick Bridge, Carlisle, Cumbria CA4 8RL.</td>
<td>0228 602731</td>
</tr>
<tr>
<td></td>
<td>Fr Martin Haigh</td>
<td>The Priory, Banklands, Workington, Cumbria CA14 3EP.</td>
<td>0900 602114</td>
</tr>
<tr>
<td>Parbold</td>
<td>Fr Michael Phillips</td>
<td>Archbishop's House, Ambrosden Avenue, SW1P 1QJ.</td>
<td>071 834 4717</td>
</tr>
<tr>
<td>Warrington</td>
<td>Fr Augustine Measures</td>
<td>St Mary’s Priory, Smith Street, Warrington WA1 2NS.</td>
<td>0925 356649</td>
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<tr>
<td></td>
<td>Fr Edmund FitzSimons</td>
<td>The Presbytery, Warwick Bridge, Carlisle, Cumbria CA4 8RL.</td>
<td>0228 602731</td>
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<tr>
<td></td>
<td>Fr Christopher Topping</td>
<td>The Priory, Banklands, Workington, Cumbria CA14 3EP.</td>
<td>0900 602114</td>
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<td></td>
<td>Fr Kevin Mason</td>
<td>Archbishop’s House, Ambrosden Avenue, SW1P 1QJ.</td>
<td>071 834 4717</td>
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<td></td>
<td>Fr Gregory O’Brien</td>
<td>St Mary’s Priory, Smith Street, Warrington WA1 2NS.</td>
<td>0925 356649</td>
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<td></td>
<td>Fr Edmund Hatton</td>
<td>The Presbytery, Warwick Bridge, Carlisle, Cumbria CA4 8RL.</td>
<td>0228 602731</td>
</tr>
<tr>
<td></td>
<td>Fr Philip Holdsworth</td>
<td>The Priory, Banklands, Workington, Cumbria CA14 3EP.</td>
<td>0900 602114</td>
</tr>
<tr>
<td></td>
<td>Fr Justin Caldwell</td>
<td>Archbishop’s House, Ambrosden Avenue, SW1P 1QJ.</td>
<td>071 834 4717</td>
</tr>
<tr>
<td></td>
<td>Fr Gregory Carroll</td>
<td>St Mary’s Priory, Smith Street, Warrington WA1 2NS.</td>
<td>0925 356649</td>
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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.
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 crombie cloth.

Jack (Fr 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, Nawton, 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 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 tussle.

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, Browndene, 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 Browndene recalling the original walk of petition to Bishop Vaughan for a chapel in Lostock Hall. Bishop Kelly presided and 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 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.

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 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 Coreky (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, Augustin 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 Bulletin. 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, typefaces 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 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 equipment, then decided that SAP should acquire new type and new advisers.

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 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, typefaces and techniques from some of the best printers in the land.

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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, last 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 begin with a glorious golden first letter, such as 'Lord Jhesu Christ, that madest me...'; little topings-and-tailings by C.H. & M. Adams round off works admirably. And then, what of the programme for the lovely Stanbrook-oriented play, Hugh Whitbread's The Best of Friends (Apollo), done – did but the audience notice – in SAP Cancelleresca 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, Cheshyrd, 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 Hindmarsh, father of Anthea (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 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 (R81) and his fiancee 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
sparc film. The profits from this 45 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 Robern (I), Simon
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 Callighan, 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 Mon, 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 layman 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 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)
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 an 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 inherited 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 inherited the municipal archives.

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 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 favor 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 Penelon 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 excisi 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 missioner 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 for the large collection of history and theology amassed by Fr Albain 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
monastic family 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 missioner 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
moderndyes, plasticisers, or glues make chemical war on them; fire and smoke
lurk offstage; coal-dust (and possibly incense) accumulates and stains them;
human 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 resolved, we had most of these problems to some
tentative 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
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 woodblock for the School Library bookplate (reproduced by the Independent with its obituary), and Denis Tegtmeyer 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. Sti 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.
An 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 '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 only 3% of the current fee, or about £870 now: which trifling sum would now be barely noticed.

The following 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 'Zauberflote', 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

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

Herr Oehrerhofer
1st Piano
2nd Piano
3rd Piano
Rev the Prior of Ampleforth
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 Hawnyke, 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 Observer, who belonged to the party, deeply regretted that he had not brought one of the College barometers with him to boil ...
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 nine 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 Malta this boy of a dreamy disposition had a walk of fifteen miles along the roads and over the fields. Suffering the morning air, he arrived at the College at 1.30am. When he had awoke 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 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 and 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 this, and the venture closed for seventy-five. Curran and Hind opened the innings 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:

**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 missioner 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. Sufficient 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.

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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 Griewood 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, if, 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 resume of the rest so that some record of the past may be available to succeeding generations.

Harmon Griewood’s working life was devoted to the development of the BBC, not least as Director of the Spoken Word. From 1953-64 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 ‘RC’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 Griewood 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 big 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 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 amazes 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. Padric 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 tertified 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. 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 bashed 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 Beeman from Marlborough, Denys Buckley from Eton, I heard of their own education, their enthusiasms and
their disappointments, I realized—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 should take its place among the great English public schools. What of the scholar—for the attainment of this he worked hard; he won me the scholarship.

Stages. Ampleforth was still 'feeling its way' scholastically. I became aware of this 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.

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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—were not—Catholic. What element should—could—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 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 by name; 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.

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-monic 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 ennui 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 Zuluetta 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
THE AMPLEFORTH JOURNAL

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
got 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
Sudetenland; 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 Nissen 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 strain 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 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
Mark Grotian
Terence M P. Corley
Simon Scrope
John G. Faber
Nicholas G. Vigne
Col Francis H. Fuller
Richard E. V. Wolseley
Robin G. Caldwell
William E. C. D'Abbans
Rev Gervase Knowles OSB

15 May 1991
30 September 1991
1 November 1991
6 November 1991
26 November 1991
10 December 1991
23 December 1991
28 January 1992
18 February 1992
25 February 1992

BIRTHS

1990
9 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 Conyn (H67) a son, Anthony Martin Pentreath.
4 April Felice and Charles Eyson (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 (J75) 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 daughter, John Raphael.
3 Sept. Marie-Claire and Ralph Kerr (W74) a son, Francis.
23 Sept. Panna 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.

