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It was Pope Paul VI who proclaimed that St Benedict should be recognised by the whole Church as the patron of Europe. Why did he do this? It was undoubtedly because of the vital role played by the monks who followed St Benedict’s Rule in the emergence of the Christian nations of Europe from the chaos of the break up of Rome and the invasions of the tribes from the East. If we look back at that time of decay and dissolution, we can easily be moved by the picture of how, against all the odds, the Christian faith was spread among the new peoples, while literacy and the books and learning of the ancient mediterranean world were preserved, new works written, agriculture developed, building and the crafts renewed. In all this the monks following the Rule of St Benedict played an indispensable part. Pope Paul, then, proclaimed St Benedict as patron of Europe in recognition of the part played by the Benedictines in the creation of Christian Europe. Seeing the state of Christianity in Europe today, the Pope (with his well-known love of the Benedictine ideal) hoped for a similar creative miracle in the emergence of a renewed Europe in the next millennium after the strange and terrible movements towards self-destruction that we have seen in the twentieth century.

It was interesting how Pope Paul’s concern was echoed recently at a series of meetings in the Abbey of Chevetogne between a group of Benedictine Abbots and some from Brussels who are deeply involved in the contemporary movement for a united Europe. There was talk of the need for spiritual and moral inspiration which cannot be self-generated in the world of economics and politics. It seemed natural to those who had taken the trouble to come and speak to us to look to the Benedictines for that inspiration and to appeal for a Benedictine input in the creation of a new Europe. Here also was a haunting memory of the past, when Europe emerged from chaos with such strong help from the Rule of St Benedict, and a nostalgic yearning for similar help in the turmoil of the present. After all why else should St Benedict be still the patron of Europe.

It may seem awkward and unhelpful then, to point out that the Rule of St Benedict was never concerned with the preservation of learning as such, nor with direct evangelisation, nor with any of the other valuable by-products of the monasteries inspired by his Rule in the centuries after his death. He himself had no notion of such a general effect and would have been alarmed and confused to learn that in scarcely more than two hundred years after his death his
Rule would be known throughout Europe, so that monasteries from Northumberland to Sicily would be thought of under one name and that name ‘Benedictine’. St Benedict never founded an Order; he never thought of broad national, still less international issues. His perspective is local, immediate, personal, although it is always in harmony with a world-wide Church. There is not, and never has been, a centralised organisation. Every Benedictine monastery is a separate individual familia. They are linked to each other, not by juridical ties, not by central control, not by a common work or apostolate but by the common aim, the common ideals, the common spiritual inspiration of the Rule; it is a link potentially of greater strength than any juridical contrivance, because it is a spiritual link; but it is difficult for those who have no experience of it to understand; it is particularly difficult for the planners and organisers to understand. The only hope of beginning such an understanding is to reflect on what the Rule is really about and what exactly it seeks to inspire.

The Rule, then, in the first place is addressed individually, almost privately and intimate to those who are willing to listen to the call of God to complete, self-surrender in monastic life and to face its implications with openness and generosity. The very first word of the Prologue to the Rule is “listen”. It evokes and echoes all the rich scriptural references to our need to listen to the Word of God, to embrace it, cherish it as the one vital source of salvation. The purpose of listening, then, is to seek God with deep sincerity; and the Benedictine ambience for this is perseverance in the praise and worship of God which alone can lead us to liberation from self-absorption towards God-centred dedication and self-giving. Yet, although Benedict’s appeal in the Prologue is to the individual, it is quickly made clear that this search for God is to be made, not as an individual venture, but in community and that the worship and prayer of a monk is shared prayer in the choir together, which St Benedict called the ‘Opus Dei’ or ‘Work of God’ and which must come before everything else. Commitment to the community must be a lasting commitment; the monk must renounce completely private possessions, live a common life in an obedience inspired by the obedience of Christ. Then, that prayer, that commitment and that obedience must be daily fed and sustained by reading of scripture and theology which is itself prayerful and God-centred. The community must be bound together in deep charity and dedication under an Abbot, forming an orderly and cohesive family with one aim — to be and to be recognised as a dominica schola servitii — a school of the Lord’s service, whatever their external work. The charity which must inform such a community and, without which it cannot long survive, St Benedict expresses in terms taken from the gospel which could not be more demanding and compelling; the monks must see Christ himself in their Abbot and in each other; they must see him in guests and travellers, in the stranger at the door, in the sick, in those who, he says, by their very condition demand our compassion and help, namely the young and the old.

Such, in brief summary, is the programme of the Rule. There is nothing about commitment to particular works, to an apostolate, to preaching, to specific tasks or roles in the life of the Church. Yet from the first there were three inevitable by-products. Reading and understanding what they read in the scriptures and the Fathers was an essential part of the monks’ lives; so the young monks had to learn to read and study; and to have books to read, they had to learn to copy, bind and preserve books; they had to eat and sustain themselves, so they had to farm. Thus from these three activities came the three activities for which Benedictines became most famed and valued: their learning, their teaching in the schools which grew up wherever they went, their copying of books and preservation of the treasures of the past, their farming, their building and their catechesis (which drew its strength more from liturgy than formal instruction). But all these activities, in so far as they reached out to those outside the monastery, were extras — not of the essence of the life described in the Rule, not primarily what they were there for. They were the result rather than the purpose of the life they lived, but they happened to fill an urgent need in society and in the Church, and so they were increasingly valued. Hence came the paradox that Religious orders founded in the 13th or 16th century or after were founded with specific apostolic work in mind, but the Benedictine Rule has no specific work in mind but is adaptable to many different forms of work provided the main spiritual vision of the Rule is carefully preserved.

The two questions, then, which emerge for today are these: is the Rule still relevant to the needs of the Church today and is there any area of need which Benedictines with their way of life can readily fill? If those questions can be truthfully answered they may lead to a possible vision for a Benedictine future; but in any attempt to answer them one thing is certain. Neither in Europe nor elsewhere can the past be re-lived. Any vision which attempts an “action replay” of the Benedictine centuries of the past is doomed to failure. The needs of the present and future are not those of the break-up of Rome and the recreation of civilisation in Europe. But there are needs today which are equally urgent and there is a path of association between those needs and the Benedictine ideal; there is a role for the Rule to play and it is one of vital importance.

We live in an age of dramatic and continuing human achievements and triumphs, but it is an age also of profound spiritual impoverishment, of dangerous divisions and problems which actively threaten the survival of society. There are plenty of theses about the causes and the cure, but the disease continues and may well be getting worse. Whatever may be said from the point of view of politics, economics or the social sciences and however true such comments may be so far as they go, the gospel invites us to focus on one particular perspective. The age in which we live has rejected God and sought to make man independent and supreme in the authority he claims over his own life. Spiritually that is what is wrong. Thus Pope John Paul II speaking of secularised European man describes him as “a man so involved in the task of building the ‘earthly city’ that he has lost sight of or wilfully excluded the ‘city of God’; God remains outside his life’s horizon.” That is just it; God has been relegated to an exclusion zone. What, then, at such a time, in such a spiritual desert, are the building bricks with which we may begin to restore a Christian
perspective to our lives? Faith, prayer, community and obedience to the Word of God are certainly three of the most important. Benedictines have no exclusive claims to them, but they are of the essence of the Benedictine vocation; that makes the Benedictine vocation relevant today.

Nothing wilts so quickly in the glare of secularism as faith. Faith begins from the perception that the world of sense and sound is not everything; that there is a deeper, more subtle reality that both penetrates and stands apart from the material world. The essence of faith in this context is the wholehearted acceptance of and surrender to God revealed in the Word made Flesh. Thus the impact of living faith in a secular environment is its witness to the reality of the unseen world of the risen Christ. There is nothing Christ demanded more insistently of those who would follow him; there is nothing more threatened — even among Christians — today. Faith is assumed on every page of St Benedict’s Rule. I think that, if he re-wrote that Rule today he would have a special chapter about it, because the whole idea of faith is so actively rejected today not just in theory but by the assumptions on which life is generally lived in the West. If there is a special role for Benedictine monasteries today it may well be to act as beacons of faith and centres of God-centred spirituality. As laity (and clergy as well) become more and more isolated and thrown back on their own resources in a chillingly indifferent environment, the contemporary role of a Benedictine monastery, whether of men or women, can become also a vital support to those leading heroic lives of fidelity without the immediate support of a community of faith. If a Benedictine monastery by the example and inspiration of the liturgy, by retreats, by education and catechesis and spiritual direction can provide support and inspiration to Christians whose faith is so constantly threatened then it will be fulfilling a role which is certainly much needed.

We should not, then, be surprised that all over the world in recent years the laity (both young and old) have been finding in the Rule of St Benedict and the inspiration they find in Benedictine monasteries just that support of faith and renewal of prayer they need so much. What may perhaps be a little more surprising is that such inspiration so often crosses the boundaries of Christian divisions. “Sometimes” wrote Esther de Waal as a faithful Anglican, “one finds a place, a landscape which is new and yet the forms, the shapes, the shadows seem familiar. So it was for me with the Rule. It was neither remote nor past nor cerebral, but immediate and relevant, speaking of things that I already half knew or was struggling to make sense of. It tackled with honesty questions of personal relationships and authority and freedom; it recognised the need for stability and the need for change; it established a pattern for a balanced life; its sense of respect and reverence for people and material things touched me immediately. It valued its insight on such day to day matters as hospitality or the attitude towards material possessions.”

When one reads Esther de Waal and other lay writers on both sides of the Atlantic, when one begins to appreciate how much sanity and light and strength the Rule has brought to many lay men and women struggling to be faithful to Christianity in the cold atmosphere of a secular society, not only among those affiliated to a monastery as oblates, but also among others persevering on their own, then the whole vision of the future of St Benedict’s Rule begins to take on a new dimension. It becomes a montage of the interweaving of monastic and lay life — each remaining itself in complete integrity, but each contributing to the other through the unseen world of prayer and faith and in the external apostolate of Benedictine communities under the inspired guidance of St Benedict. History does not repeat itself, but perhaps once again the men and women who seek God alone in monastic life may have a spiritual mission to others of which they never dreamt.

In 1994 there will be a Synod of Bishops in Rome to consider the role of Consecrated Life (that is Religious Life) in the Church. Since the beginning of this year the process of consultation of all the faithful has begun and a consultative document called The Lineamenta has been published. In that consultative document the role of monasticism in the Church of the Eastern Rite is quite strongly emphasised but the role of monasticism in the Western Church is very slightly touched and rather played down, almost as though it were an unimportant survival. This document is only a beginning and it is too early to say whether in the end there will be a more generous recognition of the role of monastic houses within the Church and a more inspiring call to them towards the vital role in the Church for which their monastic Rule so clearly equips them. One must hope that this will be so and that the final document will call for an ever deeper commitment in modern circumstances to the monastic ideals of St Benedict. Such a call would be an inspiration to the new generations of Benedictine monks and nuns and sisters in Europe and America and it would evidently mean much to the increasing number of the laity who look to St Benedict for inspiration in their search for God. The consultation process is aimed not just at religious and clergy but actively seeks the view of the laity. It will be interesting to see whether the influence of the Rule of St Benedict on lay life (of which there is so much recent evidence) is reflected in the results of the consultation. The evidence of the laity may be crucial — especially the laity who have been inspired by the Rule or by liturgy and retreats in Benedictine houses.

If the laity who are in sympathy with the Rule of St Benedict, whether as a guide to specifically lay spirituality or as a source from which, through liturgy or retreats or spiritual formation in the process of education or various forms of pastoral care, they have been inspired and helped, do take an interest in The Lineamenta, they may be surprised to find a generous recognition of the role of monasticism in the Eastern Churches — “richness in liturgical rites ... age-old traditions ... liturgical, ascetic and communal traditions ... deserves being strengthened and developed as an expression of the richness of the traditions of the Fathers as well as to foster a spiritual ecumenism with the monks and nuns of Churches in the East, which have preserved the great patrimony of the first centuries” — all this about the East, but nothing similar concerning the great
tradition of monasticism in the West. Of course the consultation is only just beginning, perhaps the point can still be successfully made that there does exist in the West also a great tradition of monasticism which has its value and may prove to have a destiny of importance in liturgy, in the growth of a relevant spirituality and in ecumenism.

One last point to be made is that at a time when so many of the young — and not only the young — are looking for prayer, for centres of living prayer, for guidance in prayer, for prayer in stable lasting community, it would be a pity to underplay the monastic tradition of the West which may well be just what they most need. After all, to do so is merely to encourage them to follow the trail to the non-Christian East which has led so many of them astray. For too long in this century has the rich tradition of prayer and contemplation in the West in the context of a lifelong community been played down in the interests of activism, of immediate relationships, of immediate returns. It is a tradition which has been preserved in the West since the days of the Fathers in the monastic houses. It has much to offer in the future in just those areas of spiritual impoverishment in which so many young and old are suffering starvation in spite of material affluence.

Fr Abbot, in the article above, makes reference to the importance of a lay voice — not only monastic — in the consultation process leading to the 1994 Synod; he refers in particular to the fact that “the role of monasticism in the Western Church is very slightly touched and rather played down” in the original draft Roman document.

Readers who are aware, in their own lives, of the importance, for the future, of the witness of the monastic life of prayer and community, and who are willing to articulate the importance of that reality are asked to write to:

Rt Rev Mgr Philip Carroll
General Secretary
Bishops Conference of England and Wales
39 Eccleston Square
London SW1V 1PD

PRO EUROPÆAE ECCLESIA

Two years after Conference 90
A contribution to the future of the Church in Europe

LEO CHAMBERLAIN O.S.B.

“The Europe you represent is on the brink of a new stage of growth” — Pope John Paul II to the European Parliament.

A Time to Speak

Eastern Europe is going through a unique period of rapid and fundamental questioning and re-awakening — Perestroika in the Soviet Union is driven by economics, but the result has been the re-emergence in Eastern Europe of a long-hidden political and spiritual agenda. The ideological collapse of Marxism is being played out at varying speeds in Central and Eastern European countries, which are increasingly asserting their national and cultural identities. At the same time, in Western Europe a spiritual bankruptcy is in evidence. Throughout Europe the Age of Enlightenment has run its course and a moral vacuum has been created. This is a time for believers to speak.

A Time for the Spirit — The Pope’s Vision of Europe

In his remarkable address to the European Parliament in October 1988, Pope John Paul II warned that “All schools of thought in this old continent of ours should reflect on the bleak prospects before us were God to be excluded from public affairs or from his role as the ultimate arbiter of morality and the last defence against all human abuses of power…” The Pope, speaking “as one from Eastern Europe who knows the aspirations of the Slav peoples”, calls for a free Europe which expands to its full geographical and historical boundaries. It should be a “beacon for world civilisation”, a power for reconciliation. The Pope looks to reconciliation of humanity with creation, in care for the natural world; to reconciliation of all people with their neighbours, in a society of mutual acceptance and open welcome to foreigners and refugees; and to reconciliation of each person with himself in an integral humanity.

A Word from the East

Alexander Solzhenitsyn in 1989 has called for a renewal of the spiritual vision of western civilisation. “There has been a loss of the serious moral basis of society … there has been a sweeping away of duties and an expansion of rights. But we have two lungs. You can't breathe with just one lung and not with the other. We must avail ourselves of rights and duties in equal measure.”
Summary

This paper attempts to define a new initiative to follow up the Ampleforth Conference of 1990. It refers particularly to Ampleforth, but makes an attempt to relate very particular activities to the general context, in a Catholic and ecumenical spirit.

The Secular Context

The legacy of communism in Central and Eastern Europe is a mass of conflicts between national groups, but perhaps even more important is the ethical confusion of these societies. A moral renewal in the west as well as in the east is essential for the achievement of truly free societies, and for the maintenance or restoration of market economies. A range of particular problems in the east demands solution, and the politicians gaining dominance now are often unsavoury figures.

Religion and the Ascent from Anomy

In spite of the great weaknesses of the Churches after years of persecution, the dynamic of religious belief lay behind much of the resistance to communism, to a degree under-rated in the west, and the emergence of unofficial groups of believers who had renewed their own faith is a significant turn of events. Some such groups are in touch with the traditional churches; some are not. Extreme Protestant and non-Christian sects are making gains among people seeking religious truth. The most hopeful sign for the Churches is the growth in the number of well-educated people with religious leanings. It may be that this experience will be reflected also in the west. There is every reason to face these problems on a European and even worldwide basis.