1992
16 Oct. Caroline and Mark Tate (W76) a son, Sebastian.
23 Oct. Emilia and Gerald Fitzalan Howard (C80) a son, Arthur.
31 Oct. Michele 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 Beadmore-Gray (T74) a son, Arthur.
14 Nov. Veronica and Charles Lillis (B69) a son, John Charles.
19 Nov. Kim and Alice 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.
29 Nov. Karen and Charles Somner (O68) a daughter, Lucy Sally.
6 Dec. Anne and Rupert Fraser (W76) a daughter, Alice.
10 Dec. Katie and Richard Glasier (O79) a daughter, Davina.
10 Dec. Lucy and Julian Tomkins (O74) a son, Georgie Edward.
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 (T73) a son, Andrew Mark.

1993
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, Isabel Maria Constance.
26 Jan. Helen and Toby Odone (B75) a daughter, Arnesta Lucia.
31 Jan. Phillips 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.


1 March Winkie and Mark Pickthall (B76) a son, Luke.

ENGAGEMENTS

Martin Bean (W81) to Catherine Stevens
David Beck (E81) to Kate Millar
Richard Blund (A81) to Harriet Atkinson
Thomas Constable Maxwell (E85) to Alice Conserell
Ivo Coulson (D81) to Cândia Cadbury
Nicholas Elliot (E85) to Sarah Anderson
Philip Evans (D83) to Alison Light
John Geraghty (H79) to Elspeth Moir
Stephen Glaster (T76) to Melita Hely-Hutchinson
John Harwell (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 Elkind
Peter O’Neill Donnellon (B76) to Gay 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 Batrey
Julian Stonston (W78) to Margaret Barsham
Justin Tate (W78) to Izumi Kobayashi
Roger Willbourn (H71) to Caroline Gay
Patrick Willis (T61) 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, Copped, Geneva)
16 Nov. Guy Salter (C78) to Tania Foster-Brown (St. Lawrence Jewry -next-Guildhall, EC2)
14 Dec. Edmund Creston (O82) to Rose Pollock (St. Mary’s, Gr. 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 (Knightbridge)
22 Feb Timothy Oulton (J85) to Emma Egan (St. Vincent’s, Altrincham)
29 Feb. John Murray Brown (H74) 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) to Henry Lorimer (W58)
Mr. and Mrs Colin Bidie (JH40) to Mr. and Mrs Michael Maxwell-Stuart (B50)
Alistair Boyle (H89) to Mr. and Mrs Peret McCann (A56)
Chris Burns (D59) to Mr. and Mrs Michael Monteith (C32)
Fr Matthew Burns (W58) to Dr. and Mrs Charles Morton (A77)
Stuart Caaney (A91) to Mr. and Mrs Tim Myles (B71)
Jonathan Clough (A89) to Mr. and Mrs Michael Monteith (C32)
Mrs Poppy Davenport (fp) to Mr. and Mrs Raonull Ogilvie (A38)
David Fairlie (W41) to Dr. and Mrs Kenneth O’Neill (B60)
Fr Richard Field (A59) to Mr. and Mrs Nigel Oxley (B55)
Mr. and Mrs Anselm Fraser (W75) to Hon. and Mrs Simon Scott (T57)
John George (Kintyre Pursuivant) to Chris Stanton (T89)
Robert Johnson-Persuivant (C48) to Matthew Wilson (T91)
Justin Knight (H89) to Mrs Michael Wittet (fp)

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 (052)
Ewan Blackledge (037)
Mark Blundell
Rt Rev Mgr Sidney Breen
Philip Brodie (T83)
Ree Leo Chamberlain (A58)
Kevin Gargan (fp)
Cecil Gray (A31)
David Gray (A56)
Rt Rev Abbot Ambrose Griffiths (A46)
Brian Hawe (A51)

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 (071), Penny and Christopher Coghlan (062), David Coreth (082), 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 1929’s, Valerie and your correspondent Nicholas Hall (E71), Julia and Carl Sutt (D65) who by bringing Carl’s parents and niece contributed greatly to the financial success of the occasion, Nicola and Bruce Walker (166). Michael Tibbatts (E66), the Jockey Club starter was able to join us between duties.

OLD AMPLEFORDIAN NEWS

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.
MICHAELE 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 PLANAGAN (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.
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 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.
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.
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 Byrne-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 (069), 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 Coghlan (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 Coghlan (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 (TS1) 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 (080) 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 (077) 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, water-skiing 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 (A69) is a partner with Knight Frank & Rutley, running their office in Exeter, which covers Devon, Cornwall and part of Somerset.

Ben Mancham (B89) has made his first professional appearance in "Happgood" by Tom Stoppard at the Gateway Theatre in Chester.

Richard McElaney (C89) 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 Pett (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 (B89) 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 JOURNAL

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:
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' 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.
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 30 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 TALIFE (w), after some further study, worked in a meat factory in Germany, carrying carcasses around. TIM PARKER (H) was working in Yorkshire. PHILIP BRENNINKMEIJER (H), after doing a course in politics and economics at Louvain University in 1990-91, was doing a trainer course at C&A in Hamburg in 1991-92. JAMES MORRIS (H) 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 (O) spent six months in the French Alps, working in a cafe run by his French cousins, and later travelled to Spain with 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 (O) spent six months in the French Alps, working in a cafe run by his French cousins, and later travelled to Spain with

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 (O) tutored Ferdinand Galen (currently St Dunstan's House) in Lausanne and later in Germany and in Arizona. MARK KENDALL (C) taught children in North India. JOHN HOWEY (H) went through 'Camp America' running children's camps in the USA, JO SHAW (E) and HAMISH OGILVIE (E) taught at a mission station in Zambia. BEN MORGAN (A) taught at a prep school in 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 (W), ADAM FAIRBROTHER (W) and ANTHONY COSGROVE (W), 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 (H), RORY FAGAN (W) and ANTHONY CORBETT (W) worked in Hong Kong in the solicitor's office of DAVID GLYNN (1588). ASHLEY WILLIAMS (H) worked as a sub-editor on an English language newspaper in Hong Kong; NICHOLAS HUGHES (C) worked for a time at the Irish Independent. HENRY FITZHERBERT (E) was personal assistant to the editor of Hapsters and Queen, for whom he had

written an article while still at Ampleforth. MARTIN TYREMAN (H) 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 MERS (E) 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 CAIN (W) worked for 'Spitting Image' in the Puppet Room, and on 'special effects'. JAMES O'BRIEN (O) 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 MACK (T) worked with Doctor Jack, an ageing Lancastrian who operates a street clinic in Calcutta. JULIAN RECORD (H), MARTIN TYREMAN (T) and PAUL CAUCHI (H98) helped at different times with the homes for the Dying of the Missionaries of Charity, meeting Mother Teresa. Martin Tyremen worked for them both in Delhi and in Calcutta, at Kaliaghat, Mother Teresa's original home, and Prem Das, 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 (T), ADAM FAIRBROTHER (T) and ANTHONY COSGROVE (W) and in July 1991: MARTIN COSGROVE again, OLIVER WEATHERALL (O) and JULIAN KING (T). A number went on Pilgrimage or Stage with Ampleforth to Lourdes, in 1990 and 1991: PATRICK BOYLAN (H), ALEXANDER BRITAIN-CATLIN (W), NICHOLAS KENWORTHY-BROWN (E), JULIAN KING (T), GREGORY LORRIMAN (H), JEREMY DE LA GRANGE (E), NICHOLAS GLENN (E), DAVID KENNY (O), EDWARD MARTIN (O), HENRY MARTIN (O), JO SHAW (E), MATTHEW WALKER (C), DOMINIC WISEMAN (B), JUSTIN REGAN (O) and EDWARD SPENCER (E) — and FABIAN ROBERTS (T) was a visitor there.

Ben Scott (W) 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, wrote on computers and in various jobs — and also hitch-hiked to Medjugorje in July 1990. JOHN BIRKIN (C) was in Italy for a time doing art, and CRISPIN VITOLIA (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. GONZALO DE MACEDO (W) did an economics course
J-B Louveaux booked a three day trip into the surrounding Karen country-at the University of Lisbon before returning to Oxford. Tobin O'Connell (C) worked in South Africa. Nicholas Bianchi (E) spent time in Florence. Tony O'Connor (C) 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 (D) and Rancan Sessions (O) 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 Catterick for potential officers, with the possibility of entering the army in four years. He worked in a wine bar in Heslade 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 Zambja.

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 Thai land capital of Chiang-Mai. Another visitor to this area, quite separately and only for three days, was Jean-Benoit Louveaux (O). He wrote in his diary: 'Chiang-Mai 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-Mai 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 (O) and Jonathan Hughes (C) were travelling in Australia. Tom Gilsey (T), after working as a waiter and Nicholas Pring (C), 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 Gossett (W) and Robert Sturges (E89) travelled together through India, Nepal and Thailand, visiting temples and meeting, by chance, a friend of Fr Dominic on a beach in Thailand. Martin Tyerman (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 Sarnath of the three tallest mountains in the world - and then to Hong Kong, seeing Roy Fugn. 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. Iosef Mychelski (O), after spending time in Malawi, Kenya and Zimbabwe, travelled for five months in a truck from Nadori 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, Jof 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 (O) 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 (O) 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 Schole (E) in France and Morocco. At Christmas 1991 Andrew Finch (O), Robin Elliot, Andrew Elliot (E86) and Jamie McKenzie had all returned to Kenya. Christopher Pinnicott (W) was for a time in Zimbabwe and Kenya. James Butcher (O) travelled widely, ending in South Africa. Ben Ryan (O) was for six months in Zimbabwe.

Much travelling was done in Europe, not least the East. Henry Vyner-Brookes (O) went on a lorry to Turkey, calling Medjugorje. Henry Fitzherbert (O) 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 Chatwyn '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 (i) 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 Scrope (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. Ramonn 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 college. 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 McNabbi (i) at Exeter, Jasper Reid (e) at Christ Church, Robert Elliot (e) and Patrick Boylan (j) at Wadham, William Eaglestone (e) and Ranjit Hosangady (h) at Balliol, Goncalo de Macedo (w) at Corpus Christi, J-B Louvain (a) at St Hugh's, Henry Fitzherbert (e) at St Peter's, Martin Tyerman (t) at Trinity College, Joseph Shaw (h) and Alexander Brittain 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 (o), Salford with Joe Beeley (e), St Andrews with Andrew Piner (o), Leeds with Raulf Sessions (j), Aston with Thomas Tutton (j), Buckingham with Chike Asuoke (a), Loughborough with Angus MacMillan (w), Roehampton with Nicholas Kenworthy-Browne (e), and Liverpool with Miles Gaynor (o). 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 Monahan (a) at Cambridge is reading Maths.
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.

A MONASTIC SCHOOL

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), 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.
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-organized 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 disobedience 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
- Greek
- French
- German
- Spanish
- Biology
- Physics
- History
- Geography
- Politics
- Music
- Art
- Economics
- Business Studies
- Design

(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.

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 the 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 teams for 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 plastic. 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 theBeavers, 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

SCHOOL STAFF

September 1991

Headmaster
Deputy Headmaster
Director of Activities
Director of Studies
Fr Dominic Milroy M.A.
Fr Timothy Wright M.A., B.D.
Fr Leo Chamberlain M.A.
C.J.N. Wilding B.A.

SCHOOL STAFF

HEADMASTER

Fr Dominic Milroy M.A.

DEPUTY HEADMASTER

Fr Timothy Wright M.A., B.D.

DIRECTOR OF ACTIVITIES

Fr Leo Chamberlain M.A.

DIRECTOR OF STUDIES

C.J.N. Wilding B.A.