Constructive Strategies

The need now is for the development of programmes of religious and moral education, in which the resources of the west might be used to meet the thirst for contact felt by long isolated Christians of the east, and to explore together the renewal of faith. This would parallel secular efforts, and would be an essential underpinning for social and economic development. The desire to learn English is strong in the east, and this gives a British contribution a particular attraction. The resources of any single institution are limited, but any practical programme would start with the development of contacts with a number of centres which have the same fundamental view of the task in hand.

Any programme would require funding, and the first step is the seeking of financial support.

1. Conference 90 and a new initiative

The Ampleforth Conference of 1990 was the first large scale forum which addressed the religious issues arising from the fall of communism. Participants were gathered from every country in Central and Eastern Europe except Albania, and from a variety of Christian communions. They met under the chairmanship of Cardinal Hume with Catholics and other Christians from Europe and America in the hospitality and life of prayer of a Benedictine community. Words of reconciliation were spoken between confessors of the faith of the Orthodox and Greek Catholic Churches, and a network of other helpful contacts emerged. The papers of the Conference have been published in the Keston College journal, Religion in Communist Lands, forming the bulk of the last two issues of that journal before its relaunch in a new guise. Much that was written in those papers is proving to have been perceptive and durable, in spite of the extraordinary rate of change.

The Conference was not intended to have any definite organisational product, but to allow a meeting of minds which had been impossible in earlier years, when many of the participants from Central and Eastern Europe, if not actually in prison or labour camp, would never have gained exit visas from their countries. But even before and during the Conference there was a suggestion that it should become the starting point of a series, and that suggestion has been renewed, in spite of the much more general interchange that can now take place, and in spite of the pre-occupation of most of the Conference's organisers with other pressing work. The production of this paper has already been discussed in draft form and has benefited from comments made at that stage, and especially from the experience of attending the notable conference called by Cardinal Hume in November 1992 on Business and Moral Standards in Europe.

This paper attempts:

• to respond to these suggestions and to define a way forward for new initiatives and especially another Ampleforth initiative, putting this in a general context.
• to discuss the issues chiefly from a Catholic viewpoint, but with an openness to the ecumenical.
• to make a first assessment of the resources which will be needed.

2. The Secular Context

A less than perceptive recent article in The Tablet suggested that events in Eastern Europe marked the triumph of western capitalism over communism. This was to look at events through an ultra-materialist pair of spectacles, and failed to recognise the full range of the causes of the fall of totalitarian communism. Such a failure is liable to vitiate any analysis of what is going on now. Full analysis would take a large essay in itself, which is not my current purpose. In fact, there was of course plenty of capitalism under communism, but in the shape of a command economy with all capital centrally directed by the state. That system
aid, but "to build on the notion of civilisation as a sanctuary around values which transcend the ephemeral." Ethical renewal is a prime need in today’s Europe, and not simply in the east.

A programme for economic and moral renewal
a) The Market and the restoration of private property
Any programme for development and renewal in Eastern and Central Europe has the restoration of market economies in some form at its centre. That in turn is only possible with the restoration of private property. The process is causing great pain in countries where the laws of supply and demand, and indeed all personal responsibility, have been denied for decades.
b) Public morality
The question is moral as well as economic, not just in the need for a revolution in the care of the environment, and in concern for those whose livelihoods have been destroyed along with the dismantling of their creaking, inefficient and unsafe industrial plant, but also for the establishment of standards of public and private conduct.

This involves two issues. From the point of view of society as a whole, the question is the way in which the market is to proceed unchecked, the collapse of Yugoslavia, rather than being an isolated or extreme example of adjustment to post-Communist life, could be a format, to a greater or lesser extent, for events in other parts of Europe. It could become the way of the future for others in Europe; a frightening glimpse of the twenty-first century.” He goes on to point out that the ingredients of this disaster, the collapse of strong central authority, economic dislocation, historic grievances, injustices and ethic disputes, all exist in many other places, with 160 border disputes in the former Soviet Union alone, without taking count of cross-border and minority problems elsewhere in Central Europe. We are faced not simply with a resurgent nationalism, but the emergence of a new state of affairs in which the tribe will be the basic unit, “its normal state one of war, fighting for a position of dominance which it can hold only temporarily. Life will become like the life of man in the Leviathan of Thomas Hobbes: solitary, poor, nasty, brutish and short.”

Jacques Attali’s conclusion is that such events could threaten the fabric of Western Europe, and that the western contribution to solving the problems of the east should be the example of unity at a political level, and the furnishing of economic assistance which will re-establish the conditions for economic growth and prosperity, thus providing a base for political stability. That is true, but Jacques Attali said a great deal more in another paper, The Ethics of Transition, given at Cardinal Hume’s November 1992 Conference. He pointed out most forcibly the vital importance of ethical renewal. Communist totalitarianism has been broken, but the very words needed for political and social renewal have been devalued. Unless another framework is found, “in an amoral world, possession becomes the sole determinant of right and wrong and violent force becomes the means of achieving its purpose. International relations become a confrontation of wills with annexation of property their most brutal expression.” The only way to avoid this end is not simply political example and economic

Political Crisis following Euphoria
It was to be expected that the euphoria of 1990 would not last: there was none the less good reason for it. If we are to see in the fall from political responsibility of a man like Dienstbier and his replacement in Slovakia by an opportunist former communist a sad omen of the potential failure of democracy to reward honest men, the true champions of the struggle, we are also entitled to remember and hope to build on the sense of overwhelming relief and joy that the dead hand of communist deceit was gone. Unfortunately, freedom alone does not provide for either economic or moral reconstruction.

There is a crisis now, summarised best in the words of Jacques Attali, President of the European Bank for Reconstruction and Development, in a paper delivered at the UK Presidency Conference of July 1992. “Old European vices rather than old European virtues seem to dominate. If events are allowed to proceed unchecked, the collapse of Yugoslavia, rather than being an isolated or extreme example of adjustment to post-Communist life, could be a format, to a greater or lesser extent, for events in other parts of Europe. It could become the way of the future for others in Europe; a frightening glimpse of the twenty-first century.” He goes on to point out that the ingredients of this disaster, the collapse of strong central authority, economic dislocation, historic grievances, injustices and ethic disputes, all exist in many other places, with 160 border disputes in the former Soviet Union alone, without taking count of cross-border and minority problems elsewhere in Central Europe. We are faced not simply with a resurgent nationalism, but the emergence of a new state of affairs in which the tribe will be the basic unit, “its normal state one of war, fighting for a position of dominance which it can hold only temporarily. Life will become like the life of man in the Leviathan of Thomas Hobbes: solitary, poor, nasty, brutish and short.”

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• the position and influence of former communists, and especially the secret police. Many of these people are among those best placed to profit now from any process of privatisation: they are the present managers. Many of their skills are not just skills in manipulating the old bureaucracy, but are those of the black marketeer.

• ordinary people who have often suffered greatly in the past see the new wealth of evil-doers and find an open invitation to cynicism and despair. It says a great deal for the long suffering citizens of these countries that there are also signs of acceptance of continued austerity.

• the need to facilitate and pay for the withdrawal of the Soviet Army, still in position in Germany and Poland. Were the Russian government of Boris Yeltsin not as determined as it seems to be at the moment to pursue a moderate course, to establish parliamentary ways and the free market, the future would be even more threatening. There are more sinister figures in the wings.

In practice, many of these problems run together. In contrast to Yeltsin, Milosevic in Serbia is only the most extreme and unscrupulous of former communists who have adopted a violent nationalism to ensure their political survival, thus at least temporarily outflanking their democratic but inexperienced, disunited and ill-organised opponents, and maintaining some of the essential elements of the socialist state. These disorders have extended at least to the Ukraine, Slovakia and Bulgaria besides Serbia, and communism's last evil gift to the Poles, their electoral system, has played a large part in ensuring weak government there, and hesitation in completing the market reforms so bravely begun. In Germany, the popularity in parts of Berlin and elsewhere of the former communists on the one hand, and the occurrence of racist and xenophobe violence on the other, is at least evidence of the dislocation brought by change.

A programme for east and west

We should not imagine in discussing questions of public morality and civilised values that the west is the teacher and the east the student. The secularisation of western societies proceeds apace. The trust in sovereign human reason as the foundation of society and the political system, which was our inheritance from the thinkers of the 18th century Enlightenment, has been severely shaken. As Cardinal Ratzinger pointed out in his address to the French Academy of Moral and Political Science, “The developments of the present century have taught us that there is no piece of evidence that can be a fixed and sure base for all freedoms. Reason can very well lose sight of essential values…” We are faced with vicious social developments in our societies of the west. The public response to widespread violence and the alarming evidence of the breakdown of public and private morality is often to suggest that insufficient financial resources are available, and that more work must be done to develop social responsibility. Often, such thinking is entirely utilitarian. It cannot provide an answer to social problems rooted, Cardinal Ratzinger writes, in “a nihilism coming from the emptiness of souls.” Cardinal Ratzinger’s conclusion is the same as Jacques Attali’s: a basic moral conviction must be the foundation of our institutions. That cannot come from empirical reason alone. Indeed, in the west, as Dr Hubertus Desloch said in his paper at the Ampleforth Conference, without the gospel, the market economy is the pursuance of naked self-interest. He anticipated Pope John Paul’s Centesimus Annus, which emphasised that freedom in the economic sector is to be held within “a strong juridical framework which places it at the service of human freedom in its totality, and which sees it as a particular aspect of that freedom, the core of which is ethical and religious…” Nothing could point more clearly to the need for fundamental renewal, not just of morality, but of faith. The decade of evangelisation is timely, but the work is one of centuries.

3. Religion in Central and Eastern Europe

The Churches exist within society, though their end is beyond it, and so it is not surprising that the realities and problems of the formerly communist states have a most direct relevance to the state of the Church.

The Churches and aid from the West

Western aid has had considerable importance, both in practical affairs and over morale. But it has had considerable limitations.

One of communism’s nasty achievements was the isolation of the Churches, not only within society, but from the western world. Communist governments denied the realities of persecution, and this was accepted by some in the west, even among Christians. Aid for the Churches has depended almost entirely on voluntary efforts, and in England where consciousness of the problem has been low, there has been no effective co-ordination of such efforts by any central agency of the Catholic Church.

Some western Christians, particularly those sympathetic to socialism, came to believe that there was value in dialogue with the communist governments, or at least accepted the need for silence over the facts of persecution in order to retain and build on ecumenical contacts. The nearly complete failure of the World Council of Churches to protest at persecution owed most to an anxiety to preserve the participation of the Russian Orthodox Church in the ecumenical process. The pressures that were brought resulted in a distancing of official Protestantism and Anglicanism from the work of Keston College, the sole English-speaking centre of reliable documentation and information on the persecution, and did a great deal to damage that work. There are signs now that, after the shock of the collapse of the communist system, those who held these views are recovering their poise and are now offering justification for their approach, unlikely as that may sound. The danger in this is that it may still allow, in particular, the Russian Orthodox hierarchy to dictate not just the agenda, but the identities of those to whom they are prepared to talk. This has already led to misrepresentation of the role of the Catholic Church, and could lead to some of those who should be at the centre of dialogue being excluded, including the brave independent Baptists of Russia.
Outside the Churches, there is some reason to suggest that there is no broad appreciation in the West either of the significance of religious opposition to communism, or of the true weaknesses of the Churches. In view of the secular attitude of most Western governments, that is not surprising, but it has contributed significantly to failures in understanding the help that is needed, and an unwillingness to entertain projects with a religious dimension. This failure is not new, even under communism, it would have been in the interests of the West to do what was possible to strengthen the Churches, as at least partially independent centres of action, but very little was done at an official level. The British Council, for example, failed to give a single place to its courses for English teachers in the UK to teachers from the Catholic schools of Hungary. On a different level, it seems that Oxford University's new Europaeum will have no room for any research activity connected with religion. Some further exploration of the possibilities of support might be undertaken in particular cases, but we should assume that aid will continue to depend largely on voluntary initiatives. The most hopeful avenue for official support is the European Commission, which helped the Ampleforth Conference itself.

From Anomy to Resistance: the Churches in Central and Eastern Europe

An accurate analysis of the role of religion under communism is of critical importance in assessing future needs and prospects. What follows here is extracted from an article on the Church in Hungary, which is shortly to be published. I am most recently familiar with conditions in Hungary, but I think that, with local differences, the same analysis might apply elsewhere. Even in Poland, the strength of the religious resistance to communism bears something of the same character. The Oasis movement on the one hand, and the great celebrations promoted by the Polish bishops, and especially by the present Pope, on the other, suggest the strength of the moral and religious reaction against communism.

The Hungarian Example

The reality in Hungary is of an aging clergy (aging not just for lack of vocations, but because a numerus clausus was imposed upon the few seminaries) which was systematically isolated from the people, as far as the regime could manage it. Priests did not visit the people; the people did not come to see the clergy. So the clergy, and the isolated seminarians, lacked experience of a disintegrating society. Where once 3000 elementary and 150 secondary schools had been Christian (about half the schools, and about one third of hospitals, orphanages and other caring institutions in Hungary), just eight Catholic schools remained. There are few institutions capable of making a religious contribution to society; most of the Orders had been suppressed, most Church property confiscated. Logically, it should follow that religion in Hungary will matter as little in the new world; under the urgent pressures of the present day it will be as irrelevant as Lenin hoped would be the case, and pluralist liberalism will have succeeded where Lenin's heirs failed. It is a familiar picture. But it is incomplete.

Something unexpected happened to religious practice in Hungary, and indeed in Eastern Europe as a whole over the last ten years or so. There has been a quite definite revival in all forms of religious interest. In Hungary, as the researchers of Professor Miklos Tomka have shown, there is "a new type of religiosity," attracting the intellectually questioning and better educated. In 1972, these amounted to some 30% of the religiously inclined. Today, it is more like 75% of the total, which itself has expanded from about 40% of the population in 1980 to over 50% today. In that total, the number of the university educated has more than doubled. In the most important sense, this is good news for the Churches, but just as important is another fact: "unchurched believers outnumber by three to one the staunch Church members".

There seems to be some echo here of the growth of the informal Pentecostal churches in the West, but the experiences of the former communist countries are so different from those of the West that the parallel would require much qualification. Unfortunately, there seems to be another reason for the increase of the numbers of religious believers, one almost impossible to quantify precisely, but acknowledged by those in a position to judge. Among the genuine converts to the faith are a number, not large but noticeable, of fakes: people who have converted because it is socially useful. They would turn communist overnight if there were a change of government. But they are not typical.

Professor Tomka and others now see three stages in religious development in the former communist states, and they are particularly marked in Hungary, and, probably, the Czech lands and Slovakia. In the first, the Church is the object of attack by the communist state, as a totalitarian government tries to break up any element of autonomy in society. There was resistance, but only in Poland was the resistance successful. In the second stage, the official Churches were largely cut off from social influence, and in some cases even infiltrated and dominated by those who owed a greater loyalty to the state than to Christ. If this did not happen, at least the official hierarchies consisted of figures pliable enough to accept the situation. The social consequence was anomy - the loss of a sense of values, of order, an atomisation of society. This was increased by the failure of communist societies ever to attain their declared material objectives, and the loss of morale has been evident to all except the most purblind of western observers. Anomy is a vicious circle: once a society has fallen into it, the experience leads to worse. But there is one exception: the religious attitude. Only to religious believers was the reforming of communities, and the survival of community, so important that any price was worth paying: and so it was religious groups which began the ascent from anomy.

It should not therefore be surprising that it can be seriously claimed (notably by Michael Bordeux in his Seton-Watson Memorial Lecture of 1992) that religion played a major role in the fall of communism. The Christian opposition emerged very early in Russia, and Catholic Christianity was at the core of events in Poland, and then elsewhere thanks to the providential election of Pope John Paul II. The sense of national identity and religious identity were commingled in a way which could only be perceived as constructive by those...
who witnessed the vast peaceful protesting crowds, in Gdansk, in Leipzig, in Prague and in Vilnius. In each of these instances, there was a close connection with a Christian Church.

The key question
If the foregoing analysis is correct, and if Professor Tomka's research has a wider application, then the processes of secularisation with which we are familiar in the west may have their term. That cannot be a firm conclusion from Professor Tomka's research, which has been into present realities in one quite small country. Will such a revival be apparent in the west, where the road to anomie is a different one? We do not know. Nor do we know whether the secular developments and problems of the newly free societies will have an effect on religious development there.

We can suggest two conclusions:
• first, that any revival will be among especially the educated and the thoughtful. This latter group cannot be easily defined, but it must include all those who have formed a personal attachment to religious centres of any kind.
• secondly, that Christ's own model of the leaven or the salt is the most relevant. Not even in Poland have the bishops sought the kind of political role which they might have played in the thirties, or in a former time, and the writings of both the present Pope and Pope Paul VI should lay to rest the idea of a political Church. A renewed Christianity will depend on personal conversion and example of life, and not on social habit.

There is evidence of this process actually working in Central and Eastern Europe. Central to the rejection of anomie has been the formation of Christian groups, most of which have remained in touch with, and in communion with, the Churches of which their participants have been members. Moreover, recent studies of public opinion in Poland in particular have confirmed that it is for the broad statement and maintenance of moral principle that the people look to the Church.

This general view of the future of the Church in Central and Eastern Europe corresponds exactly to Karl Rahner's view of the Church in the west: "Our present situation is one of transition from a Church sustained by a homogeneously Christian society and almost identical with it, from a people's Church to a Church made up of those who have struggled against the environment in order to reach a personally, clearly and explicitly responsible decision of faith. This will be the Church of the future or there will be no Church at all."

Weaknesses of the Churches summarised
The hopeful developments suggested must be seen in the context of institutional weakness.

The growth of mutual suspicion is the first and most painful weakness. There seems to be a current fashion to speak of the Catholic Church in Central and Eastern Europe as a resilient Church, the building of a new Holy Roman Empire. This fear has certainly aroused some ancient prejudices in this country, but to anyone familiar with the scene it is almost laughably inaccurate. There must be some sympathy for the fears of small Protestant Churches, though perhaps rather less where the leadership was hopelessly compromised; there must be sympathy also for the fears of the Orthodox, and also for their internal and acute conflicts, especially in the Ukraine. But Orthodox reactions have been unjustifiably strong: the Greek Catholics of the Ukraine exist, and cannot be expected, as The Tablet wrote, to jump into the Volga to save Orthodox embarrassment, any more than can Catholics deported to remote parts of Russia by Stalin and deprived of the sacraments for decades be expected to remain silent. Nevertheless, reports of fighting outside Churches in the Ukraine and other such signs of strain are a scandal to the mass of the unevangelised.

These strains reflect in part the great weakness of religious institutions. Theological study has been gravely hindered over the years, and restrictions on publishing have left a vast chasm of want, for bibles, for prayer books, for any kind of spiritual and theological work. Apart from Poland, there is a shortage of priests, and the education of the clergy of all churches has been extremely difficult. This in part, but only in part, reflects the poverty of the churches of Central and Eastern Europe, the past confiscation of their property and the difficulties of its return and physical restoration.

Institutional weakness also reflects the mode of persecution. In recent years, the regimes took care that no blood was shed to be the seed of the Church — and, if it was, they tried to ensure that it was in secret, or undramatic. An example is the dreary and humble story of many of the nuns and religious sisters of the Czech lands and Slovakia, put away in the "concentration convents" to be forgotten and die. The *numerus clausus* which operated in the seminaries in most of these countries was another example. More seriously still, the direction of the Communist Officers of Church Affairs, however named, went a great deal further, even in the Catholic Church, than is commonly understood. The appointment of bishops required the agreement of the Office, and so did every significant clerical appointment. It was no accident in Hungary and elsewhere that the most active priests found themselves in remote country parishes. Only in Poland could such things be effectively resisted. So there is a shortage of clergy and ministers, and many of those in office are at least compromised, if not compromised, figures. Among the Protestants, there has been much change since 1989; among the Orthodox, especially in Russia and the Ukraine, where the persecution has been so long as to be in the very bones of Christians, some most unworthy figures still hold office. An example is the would-be Patriarch Filaret of Kiev who is a married man, a thing completely forbidden to bishops by Orthodox tradition and canon law.

Even worse, the influence of the secret police was constant; they operated
in fact in close co-ordination with the Offices of Religious Affairs. The disinformation they sowed was constant, and at least in part effective. Suspicion remains and East Germany is only the most public example. Good men may sometimes be unfairly affected now: contact with the secret police was a privilege without the option for Church administrators.

The want of outside contacts and theological development has left the Churches ill-equipped to face or to help with the moral problems, and the problems of belief, of their own society and culture. It will be still more difficult for them to face the more obvious pressures of western ways. The rapid import of pornography demonstrates the vulnerability of these societies, and the difficulties of the weakened Churches, as does the stream of requests, from Moscow to Budapest, for a new Christian involvement in social work.

4. Constructive Strategies

Aims:
- to be in cooperation with, and at the service of, the Churches;
- to encourage and strengthen the groups of Christian witness which have emerged;
- thus to stimulate and depend upon the personal renewal of faith;
- to provide encouragement and support for bishops, priests and laity working in new fields and in a new relationship to society and state;
- to work for positive and beneficial social influence, especially over questions of public morality and standards of behaviour and in rendering the market answerable to humanity rather than an economic model. The paper of Dr Desloch at the Ampleforth Conference set out such a programme;
- through such social influence to counter opportunistic and destructive nationalism.

It is likely that much of the work will be decentralised, non-bureaucratic, multiple and hidden.

The Catholic Church and the Papacy

The success of fundamentalist and often non-Christian sects, often American-based, in gaining converts is alarming. The Catholic Church alone has a structure which covers all Europe, and indeed the whole world; the present Pope alone has a public position and attractive power which dwarves the sects. In speaking for the worldwide communion of the Catholic Church, and to an important degree in speaking for all Christians by fulfilling the role of Peter as recognised by the sister Churches, the Pope’s role has been and will be central.

Hence the importance of:
- The continuation and development of the ecumenical movement, and of the Catholic Church’s participation in it;
- A strong papacy. There are thoughts of a different, less “monarchical” style of papacy, but while an emphasis on subsidiarity and collegiality obviously has an essential place in the Church today, and is encouraged by recent papal encyclicals as well as by the Vatican Council, the fissiparous forces within the Church are so great, and the forces of secularisation in the world are so strong, that in human terms only a strong centre will hold.
- The Council of European Bishops’ Conferences (CCEE). This body has played a vital role for some years, and a recent papal address has emphasised its importance.

The sense of unity and the communion of the Catholic Church provides the essential motivation for participation by Catholic bodies in affairs beyond their neighbourhood. The documents of Vatican II, and the distinguished series of encyclicals by the present Pope, provide the material for study and development.

Varieties of Contact in Europe

The situation now is a very open one, and the contacts between national Catholic episcopal conferences, and within the Protestant Churches, have all been greatly enlarged. The specialist bodies, such as Pro Oriente, of the Catholic and Protestant Churches are active. The long-standing effort of organisations, such as, notably, Aid to the Church in Need, have been supplemented by a variety of other contacts. A multiplicity of charities has helped the Poles in a multiplicity of ways, others provide medical and other aid to Croatia, Albania, Romania, to name only a few. Another development is the extension of the work of the English charity, Life, which has helped in the setting up of advisory and care services in Central Europe. Intellectual contacts also have multiplied, mostly on a voluntary and informal basis. Any new initiative would enter into this hive of activity. The Catholic Church on the continent has been much more active than in this country, spurred on in Germany and Austria in particular by their closeness to the oppressed Churches of the East, and there are long-standing Italian contacts in the new countries of the former Yugoslavia. The Catholic Church in Russia is being helped already by a variety of partners, including the Christian Russia Centre in Bergamo, and particular dioceses have undertaken particular projects. For example, the diocese of Turin is contributing to the restoration of the church of St Catherine in St Petersburg.

New English initiatives

To be English is an advantage to lay off against past disengagement: the desire to learn and speak English is high in Central Europe.

Most current religious efforts seem to concentrate on the following aspects:
- practical charitable aid: this is much needed; we have played some part. It is still much needed. Sadly, bureaucratic obstacles in its way appear to be growing, even in Poland.
- expert dialogue: also essential; we helped somewhat with the Ampleforth Conference.
- local exchanges: not so strong, but of some significance; our part has been slight.
Ampleforth Initiatives

In judging possibilities in or beyond this spectrum, Ampleforth has some special characteristics, which, in the opinion of those well qualified to judge, made the Ampleforth Conference a success, and should be remembered in any future engagement.

• The Conference was, above all, hosted by a praying Benedictine Community. So the character of the meeting was quite different from something which might have taken place in a conference centre. A monastery seemed in itself to be a good meeting place, away from the usual categories.

• Ampleforth is deep in the English countryside; there were no distractions.

• Ampleforth is privileged to have a strong network of its own contacts and friends, and its reputation for its own special work is good. Fr Dominic Milroy's work as Chairman of the Headmasters' Conference has strengthened a sense of Europe in that body.

• The Conference brought together a wide variety of people, some prominent in their profession, and thus provided a broader forum for what, especially in England, has been a specialist religious interest.

• One could add that the accent of the Conference was not so much simply on aid for the newly freed Churches, but on a two-way process, in which the west might gain. In the UK, a spur to European Christian involvement was considered valuable, and it was probably this aspect which attracted the support of the Commission of the European Community.

Many other bodies within the Church might find a motive for action in present circumstances, and the crying need for emergency help is as urgent as ever. This consideration of current needs of the Churches in Europe, of the position of the Papacy, and the special characteristics of Ampleforth lead me to these suggestions: but there is nothing exclusive about them, and there are others well qualified to pursue them. Beyond emergency help, the need is for religious education, for adults and for the young, in every branch of theology, but especially in doctrine and in morals. The Cardinal's conference in November 1992 also pointed clearly to this conclusion, and the lay people who spoke, not all of them Catholic, and speaking in the practical context of the future of business in the newly free countries, were emphatic. There are few enough qualified for the task in the west, and in central and eastern Europe apart from Poland, still fewer. If the work is to be done successfully, those who do it must be aware of the trends of our societies, and of the position of the Church in a secularised world; but they must also be fully and thoroughly informed of the development of thought in the Church itself, and of the fruitful reaction against anomy which is already taking place.

A first level of engagement should be the development of the work we have already undertaken for students from the Piarist school in Budapest. We give selected boys, whose English is sufficiently advanced, hospitality for about one month. I have had requests for such hospitality, without lifting a finger to even suggest the possibility, from those well qualified to judge, made the Ampleforth Conference a success, and should be remembered in any future engagement.

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A second level would respond to the hunger for contact and discussion by young people, taking up particular projects for meeting and study of some of the problems outlined in this paper. Such meetings could happen at Ampleforth or at other monasteries and centres in the west, or at suitable religious centres in Central and Eastern Europe, but would bring together an international group. They would parallel the kind of study enabled by the British Know-How fund in secular affairs. It would go beyond simple exchanges to provide for English teaching, as suggested at the first level, and would attempt serious theological study. These meetings would be a contribution to an effort already begun elsewhere.

A third level would aim towards another Ampleforth Conference, perhaps in 1994, inviting some of the participants of the 1990 Conference together with others drawn from a wide range of professions and some of those concerned in making arrangements for activities at the first two levels. The Conference programme would be a simpler one, and more unified than in 1990, and might concentrate on some of the needs which this paper has suggested exist. That could include ethical issues, problems of renewal of faith and prayer, educational problems, and issues in general in which politics and theology meet, including those of national identity. It might be a mistake to attempt to duplicate the kind of work done by specialists in dogmatic theology.

Summary

The emphasis at all levels would be on the working out of religious beliefs within the society of the day, that is on the interaction between religion and society. Christian education to the highest level of excellence is needed to equip believers for their lives in the world, and centres and moments of specifically Christian reflection are needed if Christian belief is to be fostered for each believer and so to affect society. Without such initiatives as those I describe, by ourselves and others, influence for the future will remain in the hands of powerful secular forces, or else with anti-intellectual and emotional forms of religious faith.

A particular object of the work would be the attempt to provide a new basis of trust for ecumenical dialogue with the Orthodox, through contacts between new generations of Catholic and Orthodox believers. Anything done in Russia would also require contact with Archbishop Kondrusiewicz, the Apostolic
Administrator in Moscow. The needs of the small Catholic communities in Russia are very great.

Practical Steps
No single institution can undertake more than a limited practical commitment, and even that will require financial support of the order discussed below. We should focus our efforts on specific contacts with a small number of centres in Central and Eastern Europe, and pray that God may grant growth.

I have four immediate suggestions for contacts, and further experience may add one or two others.

• The Piarist schools in Budapest and Kecskamet, with which we already have contact. We have also a contact with the Piarist school in Cracow.
• Russian Orthodox Lyceums now being founded in Moscow and St Petersburg, with which I have some prospects of contact.
• A contact through Fr Thomas Halik, secretary of the Czech bishops’ conference with university groups in the Czech Republic. Groups at this level might be brought into contact with similar groups in the west; the Manquehue Apostolic Movement, which is closely associated with Ampleforth Abbey, is one such group.
• A possible contact with a new Polish independent school in Katowice.

The value of these possibilities is that we already have some personal contact, that the institutions concerned are aware of the kind of agenda which this paper presents, and that we could therefore quickly develop relationships of trust.

Given the poverty of resources in the east, and language difficulties (they learn English; we do not learn the Slav languages) it is likely that first efforts would centre on bringing people to Ampleforth for a period, setting up programmes here and perhaps arranging some return visits of the kind already achieved in Budapest. But this could not be an ordinary exchange programme of the sort attempted elsewhere. An extension of the work with students and young adults would be highly desirable. We would have to think carefully about the combination of theology and language teaching in courses at both the first and the second levels suggested above, and do more than we have done so far in systematising the informal arrangements we have had at the first level. We would also have to work on the possibilities of accommodation at Ampleforth.

5. Funding and Organisation of an Ampleforth Initiative

Organisation
The overall character of the initiative would be Catholic and Benedictine, but with an ecumenical dimension. Policy would remain with an executive committee, responsible finally to the Abbot of Ampleforth. Informed and motivated membership of the committee would be vital. Such a programme could not be carried through without some administrative support.

Funding
The requirement for funding would depend somewhat on the honorarium needed for the administrator, but a small office might be run for about £20,000 per annum, allowing for a secretarial salary, some office costs and expenses for the administrator. A small salary for a suitable administrator, perhaps recently retired, might add another £10,000 to that total.

To date all costs of hospitality for action at the first level have been borne by Ampleforth. Realistically, that could not be extended without some guaranteed income, and few from Central Europe will be able to afford even one month’s fees. The costs amount to a round figure of £1000 per month per visitor, if we set a level comparable with fee income required from a place here. Action at the second level might require between £2500 and £5000 for each seminar or study session arranged. Another Ampleforth Conference might require a smaller budget than the last, and much would depend on the fee charged to English participants. But the subsidy could not be less than £25,000 and might be as high as £40,000.

The total income required might therefore be of the order of £60,000 per annum, for a minimum of three years to achieve some progress on these fronts, if any significant number of young people are to be brought to Ampleforth or activities funded elsewhere. Further funds would be needed for a conference. The total required over three years might amount to £200,000. I give this figure simply to indicate order of magnitude; the guesses are informed by experience, but full budget projections would be needed.

Sources of Funding
The final critical question: we would need advice and firm promises of support which could only come from European or American Foundations of acknowledged integrity.

6. Conclusion

No paper dealing with topics such as this does can hope to end with the kind of firm projections of profit or result which would be expected from a study of a commercial project.

Nevertheless, I believe that it is actions such as are suggested which will do most to build up the strength of those Christians who have found a renewed conviction through their experiences of the loss of value and purpose under communism. We might also do something for the renewal of faith and purpose in the west, as the original publicity for the 1990 Conference suggested.

The paper is written in the conviction that each part of the Church, while concentrating properly on its particular task, should have an eye to all the Churches, and take some part in the concerns of the whole.
It is now hard to believe that throughout the 1950s the various traditions of Christianity (which called themselves “denominations”) were unable officially to pray together or even—in war—to share together the formal burial of their dead. Prelates and clerics thought they were doing a favour for Christ’s Church by holding themselves and their flocks apart in icy separations. They thereby knew little of one another or other ways of work and worship. What passed for religious loyalty was—and still is in many parts of our realm—no more than social prejudice and a kind of arrogant self-defence that disguised self-doubt about what it was, precisely, that separated.