HOUSEMASTERS

St Aidan's
Fr Hugh Lewis-Vivas, M.A. Cert.Ed., S.T.B. Languages

St Bede's
Fr J.G. Wilcox M.A. Languages

St Cuthbert's
Fr Leo Chamberlain M.A. Head of History

St Dunstan's
Fr Edward Corbould M.A. Head of History Oxford & Cambridge Entrance

St Edward's
Fr Christian Shore B.Sc., A.K.C. Biology

St Hugh's
Fr Timothy Wright M.A., B.D. Religious Studies

St John's
Fr Justin Arbery Price B.Sc., Ph.L., M.Ed. Biology, Theatre

St Oswald's
Fr Richard Field B.Sc., A.C.G.I., A.M.I.Mech.E. Physics

St Thomas's
Fr Matthew Burns M.A., Dip.Ed. Languages

St Wilfrid's
Fr Jeremy Sielca M.A. English

JUNIOR HOUSE
Fr Vincent Wace M.A. Design

Fr Julian Rochford M.A. Religious Studies

Fr Simon Trafford M.A. Classics, Officer Commanding CCF

Fr Charles Macaulay School Guest Master, Design

Fr Stephen Wright M.A. Junior House

Fr David Morland M.A., S.T.L. Head of Classics

Fr Felix Stephens M.A. Procurator, Editor: The Journal

Fr Bonaventure Knollys S.T.L. Design

Fr Edgar Miller Junior House, Woodwork

Fr Gilbert Whitfield M.A. Classics

Fr Francis Dobson F.C.A. Politics

Fr Alexander McCabe B.A., Cert.Ed. Languages

Fr Cyprian Smith M.A. Languages

Fr Bernard Green M.A., M.Phil. Head of Religious Studies, History

Fr Benjamin O'Sullivan Music, Religious Studies

Fr Cudbert Madden M.B., B.S., M.R.C.P. Biology, Religious Studies

Br James Gallagher M.A. Languages, Religious Studies

Fr Balthasar Pham Junior House

Br Andrew McCaffrey M.A., M.Phil., M.Ed. Classics

MONASTIC COMMUNITY

Fr Vincent Wace M.A. Design

Fr Julian Rochford M.A. Religious Studies

Fr Simon Trafford M.A. Classics, Officer Commanding CCF

Fr Charles Macaulay School Guest Master, Design

Fr Stephen Wright M.A. Junior House

Fr David Morland M.A., S.T.L. Head of Classics

Fr Felix Stephens M.A. Procurator, Editor: The Journal

Fr Bonaventure Knollys S.T.L. Design

Fr Edgar Miller Junior House, Woodwork

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Fr Cyprian Smith M.A. Languages

Fr Bernard Green M.A., M.Phil. Head of Religious Studies, History

Fr Benjamin O'Sullivan Music, Religious Studies

Fr Cudbert Madden M.B., B.S., M.R.C.P. Biology, Religious Studies

Br James Gallagher M.A. Languages, Religious Studies

Fr Balthasar Pham Junior House

Br Andrew McCaffrey M.A., M.Phil., M.Ed. Classics

THE SCHOOL

LAY STAFF

B. Vazquez B.A. Classics

E.S.R. Dammann M.A. History, Head of General Studies

*J.J. Bunting F.R.B.S., A.R.C.A., M.D.D. Art

J.B. Davies M.A., M.Sc., M.I.Biol. Head of Biology

T.L. Newton M.A. Classics

R.F. Gilbert M.A. Chemistry

C. Briske B.Sc., Ph.D., A.R.I.C. Head of Chemistry

K.R. Elliot B.Sc. Physics

R.D. Rohan B.A. Junior House, Classics

D.S. Bowman Mus.B., F.R.C.O., A.R.M.C.M. Music

S.R. Wright F.R.C.O., A.R.M.C.M. Music

J.J. Dean M.A. English

G. Simpson B.Sc. Mathematics

F. Booth M.A. Geography

C.G. Belsom B.A., M.Phil., F.I.M.A. Mathematics

T.M. Vessey M.A. Head of Mathematics

J.D. Cragg-James B.A. Languages

T. Aston B.Ed. Junior House, Geography

F.I. Magee M.A. Head of Economics

F.M.G. Walker B.A. English

A.C.M. Carter M.A. Head of English

P.M. Brennan B.A. Head of Geography

Mrs I.C. Warrack B.A. Head of Sixth Form

Mrs B.M. Hewitt B.A. Languages

P.T. McAllenar B.A. Economics

M.N. Baben B.A. Director Sunley Design Centre

J.A. Allcott M.Sc., B.Ed Head of Physical Education

J. Astin M.Sc. Mathematics

D.F. Billet M.Sc., Ph.D. Chemistry

J. Fletcher M.Ed. Head of Art

A.T. Hollins B.Ed. Mathematics

W. Leary Music

M.J. McDermott B.A. Languages

W.M. Morley B.Sc. Biology

S. Bird B.A., A.T.C. Junior House, Art

P.S. King B.Ed. Art

G.D. Thurman B.Ed Games Master, Physical Education

Mrs H.M. Dean B.Ed., B.D.A Dip. Junior House, English

H.C. Codrington B.Ed. Head of Careers

*Mrs S.M.E. Dammann B.A. Junior House, English, Languages

K.J. Dunne B.A. Languages

M. Wainwright B.Sc., D.R.Paed. Chemistry

P.S. Adair B.A. Design
THE AMPLEFORTH JOURNAL

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. Devoy 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
M.A. Barras B.Sc. Physics
P.J. Melling B.Sc., Mathematics
D. Willis B.A., M.Ed. Mathematics
P.D. Gait M.A., D.Phil. Music
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).

THE SCHOOL

Book Shop O.H. Irvine (O) (Head Monitor), D.A.T. Corley (D), A.P. Crossley (B), I.A. Forthingham (E), C.H. Jungels (B), J.M. Martino (B), M.J. O'Neil (C), S.H.-Y. Tsang (B), T.J. Walwyn (W), T.C.J. Wilding (D), I.A. Forthingham (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:


From Junior House:

THE AMPLEFORTH JOURNAL

E.H.K. O'Malley (D), J.L. Parnell (D), B.T.A. Pennington (B), T. Pintado (W), M.G.A. Poterrell (J), C.G.M. Quigley (B), C.A. Rogers (D), T.F. Shepherd (H), M.S. Shilton (C), R.J. Simpson (E), R.W. Thackray (O), D.C. Thomson (H), J.F. Towndley (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).

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

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

MINOR SCHOLARSHIPS

M.S. Shilton
M.A. Hirst
J.P. Arbudahott
H.J.B. Blackwell
W.R.J. Guest
Junior House, Ampleforth College
Barrow Hills School, Witley, Surrey
Moor Park, Ludlow, Shropshire
Gilling Castle
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
J.M.W. de Lacey
Craigleven School, Perth
Farleigh School, Andover, Hampshire

MAJOR SCHOLARSHIPS

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

MINOR SCHOLARSHIPS

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

MUSIC SCHOLARSHIPS

Major Award: A.R. Wright
Junior House, Ampleforth College

UNIVERSITY, POLYTECHNIC AND COLLEGE ENTRANCE OCTOBER 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 Benet's History
J.H. Vaughan (C91) Corpus Christi History

CAMBRIDGE

S.G. Garrett (D) Gonville & Caius Engineering (1993)
S.Y.A. Lawani (T91) 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

UNIVERSITIES

Boyle, A.D.B. Business Studies
Cash, S.N.C. Agriculture
Cauchi, P.A. Medicine
Corbett, R.T.T. History
Gibbs, W.B. Law
Jennings, E. Law
Mandal, A.K.J. Medicine
Smallman, J.P.B. Law
Sturges, R. Combined Arts

THE SCHOOL

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 Benet's History
J.H. Vaughan (C91) Corpus Christi History

CAMBRIDGE

S.G. Garrett (D) Gonville & Caius Engineering (1993)
S.Y.A. Lawani (T91) 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

UNIVERSITIES

Boyle, A.D.B. Business Studies
Cash, S.N.C. Agriculture
Cauchi, P.A. Medicine
Corbett, R.T.T. History
Gibbs, W.B. Law
Jennings, E. Law
Mandal, A.K.J. Medicine
Smallman, J.P.B. Law
Sturges, R. Combined Arts

1989 LEAVERS

UNIVERSITIES

Boyle, A.D.B. Social Policy & Administration
Cash, S.N.C. Law
Cauchi, P.A. Medicine
Corbett, R.T.T. History
Gibbs, W.B. Law
Jennings, E. Law
Mandal, A.K.J. Medicine
Smallman, J.P.B. Law
Sturges, R. Combined Arts

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POLYTECHNICS AND COLLEGES
Booth, R.D.
Godfrey, S.F.
Tidley, D.E.