It dawned on us all, scholars first when they came to share translation of Scripture and attendant commentary, analysis, exegesis and wonderment, that all Christians shared the script of Revelation (albeit with distinction of words, like Book of Revelation as against The Apocalypse). Then all Christians are baptised into Christ’s Church by the same sacrament of baptism, which is transmutable upon conversion from tradition to tradition—and it does not take a cleric or even a Christian to effect that sacrament, so much is it an urgent need for all who come to it. Then all England, in its way, shares the same devotional and literary tradition of spirituality, of mystical theology or prayerful writing; and with devotion goes liturgical worship, with its common base among the monks of England from 597 till at least 1540, indeed till today. We were called to be friends in faith, to be brothers in Christ. We were called to unity in mission, in evangelising, in the Opus Dei or the work of the Church. Why, in the years up to the 1960s, had we persisted in doing apart what we could—and indeed should, under divine mandate—have done together? Instead of defining our differences, we should have completed our cooperation.

It became ever more evident that Christian differences—which sometimes served to sharpen our understanding—were as nothing beside the differences between all that is Christian, and all that is not: secularism, whether materialist or humanist; atheism, whether capitalist or communist. What Christians argued for or defended in set modes, has neither present meaning nor future relevance for what Christ called “the world”. Starker divisions of this order gradually drew us out of inertia or a sense of safety into fond Christlike cooperation, in the 1960s. The Second Vatican Council proved the catalyst.

The 1960s had its own litany of misunderstandings—the so-called Ten Propositions, with their time-agreement clause; the Church Covenanting schemes, steamrolling all nuances of the rule of faith; the pursuit of Anglican/Methodist reunion by decreee and vote, when intrinsic harmony was as yet unachieved. But it was equally the time of growth towards desired reunion, efforts concentrating on common ground and common action. It became a time for asking and granting forgiveness; a time for such phrases as “separated brethren”. Pope John, Giuseppe Angelo Roncalli, said to a gathering of Jews: “I am Joseph, your brother” and who then were we to stand off? Pope John received Archbishop Geoffrey Fisher at the Vatican in 1960; and who were we not to do likewise in our valley? Dr Fisher established the Anglican Centre in Rome: Pope John established the Secretariat for Christian Unity—ad fœdus Christianorum unitatem. Together Rome and Canterbury proposed Observers at the Council, the Anglicans becoming the leading voice and Bishop John Moorman of Ripon the spokesman; what might we in Ryedale do together? Moorman said for all in 1965: “The Council is drawing to an end; but the work for Christian unity is but beginning... At last we can say that the whole Christian world is engaged in the search for that unity for which Our Blessed Lord prayed... Our work as Observers is not done—think of us Holy Father, as your friends, and indeed your messengers.”

The work of Christian unity passed to such expert bodies as the Anglican/Roman Catholic International Commission (ARCIC), but equally to the localities. The over-worked phrase, “the grass roots” (meaning those who live the reality of the Gospel in all the lesser places of life—all of us indeed, in some mode) came strongly into play. And so it was that, to coin another contemporary phrase, “the ice began to melt” in the Vale of Pickering, with the emergence of The Ryedale Christian Council (RCC). Rev John Stewart, Vicar of Lashingham & Rural Dean of the Helmsley Deanery, wrote in 1961—as the Council gathered its preparations—to Abbot Herbert Byrne (in his last year so, and completing the Abbey Church)—suggesting that there could, indeed should, be friendliness between local Christians, leading to some cooperation without compromise of convictions. Ampleforth responded with an invitation to lunch at the Abbey. John Stewart then drew in the local Methodists similarly; and finally called a meeting of the Vicar of Kirkbymoorside and the Vicar of Helmsley, the late David Senior (1955-93), a priest of the “old school”, i.e. a sacramental Anglican of the Tractarian tradition, ever courteous and committed; two Roman Catholic (the geography is added by Anglicans) parish priests, both monks of Ampleforth; and the two local Methodist ministers, whose Circuit coincided with the Anglican Deanery. From then on, this six continued to meet monthly, chaired by John Stewart—who by chance is acting Vicar of Helmsley even now—George Brunner, the Catholic Bishop of Middlesbrough (1956-67), was not directly approached, but came to know of these ecumenical meetings. His reaction was classically contemporary: he had no objection to the group talking together—but so long as those involved “kept it private and no one else came to know what they were doing”. A bishop today would doubtless be grateful and interested in promulgating the outcome. It is worth noting that the initiative was Anglican at this early stage.

Those early meetings were tentative, for such clerics had not ever had any experience of close talk with other traditions. John Stewart recalls: “We began very formally, on the edge of our chairs and on our best behaviour, talking about the principles in my paper”: these may be succinctly stated as (1) regarding reunion/unitas as rather a by-product than a main aim; (2) concentration on
common ground rather than differences; (3) cooperating together in common action rather than being content to argue or discuss. Any thought of compromise in any quarter was unacceptable; indeed any thought of shared prayer, or "united services" or pulpit hospitality were at that stage a long way off.

By degrees this gathering ventured to open its meeting with shared silent prayer. One remembers a public occasion when Geoffrey Fisher, then Archbishop of Canterbury, shared a platform with Cardinal Griffin; and when he suggested they might all share the one prayer found in the New Testament, given to Christians by Christ himself, ad majorem Dei gloriam (so he thought) the Cardinal walked off! This Ryedale gathering, without breaking ranks, then ventured a common Our Father recited aloud together. They then relaxed, with the understanding that "our differences were to be respected but ignored".

As the future teams of ARCIC were to discover, this earlier gathering grew closer in respect and liking; and found that their preconceptions had been well wide of the mark. The first public act was to offer to the Malton Gazette a series of Lenten articles which, in different modes, emphasised the religious significance of Good Friday. Then the group organised a competition for local schools, who were to design a Good Friday poster. All entries were displayed in Helmsley and Kirkbymoorside, and the winning entry was put up during Holy Week at all churches or chapels. Then Dom Martin Haigh, who had a most impressive lecture with slides on the Turin Shroud — at that stage deeply respected, and now suffering from adverse carbon-dating judgement — gave his lecture in the two market towns over Holy Week. During the summer, for the benefit of travellers, the group produced a joint card announcing Anglican, Catholic & Methodist service times/places, to be displayed in hotels or guest houses throughout Ryedale.

In 1963 "Good Pope John" died, and the great Pope Paul succeeded, calling the Council to continue. Ecumenism began to be mooted as the way to the future; and the Conciliar Decree Unitatis Redintegratio on Ecumenism began to be worked up. In Ryedale that summer the national campaign, "Freedom from Hunger", gave the growing group its chance to show public and effective cooperation. Local response was planned through County and Rural District and Parish Councils and other meetings, recognised as just the event that Christians of all traditions or little tradition might support. That proved the cause which called into being for that one event of 1963 The Ryedale Christian Council.

The Council was made up of Anglicans, Catholics and Methodists in equal measure — four clergy, four laymen, four lay women — and a few undesignated Friends (Quakers) and Presbyterians as well, notably the gifted editor of The Ryedale Record. In every locality a team of three (from the three traditions) was appointed to stimulate proceedings. The RCC sent out speakers, organised the gathering and dissemination of information, and checked activity; but did not collect money. The "Freedom from Hunger" response was most heartening as Christian action, and the year so ended. From the chair John Stewart thanked the principals and declared the RCC disbanded. But they would not hear of disbandment.
inspire other such commissions throughout the country, which would engage
in dialogue not only with the Anglican High Church but also with Evangelicals
and the Free Churches (who had felt hurt at receiving so little attention); and
the Orthodox Churches were to be invited to share ecumenical activities, being
so doctrinally close to Catholicism. Coming so early, that was a courageous
proposal. The meeting at once proceeded to plan the next Unity Octave
proposals. The meeting drew up a syllabus for multi-lateral discussion groups “to
promote continuous and systematic ecumenical discussions between separated
Christians at high theological level”, through levels of theological literacy
beyond that of parishes. A paper was drafted on parish unity groups, with a
programme of concern, prayer, practical cooperation and neighbourhood
initiative – drawing on the experience of the People Next Door scheme. This
all shows what extraordinary achievement had already by then been made far
away in a theologically isolated Vale of Pickering: RCC had virtually pre-
empted near to all of this already.

Some account should be given of the thirteen Eastertide conferences given
through a whole working day at Ampleforth Abbey/College (when the boys
had of course gone down and the campus was quiet). These conferences began
to be reported regularly in detail in the pages of The Ampleforth Journal from 1970
(Summer issues, following Eastertide), the year that the Dean of York, Dr Alan
Richardson (from Nottingham University), spoke on “The idea of orthodoxy
as a specific interpretation of faith, and on its effect across the two Christian
millennia. He was followed by Dr Gordon Rupp, a Methodist and at the same
time Dixie Professor of Ecclesiastical History in Cambridge, who gave an
amusing paper on the World Council of Heresiarchs & Schismatics. The day
ended – as always in the late 1960s and 1970s – with a carefully planned
eccumenical service of worship and thanksgiving in the Abbey church. These
days kept to the model for ecumenical events: “say” (with lecture input and
dialogue sharing), “play” (with good use of meal and free times), and “pray”
(with joint corporate worship at its profoundest short of the Sacrament). What
began primarily for teachers gradually took on a wider aspect, with further
outreach, so that people made the annual pilgrimage to be there and illuminated
from as far afield as Lancashire “over the Alps”. Gradually the numbers rose to
some 200 for the day. Each event became distinctive in its theme and speakers,
the Tenth in 1974 being entitled “Exploring the Way”. Three speakers were
chosen for their quite different approaches and were asked to give short personal
talks about their own Christian faith and experience: they were a Quaker head
mistress, an Anglican vicar and a Catholic industrial chaplain/worker-priest.
The next was entitled “Christianity versus Churchianity” and drew for its main
speaker Bishop R.R. Williams of Leicester, who was chairing the Anglican
Church’s Board for Social Responsibility and was the Anglican leader of the
official conversations between Anglicans & Lutherans. He was followed by
George Thomas, who became Speaker of the House of Commons.

Sometimes there were as many as six speakers, but usually three and
occasionally just a main attraction. Always there were constructive discussion
groups upon the purport. In all, these thirteen annual events proved valuable in
enabling ordinary people to listen to experts and in giving people the opportunity
of talking to fellow Christians of different traditions in a delightful and informal
atmosphere – so judged John Stewart, the RCC chairman at the final event in
1977. In the last two years RCC had been joined in making the arrangements
by the Rapon People Next Door (PND) group, begun from a nationwide
campaign and coming yearly in increasing numbers. When in 1992 RCC again
set forth on an Eastertide Ampleforth Day, there was an immediate response: the
subject was considered ad rem for the time, Faith in the Countryside; and there was
no difficulty in convening numbers beyond a hundred. Sad to say, it was not
immediately taken up as an Eastertide event as before.

But, as Rev John Stewart was fond of repeating, it was not talk or talks and
thousands talking that weighed most in the ecumenical/evangelical scales, but
action. Gatherings of less learned folk held bread and cheese lunches for Oxam;
or for warm clothing for Uganda Asians in Britain. “Working Together” in
Ryedale issued in an ever flowing succession of small but successful events –
conferences, pilgrimages, study groups, joint worship, private praying together.
The motto became: “Mission to others, not unity among selves” — for unity, like
happiness or health, is a by-product of common faith and common cause.

Pursued directly for itself, it eludes those who seek it.

A later development of RCC, which continues to prosper and to find new
ways of causing Christians to “do together what they need not do apart” was the
evening gatherings at the Grange (Ampleforth) several times in the year, such
a course proved less effective but not unsuccessful. So RCC took up – from Rev
David Watson of St Michael-le-Belfrey by the Minster – the idea of an
equivalent to his Wensleydale Mission. Gerard Brydon, who had some wider
experience of Missions, with David Goodman (from ICD) and Fr Alban Rimmer
at Kirkbymoorside, pressed for a Mission in 1979: but by 1980 it had run into
the sand due to doubt and failed enthusiasm. RCC diversified throughout the
1980s: its work was characterised by Unity Week “Songs of Praise” (the latest
attracting three figures), Advent & Lent study groups (broadly pursuing the lines
of some Lent book), pilgrimages and youth service activities and then again the
idea of a major Mission. 1990 was given over in all its events to Mission ‘90; and
that was followed immediately by Mission ‘91, of which the key happening was
a pair of injections, short and longer, of the London branch of the Anglican Lee
Abbey catalyst team endeavour.

What has changed in recent times? Ecumenical hope has diminished,
teological discussion has ground to a standstill, the Church of England has
voted itself into a perilous position, Catholicism has calmed its Vatican Council
revolution, Methodism has become inflexibly methodical, Charismatic
Evangelism has taken centre stage, rational and Commonwealth hierarchy has
crumbled, and nobody has the stomach to discuss these mighty issues. Quietude!
THE SCHOOL OF ST LAURENCE'S IN THE EIGHTEENTH CENTURY

GEOFFREY SCOTT O.S.B. — HEADMASTER: DOUAI SCHOOL

The early history of Ampleforth College is, like that of so many other distinguished schools, only known from a few stray details which have come down to us. Of the four houses of monks, only St Gregory's, Douai, and Lambpring seem to have had well-appointed schools throughout the eighteenth century. The historians of early St Laurence's, Dieulouard tend to pass quickly over the community's interest in education. Father Cuthbert Almond, for instance, despite a bulky history of Ampleforth and its origins, says very little about its school. In 1645, he notes, the community had no college:

"one does not meet with a single reference to pensioners or boys until some time after the middle of the seventeenth century. There was only an occasional advanced student or parlour-boarder, but nothing more."

He blames this void on St Laurence's ascetic tradition.

By 1686, according to Almond, there were four pensioners at St Laurence's, and the presence of pensioners continued after this time, averaging three up to the year 1700, and reaching double figures only from the middle of the eighteenth century. This educational apostolate required buildings, and the Visitations Book mentions a dormitory and other rooms being erected over the West Cloister in 1695. Progress, however, was halted on the school by the Great Fire of 1717, which burned practically the whole monastery to the ground. Its effect on the existing school is not known for certain, but forming part of its restoration was a series of gifts, one of which was a donation of £400 from Sir George Clifton of Preston for the purpose of educating a student of sixteen years of age, who was to be chosen every seventh year and was to be employed later as a monk on the English Mission. All students on this fund were obliged to take the name Clifton. This fund was confirmed by the 1733 General Chapter, although it looks as though students on the fund were being admitted from 1723, that is, soon after the fire.

Almond mentioned that the number of professions at Dieulouard increased throughout the eighteenth century. This was not, in fact, the case. There was an average of only one or two professions each year, although there were five in 1758. He believes that this was due to the success of the school in this century, and added that professions at St Edmund's, Paris declined during the same period, whilst St Gregory's, Douai "began to lose its distinguished pre-eminence in subjects". Attempts by the Congregation throughout the eighteenth century to found a common school and novitiate always failed, and St Laurence's, therefore, continued to keep its small school open. In 1761, President Placid Howard rearranged the course of studies in the school. The scheme for a common school which came closest to realisation was that forced on the Congregation by the French government's Commission of Regulars in 1772, which shall be discussed later. In this scheme, St Gregory's was to become the common novitiate, and St Laurence's was to begin a school teaching the humanities. Twenty-three students were therefore gathered at St Laurence's, and the new college was formally inaugurated by President Augustin Walker in 1779, who spoke at the time of instructing the boys "in true and solid piety so that they might be rounded off as learned men". The school failed because each of the monasteries was too interested in educating its own students. In regard to the scheme, Almond commented perceptively: "it is just because the two communities were so closely akin and the distinctions and differences of characters so nice and delicate, that the spirit of the one was, or seemed to be, destructive of the spirit of the other."

Almond tried to uncover what little is known about the eighteenth century curriculum at St Laurence's school: French was taught by Dom Francois Louard, maître des jeunes, musical tuition on the spinet and organ, as well as on the violin, was given (there is an entry, for instance, "cating for Mademoiselle George"). Uniform included powdered hair and wigs, lederhosen ("skin for breeches" is another entry), and a belted linen blouse. The boys played "hornholes", which was still apparently being played at Ampleforth in Almond's time, and there was plenty of skating by monks and boys on the lakes formed by the Moiselle. They seemed to eat well, since the diet included red herring, frogs (550 in one order), crayfish, and they enjoyed the treats which accompanied monastic professions. The boys drank tea, used pen-knives, had their teeth drawn and their portraits painted. They generally stayed within the school grounds, although they were sometimes visited by their parents. Surprisingly, they seemed to cope easily with the long and infrequent journeys home to England.