UNIVERSITIES
Binny, J.A.
Blake, James H.D.
Boylan, J.P.
Boyle, A.K.J.
Bright, J.N.
Corbett, A.D.L.
de Macedo G.S.L.
Eaglestone, W.R.
Elliot, R.R.
Fagan, R.M.F.
Fairbrother, A.
Fitzherbert, H.L.
Flatman, S.G.
Gaynor, E.M.
Mycielski, J.
Pring, N.D.
Record, J.J.
Scott, B.S.
Tapparo, P.G.
Tracey, A.
Vyner-Brooks, H.B.
Young, H.M.V.

1990 LEAVERS
English and Philosophy
French
Classics
Geology
French and Spanish
Agriculture and Business
History
Ancient and Modern History
Biochemistry
Theology
Business Admin. & Agriculture
Computer Science
European Business
Environmental Science
Building Surveying
Hotel and Catering Management
Financial Services
History and Physical Education
Landscape Architecture
French and Spanish

1991 LEAVERS
Classics
Geography
Medicine
Combined Studies
Medicine
London — Royal Free
Music
History
Economics
Electrical Engineering
English
Oxford — New College

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’Nereto, P.E. (W86)* Manchester Law II.1
Lee, J.R.N. (T86) East Anglia Art History II.1
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.

THE 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 (T), 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 Porchannall, Fr. Gerard Burns (B), Fr William Burrow (T), Mr. Damien Byrne Hill (T85)
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 predictable, 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.

6. THE PROCESS OF REVISION: 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-learnt 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 was 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 antithesis 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 Cvič 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—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 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.
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 of 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 Andreveya, 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 Revolution."

* 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 demagogy'. 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'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 Ataturk, Mussolini and Peron, biding their time in the extended Soviet empire.

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 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 pursch-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. Who would have advised President Bush to castigate national separatism in Kiev on the eve of Ukrainian independence; who would have 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 converse with Ambassador Jean 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 unfactured 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. Snacks 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 imbecility 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
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 Vychacheslav 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 Zhurnovskiy 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 laws 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 Zhurnovskiy and other Zhurnovskys 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 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, 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 ahistorical 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 cohesion was a figment of French rationalism. It was a fine 19th century "progressive" 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 lifestyle 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 petered 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 cacus of quarrlesome 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 denied 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 entreprenurship to deploy them are frowned upon as sources of social inequality and harbinger 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 patronymic society and the mir system never favoured individual peasant initiative. Populism preceded the arrival of the Bolsheviks. Emancipation 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 another generation 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.
The Ampleforth Journal

11 October

Revolving SHAC

Music of some surprising diversity becomes an unavoidable factor of gallery life, whether it be from your own roommates’ not so sophisticated albums or that appealing tin the cretin next door keeping on with which seeps through the inadequately thick walls, however many drapes (unless you are in St John’s) you put up in 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 teeny-bopping S. 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 music in SHAC than in the outside world? (As well as in terms of the living conditions. 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 far more far a quarantined century behind in terms of popular music listened to? 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 must of Donovans of today?

We in Bede’s are privileged to share a gallery 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 now not so much?

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 depressed about the state of their incorpor-

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) they effectively lived the life of the monks 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.

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is tried and fails, at least people will be satisfied fortunately rare, 'nationally famous incid ents' properly at such an event. Don't we at least like Ampleforth are coming under fire, it would deserve the benefit of the doubt as, if something benefit the school's reputation and general out- argument, now the floor is open to reply. look, as well as the boys. if the school were more socially active insted 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, but 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 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?

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 cards 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 have been seen around the school is Adam Tarnozek. He is with us until June 1993 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 ‘anglic-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 party (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 live, 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 imagin.

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 1992 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 the process of 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 certainly condone his actions. However, the last time boys in the school spoke out, there was not enough 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 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 anti-communist right, is this just a thought a fair parallel?

Shooting Team

Once more the shooting team has swept all before them as they comfortably cruised straight into the final against St. Peter’s (in last years, were the closest competition to Ampleforth, but were twenty points behind) in both Match One and Two. Captain MacLeish was elected (we think!). The next weekend was Sedbergh weekend for many, but it was also Coles Cannon weekend. Coles Cannon is a fairly tough, ruthless 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 150 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 choice!

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 U12 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 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 Richter's faith that helped him survive his ordeal and I hope that the regular prayers said have provided appropriate support. There was 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 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 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 remaining) to wish the Richters a long and happy life together.

Andrew Crossey (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 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 AMPELEFORTH JOURNAL

SPORT

RUGBY: THE 1st XV (110-154)

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 contest 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: 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, 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
experienced, eventually won the positions. They were both forthright scrummagers and fast in the loose. The front row was excellent and under the old laws unstoppable. N. Studer won his place against the fiercest opposition, having been a back row forward the previous year he was never far from the ball.

He and S. Easterby, the quick-striking hooker, worked well together as did the other prop, the old colour N. Dumbell, who was the cornerstone of the scrum and who moved about with a pace that belied his bulk. Easterby was an excellent thrower at the line-out too; his absence at Pocklington along with that of Dumbell (both were injured) pushed Studer in to hook, deprived the side of the ball and led to collapse.