Dr David Lunn, a product of latter-day St Gregory's, has only one line on the school at Dieulouard in his book The English Benedictines. He notes that it had a steady stream of pensioners or paying guests, and a handful of boys who were educated there, mostly with a view to going on to the priesthood. St Edmund's, in the heart of dissolute Paris was no place for a school, and gets no mention therefore in Dr Lunn's book, as an educational establishment. Most of the book's discussion of the monastic schools is devoted to St Gregory's in Douai, where the school is thought to date from about 1618. This school was housed in its own substantial buildings, and had some forty or fifty students by 1700. It was attended by the sons of the English Catholic aristocracy and gentry, and was run by a prefect of studies and his assistant, called the prefect of discipline. It used the Jesuit nomenclature for its class divisions. Lunn chose the educational philosophy of the late seventeenth century Anglican convertmonk, Brother Wilfrid Reeve, as representative of the educational aims of St Gregory's. This was based on the strongest elements of current English practice, and encouraged an imaginative, child-centred and vernacular approach to the classics. Reeve was called "the best Grecian in England" in his day and was "sedulous in his progression of pedagogy". Reeve taught also at St Edmund's small alumnate at La Celle, east of Paris, and had earlier taught at Magdalen College School, Oxford.
We know boys at St Gregory's had a dormitory, calefactory and a refectory. They rose at 5.00am. Unlike the boys at St Laurence's, those at St Gregory's wore a cassock, the 'toga talaris', which can be seen in contemporary prints. At Douai, boys studied from 5.00am until 7.30am, and had classes from 8.00am until 1.00pm, and again from 2.00pm until 4.30pm. As to extra-curricular pursuits, they were involved in music, dancing, drama, fencing, drawing, playing football. Their devotional life was expressed especially through membership of the Sodality of the Rosary, which was popular at St Gregory's from the late seventeenth century.

Since Almond wrote his account, little else has been uncovered about the school at Dieulouard in the early eighteenth century. Possibly the most illuminating piece is John Aveling's article in Recusant History (volume v, 1959) of which he made use later in his article on "The Eighteenth Century English Benedictines" in the commemorative volume on Bishop Richard Challoner, edited by Eamon Duffy. Aveling's sources were the Dieulouard Rosary Confraternity Book (1619-1725), the Quadriennial Accounts of Dieulouard, now in the Nancy Archives, Allanson's Biographies, and other material now at Nancy. These sources suggest that the numbers of students were no more than a handful in the eighteenth century. In his later article, Aveling speaks of the English Benedictine schools providing the main field for Benedictine vocations, and puts the number of boys at Dieulouard as no more than a dozen. He noted that epidemics were frequent in all the schools, and that each had its own country retreat where boys went on holiday or sick monks retired to convalesce. Thus, Douai had Equerchin, Dieulouard had Marivaux, and Paris had La Celle.

There is little to add to Aveling's account here, insofar as it refers to Dieulouard, but stray details can be added to it. The school at Dieulouard was, for instance, helped by a number of funds being attached to it in the course of the eighteenth century. Sir Edward Smythe in 1714 established a perpetual fund which provided £250 to be invested to maintain and educate a postulant. If the latter became a monk, he or rather the monastery might continue to draw income from the fund until his death. The Smythe family had the right of appointment of holders to this fund. Some funds were set up from missionaries, who used their peculium for the purpose. Bernard Price, born at Standish in Lancashire, spent most of his life on the mission, and in 1758 left a fund based on the interest of his gift of £50 which might be used for a student at Dieulouard, the house of Price's profession. Price had himself been educated at Dieulouard on a fund set up by Sir Edward Gascoigne of Parlington.

Throughout France from the 1760s, Benedictine houses began to take an increasing interest in education, partly because enlightened monks felt that they ought at least to be seen to be doing something useful for society, and partly because the suppression of the Jesuits in France in 1762 brought a number of ex-Jesuit schools under Benedictine control. This increased commitment can be glimpsed in the more abundant archival evidence available from these years. The Laurentian, William Placid Naylor, was President General from 1766, and was unusual in that he seemed to spend most of his time as President on the mission, mainly at Brindle, where he seems to have acted as the recruiting agent for the school at Dieulouard. A letter of January 1768 from the fellow-Laurentian...
Vincent Gregson, at Selton offers Naylor Thomas Arrowmith's son, 12 years old, going over his accidents (grammar) for a second time, "tall for his age, a good-looking youth of sensible parents and promising". Gregson promised to pay £5 annually over five years and travel costs. Again, in 1779, Naylor was asked by Bertram Bulmer, the Laurentian at Ormskirk, to take on Mr Slater (the later monk Thomas Benedict Slater) for whom he would pay an annual sum of £10 for five years. Much of the money for such pensions passed through the hands of the Provost of the North Province, who from 1764 was the Laurentian, Oswald Eaves, and whose account books are at Downside. Eaves would collect Lancashire boys for the Benedictine schools and the nuns' convents, thus strengthening Dieulouard's links with this part of England. In October 1764, for instance, Eaves sent over to St Laurence's, Edward Singleton, John Sharrock (later a monk), Thomas Coupe (later a monk), James Pope (later a monk) and 'Arrowsmith'. Lists of names like these continue year after year, and show that for much of the time, the annual pension at Dieulouard was £10. Eaves administered the Bastwell Fund, established in 1786, which left £100 each for the poor of five Lancashire Benedictine missions, and allowed the residue to be used for educating boys at Dieulouard and Lambspring. Across in Yorkshire, a similar system was operating. In 1773, long before he became the Messiah of modern Ampleforth, Anselm Bolton was already procuring around Gilling "a parcel of Academies much wanted at Dieulouard".

Despite all this support, however, problems with the school at Dieulouard were building up. How modern it sounds, for example, to hear the monks complaining in 1778 of falling rolls. Dearth of pupils and novices, together with pressure from the French government to rationalise monastic communities, thus strengthening Dieulouard's links with this part of England. In October 1764, for instance, Eaves sent over to St Laurence's, Edward Singleton, John Sharrock (later a monk), Thomas Coupe (later a monk), James Pope (later a monk) and 'Arrowsmith'. Lists of names like these continue year after year, and show that for much of the time, the annual pension at Dieulouard was £10. Eaves administered the Bastwell Fund, established in 1786, which left £100 each for the poor of five Lancashire Benedictine missions, and allowed the residue to be used for educating boys at Dieulouard and Lambspring. Across in Yorkshire, a similar system was operating. In 1773, long before he became the Messiah of modern Ampleforth, Anselm Bolton was already procuring around Gilling "a parcel of Academies much wanted at Dieulouard".

Despite all this support, however, problems with the school at Dieulouard were building up. How modern it sounds, for example, to hear the monks teaching grammar in 1778 of falling rolls. Dearth of pupils and novices, together with pressure from the French government to rationalise monastic constitutions, and finally, the probability of schools being allowed in England after the 1778 Relief Act, all encouraged the Congregation to draw up the 1779 Education Scheme. By this, St Laurence's would run a school of boys sent from Douai and Paris, whilst Douai would be responsible for a common novitiate. The scheme was the brainchild of the Laurentian, Gregory Cowley, once Prior of Dieulouard and at this time, Prior of Paris. As we shall see Cowley, who became President in 1794, maintained a strong interest in education throughout his career.

Initially, this scheme was seen to be something of a godsend for Dieulouard. Writing to congratulate Augustine Walker on his election as President in May 1778, Prior Holderness of St Laurence's mentioned the depleted numbers of the community at Dieulouard: 4 priests, 3 deacons, 4 juniors (Benet Slater was at Verdom at this time, teaching English to a gentleman and his son), and "three fine hopeful boys whom I hope in a little time will ask for the Habit". He had his doubts about the proposed education scheme. His misgivings were echoed in October 1778 by the Dieulouard House Council which insisted that £15 or £16 as the proposed fee for each pupil was insufficient when compared with schools at Metz and Pont-à-Mousson, which charged £25. Furthermore, St Edmond's, the Council believed, would save money by sending its own pupils to Dieulouard, since Paris was so expensive. The scheme would empty
another five were waiting in London having been delayed in embarking because of the stoppage of the packet boat.

In the Summer of 1780, Prior Cowley himself visited Dieulouard to see how his pet scheme was flourishing. He did not like what he found. The particular problem seemed to lie with the staff. Anselm Bromley and Dunstan Sharrock, both of whom had recently left for the mission, had been competent teachers, and were sorely missed. Bromley was to use the experience gained at Dieulouard to attempt to establish a school in Liverpool. These two had been replaced by Brother Edmund Pennington, aged twenty-three, who only professed two years, and Brother Thomas Slater. Cowley was critical of Pennington's teaching ability, for Pennington had absurdly asked the boys to translate into Latin a text "on the Caution we ought to take in chusing a friend" and "the vain attempts of Envy". Pennington had then pressed to be free from choir duty because of his teaching commitments, threatening that if he was not released from teaching, he would deliberately make a mess of it:

"He said the students might come into his room and say their lesson, but if they did not say it, all he should do would be to send them down to get it for another time."

Cowley therefore saw that Pennington was removed immediately. His ally, Thomas Slater, was also "averse to teaching", and both believed "they could force their superiors into what condition they pleased". Both were forbidden to have any commerce whatever with the students. It should be noted that both these monks were in their early twenties and only recently professed, and therefore immature. Father James Bernard Compton was sent into the school as their replacement. He taught the four boys in the "first school", Sanderson, Holdenness, Hodgson (later a monk), and Higginson (later a monk). Father Jerome Coupe taught the "second school", that is, Edwards, Spencer (later a monk), Cowper, Beswick (later a monk), Berry, Culshaw (later a monk), and John Turner (later a monk). "Seven of the finest boys I ever saw together," commented Prior Cowley. Father Dunstan Sharrock had charge of the six boys in the last class Prince, Morris, Crombleholme (later a monk), Chaffer, Comper and Hayes. Father Alexis Pope was appointed to look after any newcomers. After his inspection, Cowley returned to Paris, taking along with him the younger Berry who had been increasingly depressed at Dieulouard to stay with his brother, a monk in Paris. The new master at Dieulouard, James Bernard Compton, professed at St Edmund's in 1778, was to be a mixed blessing and already had a reputation for being a bird of passage. He had tried his vocation as a Jesuit, had then settled as a monk at Lambspring, and finally ended up at St Edmund's, Paris, where he achieved some fame by being the monk who entertained Doctor Samuel Johnson and showed him the St Edmund's library. Compton always insisted that it was he who had dissuaded the Doctor from becoming a monk when the latter had mentioned his attraction to the life. True to form, Compton remained at Dieulouard only a couple of months and then, after pestering his superiors in regard to his supposed poor health, returned to Paris. By 1782 he had "eloped to London", in his cassock, was here befriended and maintained financially by Johnson. Compton went on to become a parson in London and "zealous preacher to get a maintenance". The Benedictine chronicler adds laconically, "a crazy fellow, proud and conceited in his literary abilities".

Such turbulence among the community at Dieulouard which we glimpse in the careers of these monks did not prevent the constant flow of boys to the restructured school. These either came from the other monasteries in Paris and Douai, where they collected before being despatched to Dieulouard, or they arrived at Dieulouard direct from the mission. In May 1781, for instance, Michael Lacon, the chaplain to the Cholmeleys at Brandsby, offered a twelve year old to Dieulouard, "with a pretty good understanding and memory", and with exemplary parents. The boy's father would pay for his travel as well as allow him pocket money. Prior Cowley of Paris, however, had heard stories from the other monasteries about the problems under which St Laurence's was suffering, but hoped they came from "a corrupted source". In March 1782, therefore, he asked for a true picture of St Laurence's from President Walker who had recently been there to examine the students, and doubtless, Walker obliged.

We possess a clear picture of how the dual education system which involved Douai and Dieulouard was working out by 1784. Entries in the South Province's Accounts Ledger for that year give the number of students from this Province at St Laurence's as eleven, those belonging to Dieulouard being Robinson (later a monk), Appleton (later a monk), Mitchell (later a monk), Chadwick, Richard Marsh junior (later a monk), and Talbot (later a monk); those attached to Douai being Keys, Fairlarn, Allan, Turner (later a monk). Besides these, Dieulouard had five of its students at Douai, while Douai was maintaining five of its own students at Douai itself. Paris had two of its students at Douai. These figures suggest that Douai was holding onto its own church students and was refusing to send them as pensioners to Dieulouard. It was this failure of the monasteries to cooperate with each other which led to the demise by 1785 of the Education Scheme, and the General Chapter of that year sadly accepted that it had been a failure. Dieulouard's inability to recruit an adequate number of students put pressure on its Prior, Jerome Marsh, to take on more French pensioners, since he knew that many French families wanted their sons to learn English. There were also disagreements by May 1785 between Douai and Dieulouard in regard to the level of fees each should charge, and Dieulouard threatened to pull out of the scheme completely. The situation was aggravated by some departures of students, unhappy with the scheme. Once General Chapter had admitted that the scheme was unworkable, the novices were dispersed from Douai to their own houses, whilst the two schools at Douai and Dieulouard continued. Paris sent its aspirants to the Dieulouard school, and these joined the increasing number of French pupils who had been recruited to keep the numbers up. Among these was the son of the marquis de Foucault who had come with his preceptor to Dieulouard on the recommendation of Father Henry Parker of Paris.
A year later, in May 1786, the troubles seem to have disappeared and Prior Jerome Coupe reported that at Dieulouard: “the Pensioners go on very well. They passed an examen about 3 months ago and answered very well. They have been of late accustomed every first Thursday of the month to deliver a little speech or some little discourse in Publick and do it very well, but some particularly so.” By this date, of course, the clouds of the French Revolution were gathering. Our last extant report from the school at Dieulouard before the storm finally broke comes from Father John Fisher, a Laurentian who had been President in the early 1770s and had been encouraged later by President Walker to retire from his mission at Holme-on-Spalding-Moor back to Dieulouard, a move which he made reluctantly. Fisher speaks of Gregory Cowley inspecting “the schools” and “giving proper directions for their being carried on as to answer the immediate purposes”. Once the Revolution came, there was to be a profession of plans to establish Benedictine schools in England, and Cowley, who fled to England during the Revolution, was, as we shall see, a principal initiator of these schemes.

On Christmas Eve 1789, Henry Parker, by now Prior of St Edmund’s, Paris, described events there to Bishop Gregory Sharrock in England. After hearing of the Bill suppressing religious houses, Parker believed that Douai and Dieulouard were “in no great danger as they are places of public education, and particularly Douay. Dieulouard I understand is in the utmost straits on account of debts, and besides, if they lose their lands and cannot brew, they can expect no permanency”. In a bid to preserve Dieulouard and show the community were prepared to be cooperative with the authorities, Father Stephen Hodgson was sent in September 1790 to teach English in Pont-à-Mousson. Two months later, St Laruence’s was still holding out, and the community had great expectations of retaining its lands and taking pensioners as usual. The reason behind this optimism seems to have been information from a curate at Pont-a-Mousson, a friend of Prior Jerome Coupe, who had a cousin in the National Assembly. This, at least, was the report which Bishop Gregory Sharrock received from his brother, the new Dieulouard Prior, Dunstan Sharrock, although this letter continued: “I am sorry to hear that most of the boys that were at Dieulouard, particularly some of the most promising, are returned to Lancashire, though I don’t see that they refuse Holy Orders as yet, as young Appleton was made a priest in September”. Even so, Prior Parker, in drawing up the inventory of St Edmund’s property for the revolutionary authorities in 1792, mentioned that five St Edmund’s boys were still being educated at Dieulouard. When the Dieulouard property was reclaimed in 1801, there were still two dormitories in existence, with twenty-two beds for young students, as well as commodious apartments on the ground floor for “schools”.

What, then happened to the Dieulouard school during the Revolution? From the Summer of 1793, Prior Richard Marsh had begun to smuggle individual members of the community out of the country. The municipality, eager to get its hands on the property, connived and in October 1793 gave the monks and boys passports which described them as young English students.

Monks and boys made their way to Treves in two groups, the second including twelve novices. This number must presumably have included boys from the school since the decree of September 1793 had allowed the children of foreigners who were in France only for their education, to be sent back to their parents.

It seems likely that after the flight from France, the boys from the school at Dieulouard dispersed. There does not seem to be any suggestion that at the end of 1793 there were boys accompanying the remnants of the monks under Prior Richard Marsh to Acton Burnell in Shropshire. Relations between the two refugee communities of St Gregory’s, Douai and St Laurence’s, Dieulouard, who had been offered Acton Burnell by Sir Edward Smythe, were strained, and the exiled Laurentians attempted to solve the problem by transferring to Brindle in Lancashire in April 1794. Here, the Gregorian Laurence Hadley, whose own school was well established by this time, refused to receive them, and therefore in September 1795, the Laurentians were offered sanctuary by the owner of the Travemere Hotel in Birkenhead. They remained there only a few months and, still under Prior Marsh, then moved at the beginning of 1796 to a house in Prescot, Lancashire from where they began to advertise for pupils:

“College of Scholes, near Prescot, Lancashire. The Revd R. Marsh and assistants lately from the College of Dieulouard in Lorraine”.

This school opened in the Summer of 1796, charging a pension of twenty guineas a year, and after a very short time, combined with the nearby Vernon Hall School, which had been established by President Cowley. The enlarged Vernon Hall School was then put under the joint management of Cowley and Prior Marsh, its pupils being “of the most respectable by number and family connections”. President Cowley died in 1799, and in 1802, the Laurentians were forced to quit, and moved to Parbold Hall, again in Lancashire, where the school was re-established. Again Parbold was only a temporary resting place, since at the instigation of the new President, Bede Brewer, himself a Laurentian, the community finally moved in 1805 to the freehold site at Ampleforth Lodge where they joined up with remnants of the community and school expelled from the English Benedictine monastery at Lambspring, near Hildesheim.

It is clear from this summary that the school attached to the community of St Laurence had a very troubled history between 1794 and 1805, and it seems that there was a period of discontinuity between the expulsion from France in 1793 and the establishment of Scholes College in 1796. It may be then, that we cannot speak of direct continuity between the present Ampleforth College and the school at Dieulouard since no pupils from Dieulouard seem to have reached Ampleforth, or even indeed Acton Burnell or Vernon Hall. It is true that the monastic school tradition was maintained at Ampleforth firstly through the entry of pupils from Lambspring into the Ampleforth Lodge alumnate in the first years of the nineteenth century, and secondly, through a number of monks who had been boys and then teachers at Dieulouard — these included Anselm Appleton, Alexis Chew, Bede Slater, Bede Brewer, Richard Marsh and the lay
brother, William Sharrock. However, the roots of the present Ampleforth College are to be found equally in the number of thriving mission schools in Lancashire, dating from the period of the First Catholic Relief Act of 1778.

There were a number of Laurentians actively engaged in the task of founding such schools at this time. Gregory Cowley, for instance, who had welcomed Prior Marsh and the community to Vernon Hall, had a deep interest in education. As we have already seen, he had been one of the instigators of the 1779 Education Plan. He had retired as Prior of St Edmund’s, Paris in the Summer of 1789 and by August of that year was contemplating the foundation of a school in Lancashire. Even though he had refused to join the staff of Bede Brewer’s school at Woolton, stating that at fifty-seven he was too old, he had ended up in December 1790 as tutor in Marlborough, Wiltshire, to John Hyde’s ten children.

Cowley’s successor in Paris was Prior Henry Parker, and he sent Cowley’s own school notes and books, mainly relating to the classics, back to their owner. In doing so, Parker had noted that Marlborough was “a snug and pleasant place”, and that “those children will afford you a sweet amusement and useful occupation”. Included also in Parker’s parcel had been all Cowley’s “grammatical elements” which were his main interest and this suggests he was the author of the Vernon Hall Grammar. Incidentally, all contemporaries admitted that Cowley’s hand-writing was impossible to read, whilst acknowledging his educational apostolate. There are some fifty letters of his to Bonnie Prince Charlie extant. He had tutored the Salvins of Croxdale, was in demand by the Swinburnes of Capheaton, knew the Petres and Gerards intimately, took various acquaintances who doubtless helped him in various ways to develop his educational strengths. Once settled in England after the Revolution, Cowley was consulted by other monks about setting up local schools, and these included Bede Brewer, who asked Cowley to inspect the staff he had employed at his school in Woolton, Lancashire. Cowley had a large and distinguished circle of acquaintances who doubtless helped him in various ways to develop his educational apostolate. There are some fifty letters of his to Bonnie Prince Charlie extant. He had tutored the Salvins of Croxdale, was in demand by the Swinburnes of Capheaton, knew the Petres and Gerards intimately, took various ladies to Spa, and one grateful mother of an old boy of Dieulouard, who became South Provincial to Bishop Sharrock in December 1793:

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It is worth remembering that Cowley’s father was a tanner from Wigan. Cowley remained President from 1794 until his death in 1799, when he was succeeded by his friend, Bede Brewer, who remained President until 1822.
Lady Ann Fairfax, foundress of Ampleforth, died at Gilling on 2 May 1793. Upon her chaplain, Fr Anselm Bolton, moved his residence across the valley to Ampleforth Lodge. We print below (for the first time) the account of his life written by another Laurentian monk, Fr Athanasius Allanson, about 1850, taken from the MS copy in the Abbey archive: A Biography of the English Benedictines vol 1 page 360 (DCCLXXI).

F. Anselm or John Bolton was born at Brindle July 6th 1735 and after staying three years at Lampsring he left it in 1749. A little later he proceeded to Dieulow and was professed at St Laurence's sometime before the Chapter in 1753 during the Priorship of F. Bernard Catteral. He passed to the Mission in the South Province in 1763 and was stationed at Leighland in Somersetshire till 1764, when he proceeded to the North Province to Biddleston in Northumberland, which he left the same year to be Chaplain to Lord Fairfax at Gilling Castle. For a few years previous to this, his Lordship had frequently changed his Priests and he was considered very difficult to please, but F. Anselm gave him satisfaction and in time was admitted into his confidence and continued to be in great favour with him till his death in 1773 when his property passed to Lady Ann Fairfax his only daughter. This Lady, who was not of the strongest mind, entrusted her Chaplain in great measure with the management of her property which he superintended with ability and disinterestedness. But the power which he exercised raised up a host of enemies against him who resorted to every species of calumny to ruin him and his reputation and to compel his Superiors to remove him.

Amongst the most inveterate of his opponents was Nathaniel Pigott, cousin to Lady Ann Fairfax. This Gentleman came over from France, where he was residing, to take up his quarters at Gilling Castle and undertook to manage the property of his cousin and prevailed on her in the autumn of the same year to go to London for the winter. At this period in her life, Lady Ann was in a weak state of health and her spirits were uncommonly low and her whole system was in a nervous condition. Whilst she was in this state of mind, Nathaniel Pigott prevailed on her to execute some articles of agreement, which he told her would be of the same effect as a will, which she could revoke or alter at her pleasure. Relying on his word, she neither read over the Instrument nor called in her Lawyer to peruse it, but signed it on the 16th of December 1775. By these Articles she agreed to pay him £250 a year for managing her property and to sign a Deed of Settlement, which was afterwards drawn up and to which she affixed her signature on the 6th of January 1776, under the full impression that she could revoke or alter the Settlement of her property in the same manner as if she had been signing a will. But no sooner had Lady Ann become acquainted with the real contents of these Instruments, which she had so inconsiderably signed, than she bitterly complained of the cruel imposition which had been practised upon her and determined to throw the whole affair into Chancery, in case her cousin would not allow her to cancel the Instruments or would compel her to abide by them.

As her Chaplain was considered to be her confidential and disinterested adviser and as he was known to be of opinion, that she had been grossly imposed upon, every effort was made to force him to withdraw from the Castle and so to leave her friendless in her weak state amidst the difficulties which beset her. The grand crisis in the life of F. Anselm was now at hand. Crimes of the most shameful nature were laid to his charge. He was accused of living on too friendly terms with Lady Ann, of being addicted to intemperance and of various other crimes. The most malicious tales were circulated far and near among the Gentry and amongst his own people and many gave credit to them. The general rumour reached President Fisher and F. Benner Steare, his Provincial, who was residing in the neighbourhood and at one time they were disposed to bend to the storm and made up their minds to remove him from the Castle. Their decision was notified to him and he was prepared to submit to it with becoming obedience and held himself in readiness to remove according to their orders. But before his removal was carried into effect, the eyes of his Superior were opened and the cause of these calumnies were easily traced to a deep conspiracy planned by Nathaniel Pigott to force his removal from the Castle, in order to insure success to his unprincipled plans of securing to himself an exorbitant annuity and the settlement of the property upon his family. As he was for compelling her to abide by the deeds which she had signed, Lady Ann filed a Bill in Chancery against him in which her Chaplain appeared as an important witness and the Lord Chancellor ultimately cancelled the Deeds, which she had signed, owing to the imposition which had been practised upon her in her nervous and weak state.

From this period F. Anselm was allowed to remain undisturbed by his Superiors. As he had a poetical turn and left a number of verses apparently of his own composition behind him, I shall here insert a few bearing upon his position at this period.

Be strong, be stedfast, in fair virtue's cause,
Nor fear reproach, nor covet vain applause;
Heed not of Evil tongues, the envious strife,
Nor the loud Storms that rage through human life,
On Truths firm Basis let your hopes remain,
And Seas may rage and Tempests roar in vain.
On another scrap of paper he has written:

No might nor greatness in Mortality
Can ensure 'scape — Black wounding calumny
The whitest virtue strikes — what King so strong,
Can tie the Gall up in the Slandered Tongue?

A few years later F. Anselm was again brought into great trouble under the following circumstances. A family of the name of Bentley had for some years been under great obligations to Lady Ann for many noble and extensive charities, so as to constitute almost the entire support of some of the members of it. John Bentley, who was a member of the Established Church, was married to a Catholic and their eldest daughter had been brought up in the Catholic Religion and was Lady's Maid at the Castle, but his other children had been brought up Protestants. In 1781 Mary, a younger daughter, entered the service of Lady Ann in the capacity of Dairy Maid. After two years she became Chamber Maid, but received her discharge soon after on account of her improper conduct. Intercession however was made for her and she was pardoned and begged into the service again.

This young woman now began to talk about changing her Religion and had the honesty to tell her fellow servants, that she intended to become a Catholic in hopes of obtaining a situation more advantageous to herself, and as her older sister was going to be married, she hoped to succeed her as Lady's Maid. Her voluntary disposition to change her Religion was encouraged not only by her Mother and her Aunt, who was a Catholic in the service of Lady Ann, but it also appears to have met with the approbation of her Father. The plan succeeded. On her sister marrying soon after she became Lady's Maid and having been instructed by F. Anselm Bolton she was admitted by him into the Catholic church. Her father neither remonstrated nor was ever known to have whispered a word of complaint against him. Having followed her adopted Religion about two years, she was finally discharged from the Castle with a Footman for breaking the Stewards Bureau a second time, to get at the key of the cellar to make free with the wine.

At that time her Father had held a Farm for about a year and a half under Lady Ann and about two months after he was distrained for arrears of rent and received notice to quit his Farm on account of his abusive language to F. Anselm Bolton.

The man determined to revenge himself. After many consultations with those he esteemed more learned than himself, no scheme could be devised so fraught with a probability of gratifying his revenge, as for him to become on a sudden a zealot for the Protestant Religion. In his fit of assumed enthusiasm, he first took the precaution of getting possession of the savings of his daughter and so placed her entirely dependent upon him; and then insisted upon her going with him before two Magistrates William Strickland and William Cumber, a minister of the Church of England, to bear testimony against F. Anselm Bolton for persuading her to become a Catholic. Upon receiving her testimony, the Magistrate issued a warrant and committed him to York Castle for traitorously and feloniously practising to absolve persuade and withdraw her from her natural obedience to her Sovereign and reconcile her to the Pope and See of Rome.

But no sooner was F. Anselm committed to York Castle, than both the daughter and the Father were forcibly struck with their iniquitous transaction. Within two hours after the daughter had given her testimony before the Magistrates, she called upon a Relative of hers and declared her sorrow for what she had done; she admitted she had turned Catholic voluntarily and that her Father having got hold of her property had compelled her to go before the Magistrates. And the Father and his wife, on the very morning on which F. Anselm was committed a prisoner, acknowledged their sorrow with many tears to Mr Lockwood, who was the Attorney of the Castle, for what had happened and desired him to inform Lady Ann and her Chaplain that the Magistrates had only bound him in a recognizance of forty pounds, that if he was secured against that and some assurance given him of continuing at his Farm all evidence would be suppressed at the Assizes, but the law was allowed to take its course.

F. Anselm was by virtue of the Habeas Corpus Act soon brought into the Court of King's Bench to be admitted to Bail. The offence for which he was committed was created by James I. But it was argued, that a person accused of high Treason could not be indicted except on the testimony of two witnesses, that if Justices were allowed to commit on such a general charge as that before them, their power was despotic, and the boasted liberty and equity of the English Laws were phantoms; for in that case every person's liberty was at the temporary disposal of any perjured or unprincipled villain who chose to swear against them. F. Anselm declared he had taken the new Oath of Allegiance to his present Majesty and that he never did directly or indirectly acknowledge any allegiance to the Pope in temporal or civil concerns. The Court on hearing the case and finding that the prosecution was set in foot from motives of private malice and resentment unanimously admitted the Prisoner to Bail.

The Grand Jury at York afterwards found a Bill against the prisoner for endeavouring to withdraw Mary Bentley from her natural obedience to her Sovereign and from the Religion happily established within the Realm to the Papish Religion which was contrary to the Statute of the 23d of Elizabeth, so he stood his trial on the charge of high Treason before the Honourable Edward Wills the Judge at the Lent Assizes. Mary Bentley being called swore that Mr Bolton sent her for to his room and told her in October 1783 if she chose to change her Religion and become a Catholic she might stay in her place and be taken up to London with the Family in the season, if she would refrain from going to the Church and read proper Books, that he sent her by his man a Small Book before he went; a catechism Book. In London, he said, bring the Book which he sent her by the Maid, she went up to his Chamber to be instructed from this Book every day or week; she denied ever expressing a wish to become a Catholic, but admitted that her Father had got all her money and compelled her to go before the Justices. Much of this evidence would have been disproved had the trial proceeded. On her Brother being produced to prove an overt act by swearing he saw Mr Bolton's Maid deliver a common blue papered backed Book
to his Sister Mary Bentley, he swore to the identity of the Book though he could not read nor ever had the Book in his hand. The perjury of this witness brought the trial abruptly to a close. The Judge immediately directed the Jury to acquit the Prisoner on the 7 Statute of King William which required two Witnesses. This was the last prosecution of a Catholic Priest for high Treason on the Sanguinary code of Elizabeth and her Successors.

Three years later Lady Ann Fairfax determined to reward the long and faithful services of her Chaplain by building a handsome House for him on the other side of the Valley opposite the Castle. She then made it over to him with about thirty two acres of land and moreover settled upon him with about £300 a year intending to endow the place ultimately for a Catholic Priest for ever. On her death in 1793 she left £2000 by her Will to endow it as a Missionary residence, but this sum with several other charitable legacies was claimed by Chevalier de Garcin her cousin on the ground these legacies were left for superstitious purposes and were ultimately given up on condition that £500 left to the Nuns of Cambray should be secularised to them. F. Anselm on the death of his Benefactress left the Castle for his new House which was then nearly completed and ready to receive him. Here he resided for several years spending much of his time in superintending his gardens and beautifying the place, which was admired by all who saw it and fully calculated upon spending the remainder of his life at this delightful spot upon which he had fixed his heart. But his religious disinterestedness was put to the test, in a manner which he had never anticipated and the good of religion predominated over his wishes and inclinations and he consented to give it up into the hands of his Superiors.

Since the French Revolution, the Conventual Members of the Convent of St Laurence had been tossed about from place to place, without having any fixed and permanent residence, and as they had no new Subjects coming forward they themselves anxious to be called to the Mission, the most serious apprehensions were entertained that the Convent itself would be extinguished. Under these untoward circumstances, President Brewer stepped forward and sounded F. Anselm upon the subject of giving up his House and grounds at Ampleforth to form the Convent of St Laurence. Though at first he appeared averse to relinquish the place, yet he gradually came round and after some wavering consented to make the sacrifice and rescue his Mother House from the extinction which apparently awaited it. The agreement between him and the President was on the point of being settled when the General Chapter in 1802 met, which conferred on him the Cathedral Priorship of Peterborough, as a mark of regard which his disinterested conduct had deservedly entitled him to.

Soon after the close of Chapter F. Anselm signed an agreement and made over his property to Dr Brewer on a lease of twenty-one years subject to the payment of £50 a year to pay the interest of £1000 mortgage raised on the premises. He had readily obtained the permission of the President to withdraw from Missionary life and ultimately retired to Birtley to reside with F. Bernard Slater, having the satisfaction to feel he had become the real founder of the new Convent of St Laurence by the personal sacrifice which he had made. This jubilarian and great benefactor of the House of his Profession closed his life on 22d December 1805 in his 71st year.
XIII. the prohibition of 1867 was rescinded, and instructions were given for the formation of a Catholic Universities Board which should apply the safeguards suggested by the Bishops. The way was then open for Catholics to attend the Universities freely.