If the forward were good, the backs were unable to capitalise on any advantage gained. For those who have long believed in the speed, flair and vision of Ampleforth back play, it was a season of mourning. Not was there ever a settled back division, 14 players being used, three scrum halves, three fullbacks, etc. To some extent that number was caused by injuries but the continual chopping and changing did not increase confidence. A. Oxley and D. Robertson shared the scrum-half berth until half-term when it was decided to bring Wilson in to link with his back row and to bring J. Hughes in to fly-half. It was hoped that would create more threat and for a while it appeared to have worked. Wilson did his best in a strange position and Hughes reacted well to the greater responsibility thrust upon him. But neither brought the line up straight and hard into the tackle and early in the season when they were paired at fly-half and centre too many gaps appeared. M. Dumbell has real speed and was an automatic choice at one centre but he spent all the second part of the season limping; finally conceded defeat and did not play in the last game. The other centre position was variously filled by J. Channo, G. Andreadis and T. Maguire. The wing P. Lane-Nott and J. Fitzgerald tried hard but both lacked pace and were sketchy in the tackle. The former did much of the goal-kicking; he was not accurate but it would be churlish not to mention his kicking against Stonyhurst when his strike-rate suddenly became much higher than it had ever been: practice was perhaps finally paying off. Fitzgerald too had his moments particularly when he ducked inside for he was determined and difficult to stop. E. Knight was a brave fullback, reliable under the high ball and a good tackle but not fast and liable to get caught in possession behind all his team as was A. Crossley when he was brought in to cover for Knight against Sedbergh when yet another strange injury forced the latter out. At one point, G. Hickman, a ball-playing of some skill, was brought in primarily to kick the goals but Lane-Nott's successes against Stonyhurst rendered this irrelevant and Knight won his place back. It was perhaps unsurprising that in a season full of disappointments the tour to London had to be cancelled owing to the weather conditions in the South-East.

The team was: E. Knight (D), J. Fitzgerald (E), M. Dumbell (H), T. Maguire (B), P. Lane-Nott (B), J. Hughes (C), R.M. Wilson (H), N. Studer (D), S. Easterby (H), A. Clapton (A), B. McFarlane (E), T.J. Gaynor (D), J. Thorburn-Muirhead (O), C.P. Thompson (B).

Half-colours were awarded to: N. Studer, S. Easterby, A. Clapton.
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 uphill 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. 6-5 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 in 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 won level. 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 in 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 split 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.

SEDYBERGH 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 these 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 feeled 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’ 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, string, 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 backing 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

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-luck 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

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 we shall be brought down on the pitiful efforts to prevent their opponents from doing so.

We had good players and anticipated a successful season. It became equally apparent that we were to be dogged by injuries – largely to an unfortunited 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 only 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 tough game but were heavily beaten (44-11). Another tough fixture with Newcastle (won 17-0) gave us the final preparation for the Sedbergh 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 Sedbergh defence always seemed able to prevent us from getting the try we needed. The game was resolved on penalties and we were beaten by 5-3. 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 scrummage 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 points scorers was Hickman at full back who showed himself to be a player of talent and a fine goal kicker.
### THE AMPELEFORTH JOURNAL

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<thead>
<tr>
<th>Team</th>
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<th>Score</th>
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<tr>
<td>v Leeds G.S. (H)</td>
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<td>v Bradford G.S. (A)</td>
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<td>v Mount St Mary's (H)</td>
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<td>v Barnard Castle (H)</td>
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<td>v Pocklington (D)</td>
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<td>13 13</td>
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**Team from:** G.J.C. Hickman (D), T.B.E. Madden (E), A.P. Crossley (B), J. Channo (J), P.N.Y. Kirby (C), C.P. Williams (B), D.J. Robertson (W), P.J. Murphy (Capt)(H), J.P. Pett (T), J.P. Garrett (D), A.B. Crabb (E), D.A. Thompson (D), P.E. Fiske de Gouvia (T), J.M.E. Brady (T), H.G. Erdozain (C). Also played: B.P. McFarland (E), C. Hickson (A), T.B. Spencer (E), C.J. Harding (J), G.R. Banna (H), A. Osley (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.S.J. Lane-Nott (B).

#### Results:

- **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 LXI 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. Wilcox (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 at 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. Burgen (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) W L 23 25
- v Mount St Mary’s (A) W L 42 8
- v Newcastle R.G.S. (H) W L 52 0
- v Sedbergh (H) W L 26 6
- v St Peter’s (W) W L 34 3
- v Stonyhurst (A) W L 28 0
- v Durham (A) D L 13 13
- v Yarm School (A) W L 22 4

**Team:** G. Banna (H), A. Daly (A), J. Flynn (H), C. Dalgish (J), M. Hurley (W), C. Cooper (C), O. Mathias (C), J. Tolhurst (C), M. Ward (T), E. Fitzgerald (E), J. Jenkins (J), J.P. Burgen (D), D. Mowbray (W), D. Robertson (W), A. Guest (W), D. Wootton (H).

#### Results:

- **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. E. 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 openside.
The strength lay in the quality of the backs. E. Willcox (E) and E. Fitzgerald (D) 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:

<table>
<thead>
<tr>
<th>Team</th>
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<tr>
<td>Bradford G.S. (3rd XV)</td>
<td>W 48-3</td>
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<tr>
<td>Mount St Mary's</td>
<td>W 26-0</td>
</tr>
<tr>
<td>Barnard Castle (3rd XV)</td>
<td>W 22-4</td>
</tr>
<tr>
<td>Sedbergh</td>
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<td>Stonyhurst</td>
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<td>St Edward's, Louth (1st XV)</td>
<td>W 26-6</td>
</tr>
<tr>
<td>Pocklington (3rd XV)</td>
<td>W 19-0</td>
</tr>
</tbody>
</table>

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. Marcelin-Rice (J), M. Mullin (B), C. Guthrie (W), A. Wayman (E), H. van-Cutsem (E), J. Tolhurst (C), M. Macmillan (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 outfaced. 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 and 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 sprints 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 make in beat off two tackles 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 phase 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 equaled 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 naivety 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 practice 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. Richter (B). Also played: D. Telford (A), R. Morgan (J), M. Middleton (A), J. Kennedy (D), E. de Waller (A).

SPORT

P12 W5 L7

U15 COLTS

This has been a season of promise, not reflected in the raw statistics. The team was built around five key players: van Linschoten (Q), 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 scum-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 our 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 right-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, Thurnburn-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:

- Leeds G.S. (A) W 15 12
- Scarborough College (H) W 52 4
- Bradford G.S. (A) L 9 27
- Barnard Castle (A) W 44 10
- Mount St Mary's (A) W 14 6
- Newcastle R.G.S. (A) W 18 8
- Sedbergh (H) L 10 20
- St Peter's (H) W 26 0
- Stonyhurst (A) L 4 22
- Pemberton's College (H) L 7 15
- Durham (H) W 10 12
- Pocklington (H) W 49 4

Team: T. Walsh (A), M. Goslett (W), D. Pace (C), H.G. Billett (C), R. Greenwood (T), J. Newman (C), D.B. Freeland (I), D. Johnston-Stewart (D), P. Quirke (B), E. Johnson (B), B. Record (C), M.C. Bowen-Wight (H) capt., J. Hughes (O), A. Bean (C), A. Rainey (E), N. Inman (T), G.J. Strick von Linschoten (O), J.M. Holmes (A), H. Marcelli-Rice (J).