This charter of liberty led naturally to an increase in the number of lay Catholics attending the Universities; it led moreover to some specifically Catholic foundations. In the following year (1896) the English Province of the Catholic foundations. In the following year (1896) the English Province of the Society of Jesus founded a House of Studies at Oxford for its scholastics. According to the University Statutes any Master of Arts may under certain conditions obtain a licence from the Vice-Chancellor to open a Private Hall for the reception of students who shall be matriculated and admitted to all the privileges of the University without being required to be members of any existing College or Hall, or of the Non-Collegiate body. Father Richard Clarke, SJ., a Master of Arts of the University (and formerly a Fellow of St John’s College, as well as a rowing “blue”) obtained this licence and the Jesuit House of Studies was opened as “Clarke’s Hall”.

This was a noteworthy event and an inspiration to others; but it is possible that it might have remained for us no more than an inspiration had not the Jesuit Fathers encouraged and urged us to follow their example. Father Clarke in particular was insistent with the authorities at Ampleforth and promised every assistance he could give if we should undertake the venture. He was as good as his word. The record of our beginnings at Oxford shows him at every step a cordial friend and a wise counsellor. He is dead now and our thanks will not much concern him; but it is right that his brethren should know that we are not ungrateful.

With this example and with this friendly encouragement our own desires moved rapidly to a decision. In the year next after the Jesuit foundation, that is in the year 1897, Prior (now Abbot) Burge and his Community determined that Ampleforth should open a House of Studies at Oxford for its junior monks. But there was this difficulty, that Ampleforth possessed at that time no Oxford Master of Arts. It was therefore not possible to follow the precedent set by the Jesuit Fathers and open a Private Hall. The only course left — if we did not wish our men to be dispersed in various Colleges and to lose their corporate life as a community — was to apply for admission into the Non-Collegiate body, a recognised institution with a government of its own, designed to meet the case of those who for different reasons did not happen to belong to one of the colleges. A house was rented in Woodstock Road (No.103) from 29 September 1897, the first member and Superior of the new foundation (Dom Edmund Matthews, now Father Abbot) arriving on 7 October. The remaining members, Dom Elphege Hind, and two postulants, W. A. Byrne (now Dom Ambrose) and S. A. Parker (now Dom Anselm), came shortly afterwards, in time for Michaelmas Term. Thus began the Ampleforth foundation at Oxford. The first members were soon matriculated (i.e. presented to the Vice-Chancellor and enrolled on the matricula or register of the University), their status being that of undergraduates belonging to the Non-Collegiate body.

It might have seemed that the difficulties of the new foundation were then overcome and that nothing remained but for the undergraduates to pursue their studies peacefully and obtain their degrees in due course. But it was not so. There were serious flaws in the position of the nascent community, from the point of view of University law. Before we endeavour to explain these, we may quote the record of the Ampleforth Journal for December 1897:

“We have at last started a house at Oxford with a view to securing the residence necessary in order to obtain the University degrees. In October of this year Fr Edmund Matthews led out his little colony, viz. Br Elphege Hind, and two postulants, W. Byrne and S. Parker. It is not such a simple thing as it looks to take lodgings at Oxford for the purpose of study, as Fr Aidan Crow, the Proctor, will bear witness. There is first of all to be obtained the sanction of the Ecclesiastical Authorities, and next, what has proved far more difficult, that of the University authorities. The difficulty with the latter has been that they persist in regarding Fr Edmund as still in status pagellarii. However, the difficulties have at last been surmounted, and a provisional sanction has been given to 103 Woodstock Road as a University residence for clerics from Ampleforth. Three of the number are reading for Classical Honours, and one for Mathematical. Our little band has met with the greatest kindness on all sides, and not the least from the hands of Fr Clarke, SJ., who during the critical negotiations rendered us great service by his advice and influence.”

To understand this record and the difficulties to which it alludes it is necessary to explain that the University recognises for the residence of undergraduates two, and only two, classes of establishment: Colleges or Halls and Licensed Lodging-Houses. The house which has been passed by the Lodging-House Delegacy as suitable for the residence of undergraduates, under regulations which are exacting and go into the minutest details of sanitation, light and air. The licensee of such lodgings becomes in some measure a University official, responsible to the Proctors for the proper conduct of the house and exercising a measure of supervision over the undergraduates. If she fails to carry out these duties properly, the licence is withdrawn. Now it would, of course, have been open to us to have secured such lodgings and so have brought ourselves well within the ambit of normal University practice; but, apart from the difficulty of finding accommodation of the kind which would have met our requirements, we desired to have an establishment of our own, and we were, moreover, not prepared for the expense which the other course would have entailed. So our negotiators bent all their energies in the direction of obtaining sanction for an independent establishment under the control of our own Superior.

The Lodging-House Delegacy, before whom the application came, was obviously puzzled by it, and at first inclined to dismiss it as impracticable. But, after some negotiation, they gave a provisional sanction, “pending further consideration,” for the October term. The main difficulties — the flaws to which we have alluded — were two: the house we had taken was not one that had been passed by the Controller of Lodging-Houses; the Superior was not licensed and was in no sense under the control of the Delegacy. That Dom Edmund was a priest and the Superior of the monastic community did not weigh with them, because these things did not properly fall within their cognisance; but that he
was an undergraduate, still in statue puillari, claiming to exercise authority over other undergraduates, that seemed to them a complete reversal of normal University Order. The situation was obviously a difficult one, not rendered more easy by the circumstance that an over-punctilious Controller would not negotiate directly with Dom Edmund, an undergraduate. But we were not without hope that all would end well. The Censor of Non-Collegiate Students encouraged us in this hope, and it was therefore with something approaching to consternation that Dom Edmund learnt, at the end of the October term, that the sanction would not be continued beyond that academical year, i.e. after the Summer term. There ensued further negotiation which was terminated in a final manner by the following letter of 8 March 1898, from the Lodging-House Delegacy:

"The matter of the residence of your ecclesiastical students at the private house which they at present occupy in Woodstock Road has now been fully considered by the Lodging-House Delegates, and they have also taken the advice of others in authority in the University. I am now directed to inform you that the Delegates consider themselves unable, under their statutory powers, to extend the permission already granted beyond the current academical year, which ends in October next. It will therefore be necessary for the authorities of Ampleforth College to make other arrangements for the residence of their students within the University, and I shall be glad to lay before the Delegates any proposal which you may have to make in this direction."

This letter was decisive and compelled Ampleforth to look in the direction already taken by the Jesuit Fathers, and to endeavour to open a Private Hall. Would the University allow a senior member of the Ampleforth community to act as superior until we had a properly qualified Master of Arts for the post? This was the crucial point and our efforts were about to be turned in that direction — with little chance of success — when the proper solution was found. Dom Oswald Hunter-Blair, of Fort Augustus Abbey, was a Master of Arts of Oxford (Magdalen College) and therefore fully qualified to apply for a licence to open a Private Hall. Hearing of Ampleforth's difficulties Dom Oswald, with the cordial approval of his Superior, volunteered to help by applying for the licence and serving as Master of the Hall. This generous offer was gratefully accepted by Ampleforth and Dom Oswald made his application to the University. As he had not fulfilled the statutory requirement of a short period of residence in the University immediately before his application, the authorities of the University required him to come up to reside on 1 September 1898. By the end of the Long Vacation 1899 he would have satisfied the requirements of the Statutes and would be able to open the Hall. In the meantime our undergraduates were to remain members of the Non-Collegiate body, Dom Oswald being accepted by the University as a fit person (in virtue of his academical status) to exercise supervision over the members of the house. As regards the house itself, the Lodging-House Delegacy now submitted a list of alterations, on the completion of which the house would be duly licensed. These events bring us to the Summer of 1898.

And so, with this happy solution found, ends the first chapter and the first year of the history of our Oxford foundation. It was, as will be manifest, a year of great difficulty and anxiety. Father Abbot and Dom Aidan Crow (then Procurator at Ampleforth) could tell a long story of the troubles of that time, when our little bark seemed in imminent danger of shipwreck on the rock of University law and custom. The correspondence preserved in the archives of the house reveals alternations of hope and despair: the communications of the Censor of Non-Collegiate students giving solid cause for hope, while the letters of a conscientious Controller of Lodging-Houses severely taxed the patience of our negotiators. Father Abbot has a special reason to remember those days when he was wrestling at one and the same time with domestic affairs, with the requirements of University authorities, and with the normal and severe work of an undergraduate preparing for Honours Moderations in Classics. But we were not without good friends at Oxford. We have already mentioned Father Richard Clarke, S.J.; we may be allowed to select out of others that might be recorded the name of one well known in the Oxford of those days, Hartwell de la Garde Grissell, and the name of the Censor of Non-Collegiate Students, Dr Richard Pope.

Fortune had now turned and all went well with us. The second academical year passed without any of those alarms and excursions that had disturbed the first. Dom Oswald resided with us throughout the year as the representative of academic authority, and obtained the licence to open a Private Hall on 29 May 1899, i.e. towards the end of the Summer Term; the house was in due course approved; and in October our Ampleforth foundation was transformed into a Private Hall, denominated after its Master, "Hunter-Blair’s Hall."

Before describing its further metamorphosis into a Permanent Private Hall, some account may be given of its government and fortunes during the intervening years. The reader will already sufficiently appreciate the dependence of the foundation upon its parent monastery. Although no such Governing Body was as yet recognised by the University, yet the house was in reality under the authority, as it was supported by the resources, of Ampleforth. Nor was this relation really impaired by the fact that the academical authority of the Master came from the University, to which alone he was technically responsible. For in practice the University accepted as Master the nominee of Ampleforth, and the Monk-Master rendered monastic obedience to the Abbot of Ampleforth. The house, in fact, may be said to have had, and to have, a dual personality, monastic and academical. Before it became a properly constituted academic body, it was already a monastic community; and it did not cease to be a Benedictine family when it became a Private Hall.

As has been seen already, for the first two years of its existence the foundation was academically amorphous and had no regular University head. It achieved academic form and government in 1899, when it became a Private Hall. Its first Master was Sir David Oswald Hunter-Blair, O.S.B., Bart. Dom Oswald began residence in September 1898, as Superior and as the representative of University authority. He received licence to open the Hall in May 1899, and opened it in October of the same year. He was Master until 1908. He was succeeded by Dom Anselm Parker (1908-1920) and Dom Justin McCann.
The hall was known first as Hunter-Blair's Hall, then as Parker's Hall, and finally under a new Statute, about which something will be said presently, obtained the permanent title of St Benet's Hall (officially Aula Sancti Benedicti).

Besides the Masters of the Hall we should record also the names of those who have played an important part in the government of the foundation. There is little need to record again the name of the first Superior of the Community, Dom Edmund Matthews. In the second year of the foundation Dom Edmund resigned the office of Superior to Dom Oswald Hunter-Blair, but continued the general management of the house and its finances, until he was recalled to Ampleforth to become Headmaster (1903). He was succeeded by Dom Elphege Hind (1903-7) and Dom Aedred Dawson (1907-8). When Dom Anselm Parker succeeded to Dom Oswald he was at first single-handed and performed all the functions of the house himself. But in 1909 a separate monastic Superior was appointed in the person of Dom Cuthbert Almond, who filled this post until early 1914. After that date Dom Anselm resumed sole charge of the house and held it until he resigned in 1920. Unlike the Head of a College who has officers to whom he commits a substantial portion of his duties, the Master of a Private Hall tends to become a pluralist. And so Dom Anselm was, in College terminology, his own Dean and Bursar and Senior Tutor, all in one and all at the same time. His successor may be charged with the same pluralism.

The local habitation of the Hall has been changed twice, and the present writer may claim to be a link between the three houses, for he was at the original house (103 Woodstock Road) for one year of his undergraduate course, and at the second house (8 and 9 Beaumont Street) for the remaining three, while he is now living in the third. The first house sheltered the little community for seven years (1897-1904), when it became too small for our numbers. We then moved to premises in Beaumont Street which had already been used as a University establishment (Grindle's Hall). These premises were rented from St John's College and served the Hall for eighteen years (1904-1922). But it had always been our intention to secure freehold premises, and indeed a purchase was made in 1903 of a central site occupied by some small dwelling-houses. It was hoped that it would some day be possible to build a suitable academical establishment and a chapel. However this project remained, for financial reasons, a castle in the air, and after the war it seemed that we should have to resign ourselves to an indefinite stay in Beaumont Street. But in June 1922, the Master received a visit from two sisters of the French Ursuline Convent long established in St Giles' Street (Nos. 38 and 39), who informed him that their community was on the point of returning to France and was anxious that their property, as it comprised a chapel with a consecrated altar, should pass into Catholic hands. From this date events hastened and Ampleforth purchased the houses in the August of that year. In September the removal from Beaumont Street was effected, and the Hall found itself at last possessed of a permanent home on freehold property. The new St Benet's Hall consists of two large houses built about the year 1837, solid and spacious. The "Dames de Ste Ursule" during the occupation added the top storey, or mansard, to the houses, and towards the end of their time built a chapel out into the garden from the rear of No. 39, for the use of their community and school. This chapel has now been transformed into a monks' one, with a choir in which the Divine Office is every day recited in full by the resident monks during the University Terms. It may be mentioned in this place that in the first years only the Day Hours were publicly recited, but that since 1908 the whole Office has been performed.

An account may now be given - as has been promised - of the transformation of the Private Hall, called after its actual Master, into the Permanent Private Hall with a permanent title. The original conception of a Private Hall at Oxford was that of the house of a Master of Arts who should lodge and teach a group of pupils under his own roof. In essence this conception has been retained as it goes back to the beginnings of the University. It was the "Aula" of distinguished "Magistri" that the University developed and the "Public Hall" - of which there remains now but one representative, St Edmund's Hall - is an older entity than the College. The Private Hall of our own days, in this double sense, is the earliest "Aula", was of its nature the individual enterprise of one man, the Master who had obtained the licence of the University to open it. It began with him, and when he resigned or died, the Hall ceased to be. Now it became apparent in the history of our own Hall and of Campion Hall, that this was an anomalous arrangement for institutions which were not in fact - apart from the University law - the creation of the property of the individual Master, and which sought and had the means to secure a continuous existence. When Father Clarke died (1900) the University was confronted with a new situation. Legally Clarke's Hall was now extinct, and the members of the Hall bound to "inhabit" to another institution under pain of forfeiting all their privileges and ceasing to be members of the University. The case was met by a compromise: the University allowed a temporary Master, while qualifying to become himself full Master, to take up the government of the Hall, and in effect treated the Hall as an institution with a continuous life. The same happened in our own case when Dom Anselm Parker succeeded to Dom Oswald Hunter-Blair, and it was repeated in the history of Campion Hall when Father Plater succeeded to Father Pope. It was not a very satisfactory state of things, and it was obviously desirable to obtain a better statutory position.

In the year 1915 Dom Anselm Parker approached some members of the Hebdomadal Council and enquired about the possibility of the two Halls becoming recognised as permanent institutions with a permanent name. His efforts were seconded by Father Plater, and the Hebdomadal Council finally appointed a small committee to look into the matter and, if possible, draft a new statute. This was in 1917. Dom Anselm and Father Plater appeared before the Committee to plead their case. They were well received and their representations listened to favourably. Dom Anselm notes that "the Vicere-Chancellor (the Dean of Christ Church, now Bishop of Oxford) took the opportunity of expressing his recognition that the Benedictine Order was much older than the University itself or any Royal Charter." The labours of the Committee issued in a new Statute, which was passed by Congregation on 29 January 1918 and by
Convocation on 5 February 1918. The Statute is thus summarised by the University Calendar: "A Statute passed in 1918 empowers the Vice-Chancellor, subject to the consent of Convocation, to grant a licence for the establishment in suitable buildings of a Permanent Private Hall for the reception of academical students on condition that provision has been made for the government of the Hall on a permanent footing and that the Hall is not established for the purpose of profit. The Statute further notes that approval of Convocation is required to the appointment of the Master, who must be a Master of Arts of this University, and to the name by which the Hall is called. Students admitted as members of such Halls are subject to all other Statutes of the University, and they partake in its privileges and are admissible to its degrees, in the same way as other students."