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. Lominer 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. Milborn 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:

- Leeds G.S. (A) W 15 12
- Scarborough College (H) W 52 4
- Bradford G.S. (A) L 9 27
- Barnard Castle (A) W 44 10
- Mount St Mary's (A) W 14 6
- Newcastle R.G.S. (A) W 18 8
- Sedbergh (H) L 10 20
- St Peter's (H) W 26 0
- Stonyhurst (A) L 4 22
- Pemberton's College (H) L 7 15
- Durham (H) W 10 12
- Pocklington (H) W 49 4

Team from: B. Pennington (B), T. McSheehy (W), J. Wade (A), B. Lominer (W), S. Banna (H), R. Burnett (D), P. Field (O), C. Luckhurst (T), M. Stewart (I), D. Herrera (J), G. Milborn (B), L. McNeill (T), G. Furze (O), P. Fane-Saunders (W), J. Parnell (D), R. Esposito (A), C. Berry (T).
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 seemed 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 on the leaderboard. 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).

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 paratitical 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. 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
downtime. 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 practice 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
Wellwood, 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 Country Council’s road men,
who was mounting 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
dedicated 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 sifting 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, et cetera, 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.
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 Nachtmusik.

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.

The following review appeared in the Yorkshire Evening Press.

"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."

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 Faure’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 sea.

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 sinks 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.

\[\text{Trebles:}\quad \text{James Arthur, Jack Brockbank, Owen Byrne, Richard Chamier, Joshua Marsan, George Walwyn.}\]

\[\text{Altos:}\quad \text{Laurence Doimi de Frankopan, Abijit Hosangady, Robert Ogden.}\]

\[\text{Tenors:}\quad \text{Fr Henry, Patrick Quirke, Mr Young.}\]

\[\text{Basses:}\quad \text{Paul Brisby, Jamie Hornby.}\]

\[\text{Organists:}\quad \text{Charles Cole, Mr Little.}\]

\[\text{Conductors:}\quad \text{Charles Cole, Charles Grace.}\]

\[\text{Librarian:}\quad \text{Tom Walwyn.}\]

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 V/ 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-Evens (T), R.S.L. Leach (D), J.C. Lentaigne (H), L.D. O’D., Macfual (D), S.D. Martelli (E), J.M. Martino (B), S.R.O. McNabb (T), S.J.T. McQueston (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-Evens (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 Amnestly 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 objects, 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 Ratushinskaya, 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.

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 clubbishness 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 unflattering 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 attempts 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 no 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

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 as: 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) — 2/i/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 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) and are taught by WOs and Officers. The 4th year are taught by Captains and the other three are taught by Captains and WOs. The training is based on the British Army Training Manual and is designed to prepare the cadets for their future careers in the Army, Navy or Air Force. The training includes instruction in basic military skills, such as drill, marksmanship, and map reading, as well as more specific training in the different branches of the armed forces. The cadets are also given the opportunity to participate in a variety of activities, such as camping, marching, and team-building exercises, to help develop their physical and mental skills. The training is designed to prepare the cadets for their future careers in the armed forces and to instill in them a sense of discipline, commitment, and teamwork.
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 Flgt.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.

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.

P.M.J.B.

ACTIVITIES

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 Taraiokoz, 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 Meling 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), Charlie Guthrie (W), completed their Expedition assessment in Swaledale, under the supervision of Mr Dean and the assessment of Mr Bob Blackburn and Mr Mike Heselton, North Yorkshire Pennines Panel. They and their Award Scheme partner equipment successfully survived some poor weather conditions. Another of our Gold participants, Charles Robison (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 and supporters of about sixty young Award participants.

Gold: Jasper Bell (W), James Clive (C), James Leneghan (A), James Robson (A), Charles Robison (C). Silver: George Barna (H), Richard Bedingfield (E), John Flynn (H), Philip O'Mahony (D). Bronze: Ashton Clanfield (E), John Read (C).

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
THE AMPLEFORTH JOURNAL

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 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 specialisation 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 Wardan 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.

**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.

**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 requesting 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 capsize 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.

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.

M.A.B.

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 fair at Flamingoland.

The retreat at half term was guided and inspired by Mrs Nan Saeki, 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 themes 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. McCandless a supportive and careful Joseph, J. Beckett, P. Driver, H. Fletcher and H. Lukas made engagingly unhelpful innkeepers while P. 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.

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. McKeeagh and U. Igboka. 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 outstripping most defences. U. Igboka 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.

Results:

<table>
<thead>
<tr>
<th>Team</th>
<th>Result</th>
<th>Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gilling Castle</td>
<td>won</td>
<td>12-0</td>
</tr>
<tr>
<td>Pocklington</td>
<td>won</td>
<td>8-6</td>
</tr>
<tr>
<td>St Olave's</td>
<td>lost</td>
<td>0-8</td>
</tr>
<tr>
<td>St Mary's Hall</td>
<td>lost</td>
<td>9-50</td>
</tr>
<tr>
<td>Cundall Manor</td>
<td>won</td>
<td>4-0</td>
</tr>
<tr>
<td>Barnard Castle</td>
<td>lost</td>
<td>0-4</td>
</tr>
<tr>
<td>Hymers College</td>
<td>lost</td>
<td>6-18</td>
</tr>
<tr>
<td>St Martin's</td>
<td>won</td>
<td>18-14</td>
</tr>
<tr>
<td>Howsham Hall</td>
<td>lost</td>
<td>0-8</td>
</tr>
</tbody>
</table>

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. Kelcey, 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:

<table>
<thead>
<tr>
<th>Team</th>
<th>Result</th>
<th>Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gilling Castle</td>
<td>won</td>
<td>38-0</td>
</tr>
<tr>
<td>St Olave's</td>
<td>lost</td>
<td>0-48</td>
</tr>
<tr>
<td>St Mary's Hall</td>
<td>lost</td>
<td>0-74</td>
</tr>
</tbody>
</table>

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 — Keistrils

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 Penyghent 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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Mr C.A. Sketchley, M.A., P.G.C.E.
Mr R.H. Jewitt, B.Sc., Dip.Ed.
Mr J.P. Duffy, B.A., P.G.C.E.
Mr J.D.M. Sayers, B.Ed.

Deputy Head, 5th Form Tutor
Fr Christopher Gorst, B.A.
Mrs P.M. Sasse, M.A.
Mrs P.M. Sturges, B.A., Cert.Ed.
Mr J.M. Sayers, B.Ed.

Assistant Head (Admn & Juniors)
Mrs P.M. Sasse, M.A.
Mrs R.M. Wilding, B.A., P.G.C.E.

3rd/4th Form Tutor.
Mr R.H. Jewitt, B.Sc., Dip.Ed.
Mrs P. Elliot, Cert.Ed.
Miss J. Burns, B.A.

Remedial Adviser
Mr K. Evans, B.A., P.G.C.E.

1st Form Tutor, Induction Year
Mrs M.M. Hunt, Dip.Ed.
Mrs J. Bowman, G.R.S.M., L.R.A.M.

Head of Mathematics
Miss S.E. Nicholson, Cert.Ed.
Miss S.E. Nicholson, Cert.Ed.

Head of R.E.
Mr C.A. Sketchley, M.A., P.G.C.E.
Mrs R.M. Wilding, B.A., P.G.C.E.
Mr R.H. Jewitt, B.Sc., Dip.Ed.

Assistant Head (Admin & Juniors)
Mrs P.M. Sturges, B.A., Cert.Ed.
Mrs M.M. Hunt, Dip.Ed.
Miss S.E. Nicholson, Cert.Ed.

Head of Classics. President of Common Room Society
Mr C.A. Sketchley, M.A., P.G.C.E.
Mrs R.M. Wilding, B.A., P.G.C.E.
Mr R.H. Jewitt, B.Sc., Dip.Ed.

Head of French
Mrs P.M. Sturges, B.A., Cert.Ed.
Mrs M.M. Hunt, Dip.Ed.
Miss S.E. Nicholson, Cert.Ed.

Director of Music
Mr C.A. Sketchley, M.A., P.G.C.E.
Mrs R.M. Wilding, B.A., P.G.C.E.
Mr R.H. Jewitt, B.Sc., Dip.Ed.

Head of Games and P.E.
Mr C.A. Sketchley, M.A., P.G.C.E.
Mrs R.M. Wilding, B.A., P.G.C.E.
Mr R.H. Jewitt, B.Sc., Dip.Ed.

2nd Form Tutor
Mr C.A. Sketchley, M.A., P.G.C.E.
Mrs R.M. Wilding, B.A., P.G.C.E.
Mr R.H. Jewitt, B.Sc., Dip.Ed.

Head of English
Mr C.A. Sketchley, M.A., P.G.C.E.
Mrs R.M. Wilding, B.A., P.G.C.E.
Mr R.H. Jewitt, B.Sc., Dip.Ed.

4th Form Assistant Tutor
Mr C.A. Sketchley, M.A., P.G.C.E.
Mrs R.M. Wilding, B.A., P.G.C.E.
Mr R.H. Jewitt, B.Sc., Dip.Ed.

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.
Mrs P. Elliot, Cert.Ed.
Mrs J. Burns, B.A.

Assistant Science
Mr R.H. Jewitt, B.Sc., Dip.Ed.
Mrs P. Elliot, Cert.Ed.

Art
Mr J.P. Duffy, B.A., P.G.C.E.

Carpentry
Ms J. Burns, B.A.
Mr R. Ward

Music (violin/viola)
Mrs J. Bowman, G.R.S.M., L.R.A.M.
Mrs R. Greenfield, A.R.C.M.

Music (flute/piano)
Mr D. Kershaw, B.Sc.
Mr J. Wadsworth, G.R.N.C.M., P.G.Dip R.N.C.M., P.G.C.E.

Music (trumpet)
Mr N. Blenkiron, L.T.C.L., Cert.Ed.
Mrs K. White, B.A.

Music (brass)
Mr O. Greenfield, M.Ed., L.R.A.M., L.G.S.M., M.R.A.M.
Mrs P.J. Armour, G.R.S.M., L.R.A.M.

Music (clarinet)
Mrs L. van Lopik, B.Sc., A.L.C.M.

Music (cello/piano)
Miss S. Madeley, G.Mus., B.R.C.M., (Hons), P.G.Dip., R.S.A.M.O.

Music (guitar)

Music (piano)

ADMINISTRATION

School Secretary
Mrs V. Harrison

Medical Officer
Mrs M.M. Swift

Housekeeper
Mrs M. Clayton, S.R.N.

Matron
Mrs M. Clayton, S.R.N.

Sister
Mrs M.D.M. Bolam, R.G.N.

Assistant Matron
Miss R.H. Hardy

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

The following boys joined the school in September 1991:

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.

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 Riggs – 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:

<table>
<thead>
<tr>
<th>Name</th>
<th>Instrument</th>
<th>Grade</th>
</tr>
</thead>
<tbody>
<tr>
<td>Richard Edwards</td>
<td>Piano</td>
<td>Initial</td>
</tr>
<tr>
<td>Richard Edwards</td>
<td>Violin</td>
<td>Grade 2</td>
</tr>
<tr>
<td>James Entwistle</td>
<td>Violin</td>
<td>Grade 1</td>
</tr>
<tr>
<td>Oliver Fattorini</td>
<td>Piano</td>
<td>Initial</td>
</tr>
<tr>
<td>Yan Laurensen</td>
<td>Piano</td>
<td>Initial</td>
</tr>
<tr>
<td>Christian McDermott</td>
<td>Piano</td>
<td>Grade 1</td>
</tr>
</tbody>
</table>

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.
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, Poolekington 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 Paulsson 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.

Under 10 XV

W 12-0
somehow insincere to pretend it was still a monastery, yet a monastic
at Ampleforth given you the answer?" Well, as I was to see, - indeed it had.
spare time, and replied that he cleaned his teeth. This reply was quoted as if
influence was needed as part of the special Ampleforth flavour. In the end
feel for these matters and he has been a good guide to me since. It seemed
about how to sustain a Benedictine atmosphere. You may say "hadn't 25 years
My first year was spent trying to rationalise the boarding cover to a level
a monk, that I would not ask of a layman. The long term aim is to put all
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.

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
As the first lay headmaster of a previously monastic school I was anxious
with sincerity. So from the outset we set out to create a wider family, with
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so completely open, not to say vacant, mind. The impressions that struck
my heart 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.

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

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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 foundations a mixture of the married couple and the monk and the other
married Catholic staff as the central team.

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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. 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 corridors, 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.
The Sports Hall