After the passing of this Statute it only remained for us to fulfil the conditions and so obtain the new status. The Abbot and Community of Ampleforth became the Governing Body under the Statute, and the Hall was denominated St Benet's Hall (Aula Sancti Benedicti). The new Hall became a reality when Convocation passed (14 May 1918) the following decrees:

"That the Vice-Chancellor having granted under the provisions of Stat.Tit,III. Sect.V., § 8 to the Right Rev. Joseph Oswald Smith, Abbot of Ampleforth Abbey of the English Congregation of the Order of St Benedict, a licence for the establishment in the University of a Permanent Private Hall situated at Nos.8 and 9 Beaumont Street, Oxford, the consent of Convocation be given thereto."

"That the consent of Convocation be given to the proposal that the above-mentioned Permanent Private Hall be known as St Benet's Hall."

"That the consent of Convocation be given to the appointment, by the Governing Body of St Benet's Hall, of the Rev. Stanislaus Anselm Parker, M.A., to be Master of the Hall."

The Vice-Chancellor's annual speech, reported in the Oxford Magazine for 18 October 1918, contained the following passage: "...legem tulimus de aulis privatis quidem, sed certis conditionibus stabilitis, per quam novis nominibus, omnibus eisdem, florent Aula de Campion atque Aula Sancti Benedicti." In Catholic quarters the event was welcomed as a sign of reconciliation between Oxford and the Religious Orders. Before the Reformation the Benedictines had three foundations at Oxford: Gloucester College (now Worcester), Durham College (now Trinity), and Canterbury College (now absorbed in Christ Church). Our modest venture was hailed as the distant descendant of these, and the hope was expressed that we might one day develop into a fully constituted Priory.

With the decrees of 1918 the constitutional history of the Hall is ended. The migration to St Giles (1922), the appointment of a new Master (1920), are no more than incidents in the history of St Benet's Hall; they do not affect its continuous life, which henceforth depends, not on its temporary Master, but on the stability and continuity of the Governing Body, that is on the stability and continuity of Ampleforth.

The reader may at this point expect some statistics and some shall be given. In the nature of the case there will not be any big figures, for a Private Hall is limited to twenty members and may not exceed that number. It is to be remembered also that the Hall is the venture of one monastery and that this sets limits to its recruitment. Premising so much, may we record that the number of resident undergraduates has not yet exceeded nine, and has occasionally been much below that figure. During the twenty-eight years of existence the Ampleforth House at Oxford – this title will cover its various metamorphoses – has numbered or numbered amongst its members, graduate and undergraduate, forty-eight Benedictines and seven non-Benedictines, a total of fifty-five. The majority of Benedictines have naturally been monks at Ampleforth, but seven have been monks of Douai Abbey, and one of these (Dom Ignatius Rice) is the present Headmaster of Douai School. Among the non-Benedictines who have been members of the Hall we may mention the present Provincial of the English Dominicans, the Very Rev. Father Bede Jarrett. It may be recorded finally that Father Abbot, as Dom Edmund Matthews, was the first English Benedictine to take a degree at Oxford since the Reformation.

*Laudemus virum gloriosum...* We may be permitted in conclusion to pay a tribute of admiration and praise to the Founder, the Right Rev. Dom Anselm Borge, Abbot of Westminster, to whose vision and courage the Hall owes its origin, to our first undergraduate, Right Rev. Abbot Matthews, and his companions; to our first Master, the Right Rev. Sir David Oswald Hunter-Blair, Bart., Abbot of Dunfermline, for whose help in an acute emergency, and in many years of service, we can never be sufficiently grateful; to his successor, Dom Anselm Parker, who for twelve years bore the burden of the day and the hours. For the greater part of its existence (1898–1924) the Hall was under the authority and direction of the late Abbot, the Right Rev. Dom Oswald Smith, and owes to him no small debt of gratitude for unvarying support and constant sympathetic guidance. There are others also, within the house and without, generous benefactors and faithful servants, whom we should like to mention here: but we must forbear. We do not omit to remember them in the chapel, which itself owes much to their benefactions, and in this place we may be allowed to repeat the prayer of the monastic grace: *Retribuere dignare, Domine, omnibus nobis bona fata nostras propter nomen tuum vitam aeternam.*

And, last but not least, we must express our gratitude to the ancient and venerable University, which, after showing us much patient indulgence in the waywardness of our infancy, has now granted us a full measure of her privilege. We may be allowed to take her own words and say that we hope and trust that St Benet's Hall will live and flourish for many years to come *ad honorem Domini nostri Jesu Christi, et ad profectum sacrosancta matris Ecclesiae:* to the honour of our Lord Jesus Christ and the advantage of our holy Mother the Church.

Reference is made above to a member of the Hall, "Dom Ignatius Rice, present Headmaster of Douai School". A successor of his, Dom Geoffrey Scott, is the author of the article in earlier pages of this Journal on "The School of St Laurence in the 18th Century". He, too, is a former member of St Benet's Hall, indicating the continuing tradition of the Hall during the 20th Century.

J.F.S.
ST LAURENCE'S ABBEY

September

MEMBERS OF THE COMMUNITY

Resident Community, Gilling & Oxford
Abbot Patrick Barry
Fr Justin Arbery Price
Fr David Morland
Fr Columbus Cary-Elwes
Fr Siébert D'Arcy
Fr Benet Perceval
Fr Gerard Sitwell
Fr Christopher Topping
Fr Vincent Wace
Fr Kevin Mason
Fr Philip Holdsworth
Fr Julian Rochford
Fr Simon Trafford
Fr Nicholas Walford
Fr Joseph Carbery
Fr Adrian Convery
Fr Kieran Concoran
Fr Charles Macaulay
Fr Dominic Milroy
Fr Osmund Jackson
Fr Gerald Hughes
Fr Edward Corbould
Fr Dunstan Adams
Fr Aiselm Cramer
Fr Stephen Wright
Fr Alberic Stacpoole
Fr Aedred Burrows
Fr Leo Chamberlain
Fr Felix Stephens
Fr Matthew Burns
Fr Timothy Wright
Fr Edgar Miller
Fr Gilbert Whitfield
Fr Richard Field
Fr Francis Dobson
Fr Christopher Gore
Fr Alexander McCabe
Fr Christian Shore
Fr Cyprian Smith
Fr Bernard Green
Fr Hugh Lewis-Vivas
Fr Bede Leach
Fr Jeremy Sierla
Fr Benjamin O'Sullivan
Fr Cuthbert Madden
Fr James Callaghan
Fr Barnabas Pham
Br Paul Browne
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-Croswy
Br Boniface Huldestone
Br Luke Beckett
Fr George Corrie
Br Laurence McTaggart

Chaplain to Howsham School
Chaplain to St Cuthbert's House
Chaplain to St Martin's School
Guestmaster, Vicar for Religious
Parish Priest, Ampleforth Village
School Guestmaster
Headmaster, Delegate to General Chapter
Assistant St Benedict's, Ampleforth
Housemaster, St Edward's
Monastery Librarian
Housemaster, St Dunstan's
Parish Priest of Kirkbymoorside & Helmsley
Warden of the Grange, Vocations Director
Acting Headmaster
Procurator, Editor Ampleforth Journal
Secretary Ampleforth Society
Chaplain Ciling Castle
Second Master, Housemaster, St John's
Oswaldbirk Chapel, Grounds & Woodlands
Third Master, Housemaster, St Thomas's
Housemaster, St Oswald's
Choir Master, Guestmaster (Wayfarers), Director of Theatre

Infirmarian, Assistant Novice Master
Assistant Infirmarian
Assistant Guestmaster
Assistant Guestmaster (Wayfarers)
Assistant Guestmaster

ST LAURENCE'S ABBEY

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Fr Aidan Gilman
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Fr Cyril Brooks
Fr Peter James

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Fr Gregory Carroll
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Bishop Ambrose Griffiths
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FR ABBOT writes:

Fr Sigebert was born in India in 1912 and finished his schooling at Ealing. He received the Benedictine habit from Abbot Matthews in 1931. Those who remember him as a Junior in the thirties recall his unwavering cheerfulness and approachability. It was no surprise when he was made Infirmarian and he served the community well in that capacity. He was ordained priest in 1939 and in February 1940 was sent to St Benedict's Warrington as Assistant. He remained there until 1948 when he was sent to St Austin's Grassendale. The years he spent there with Fr Felix Hardy were for him memorable judging by the readiness with which he would recall in later days his memories of Fr Felix.

In 1952 Fr Sigebert was sent to Workington as parish priest and remained in that post with increasing distinction for 25 years. During that time he was prominent in civil and diocesan life in what is now called Cumbria. He was a member of the Diocesan Education Committee and a Catholic representative on the County Education Committee. He served also on the Diocesan Ecumenical Commission. From 1970 to 1977 he was Dean of the local deanery. When Border Television invited him to be Catholic advisor it was a testimony to the universal respect in which he was held locally and the consequent obligation of keeping an eye on Television was not wholly unwelcome to him.

In the final year of his life he was appointed titular Prior of Durham, an honour which changed him only to the extent of making him more self-controlled and affable. J.F.S.

LAWRENCE SCOON writes from Workington:

Fr Sigebert came to Workington the year the Queen was crowned. The aftermath of the war was still being felt and to the new parish priest fell the reconstruction and, what we call today, the renewal of Catholic life in Workington. His predecessor was Dunstan Pozzi who with his experiments with English in the Mass and Masses facing the people had anticipated the Vatican Council by well more than a decade.

The 1944 Education Act had given Catholics many opportunities as well as many responsibilities and Dunstan Pozzi had initiated the making of what would be the first comprehensive school for the county. It was the inheritance of this responsibility which was to be a major part of the life and work of Fr Sigebert.

It was soon noticed that the new priest's interests were in liturgy and Catholic Action. He regarded the two as one or as one springing from the other and it was not long before he had established in this steel making town a section of the Y.C.W. and the Legion of Mary. He took the opportunity of using the restored Easter Vigil as soon as it was permitted and the parish must have been among the first in the British Isles to do this. At that time no one received Communion at the late Sunday Masses because of the tough Eucharistic Fast and some priests would not have encouraged or even approved such a radical break with tradition. But not Sigebert. When some parishioners asked if they could receive at the Sung Mass he was delighted. It is worth mentioning that this Mass was sung from the Liber Usualis by a choir of steelworkers who in the days of the ample presence was reassuring to all. He loved telling stories, although the point was often lost in his own special mixture of laughter and giggle into which he used to dissolve at the crucial moment; it didn't matter very much; it was impossible not to join in as he heaved with abundant delight. Neither at this time in the evening of his life nor at any other did he push forward himself or his opinions. Paradoxically that made others, both young and old, all the more eager to hear his opinion, and it was not surprising that he served on the Council under four Abbots continuously for thirty six years. That is a measure of how much and how consistently he was valued and trusted by the community.

During his last years, if anyone asked him how he was, he was liable to reply that he was dying and follow up with a burst of infectious laughter. In fact there was truth in what he said; his health was deteriorating and various troubles began to accumulate. His perseverance in choir, in community life, in cheerful availability was impressive and inspiring. The community owes much to his lifelong fidelity and to the wisdom and encouragement which was always ready for those who came to him.

In the final year of his life he was appointed titular Prior of Durham, an honour which changed him only to the extent of broadening his smile, accelerating his effervescent chuckle, while probably, discreetly and humbly, giving him pleasure as a good and faithful servant.'
Depression of the 1930's were taught to read and sing the chant as one way of breaking down the demoralisation of not having any employment.

The people were not silent, they too could sing the Common of any of three or four Masses. All this was encouraged by Sigebert; though not much of a singer himself he would do his best. He was helped by Laurence Bévenot who enhanced and enlarged the repertoire and Damian Webb contributed with his individual but lively and original liturgies.

When the Vatican Council's reforms were applied the results in some places were catastrophic with the upheaval of liturgical worship and the banality and triteness of what was being offered as progress in the liturgy. Not so in Workington where Fr Sigebert wisely allowed the liturgy to develop into a blend of what was good from the heritage of the past with what was worthwhile of the new. So the Sung Mass in Latin became a Sung Mass with plain song Common with the remainder of the liturgy in English. Other Masses used English only.

In time Sigebert's interests in education developed further when he became a co-opted member of the Cumbria Education Committee to represent the interests of Catholics. This somewhat restricting role soon widened and he was always available to be of service to anyone of whatever religious view and his relationship with Anglican and other representatives could not have been more harmonious, valuable or appreciated.

Ecumenism has a long history in Workington. During the war Abbot Herbert addressed large gatherings in the town invited by an ecumenical Christian Association which met regularly if not for prayer, for exploration and getting to know each other. The Vatican Council's encouragement of ecumenism fell on fertile ground in Workington and fraternals met in the Priory regularly. Sigebert was enthusiastic but prudent about ecumenism and hospitality played an important part in his approach. This hospitality extended to the liturgy as far as was possible without compromising Catholic attitudes and at Mass during Unity Octave weeks there were at least as many of our separated brethren in the choir stalls as priests concelebrating at the altar. And even today how many churches can say they have had an Anglican Bishop preaching at a Mass during which an Ulster Presbyterian Minister had just read from the Lectionary.

All this activity, strenuous and tiring though it must have been, did not reduce Fr Sigebert's pastoral responsibilities and as anyone who knew him would expect he was as conscientious in these as in anything else he took on. The planning, building and creation of the new school which he had inherited was completed with tact and sensitivity. The school was recognised as the best of its kind in the area and certainly much of the credit for this is owed to Sigebert's counsel and experience.

There is much more which could be said of Fr Sigebert. His patience, his tolerance, his piety or his concern for people which was not always easy for this reserved and private man to express. He was not one to trumpet his good works but there are many who have experienced them. What I shall remember about Fr Sigebert when my other memories have gone will be his sense of humour and
his effervescent laughter which bubbled up inside him into his eyes.

Sigebert was well liked in Workington by people of every kind. He was known to them and called by them a ‘gentleman’ always courteous and doffing his hat to anyone he met on the streets. But he was also known as a gentle man, never harsh, always kind and thoughtful. He never forgot anyone he had known.

Workington has a long Benedictine history. It was here Cuthbert’s body was brought to be taken to Ireland and here where the monks of Durham let the Lindisfarne Gospels fall into the sea. Before the Reformation the parish belonged to the Abbey of St. Mary, York. The first monk to be publicly professed since the Reformation is buried in the parish graveyard and all during the Penal Days a monk said Mass in the parish. So Workington has been well served by many distinguished monks through the centuries. Sigebert D’Arcy is worthy to be counted with them. The earth brought from Workington to be scattered on his coffin was more than a conventional gesture. It speaks of what Sigebert is to Workington and of what Workington is to him. We know we have a friend in heaven.

1931 KIERAN CORCORAN O.S.B. 1992

William John Corcoran was born in 1931 in Pinner and came to the school in 1943, to St Dunstan’s House under Fr Oswald Vanheems. He was not a conformist and in his second year led a hunger strike against the standard of the food in the House refectory. It was not surprising that he came under the influence of Fr Jerome Lambert in the Sea Scouts (whom he took delight in throwing in the water during a camp at the Isle of Wight before finding out that Fr Jerome could not swim). They respected each other’s rebellious natures and although it was a surprise to many, he entered the novitiate in 1949 on leaving the school and took the name Kieran.

He took Solemn Vows in 1953 and was ordained in 1956. At this time he was teaching some French in the school and helping with the Sea Scouts. He then took over the Rovers which was a service organisation based on the Rover Scouts of the time. He soon widened the range of their activities to include regular visits to Alne Hall Cheshire Home. The school still visits Alne Hall and he always took an interest, often driving over on Christmas Day to celebrate Mass there for the residents. These two areas of relationship — with the young and with the old and disabled or disadvantaged — were to remain his special interest throughout his life: even as a novice he would go and find boots and clothes for wayfarers who called at the Monastery. The camps he organised near Rievaulx the night before Gormire Day, were always fun and run with the minimum of fuss. Mass early next morning at one of the side altars in the ruined Abbey was memorable. Although no longer teaching in the school the Rovers gave him a connection with the Sixth Form and he had a special relationship with many of them and was a valued confidant for those who had fallen foul of school discipline in one way or another. Many boys found a sympathetic ear and
Three years later he was appointed Estate Manager under the Procurator, Fr Robert Coverdale. The often grim visages of the pair complemented each other and the story is told of Fr Robert purring with satisfaction as his assistant delivered a substantial rocket over the telephone to a recalcitrant supplier. It was at this time that he got to know well many of those who would later be his parishioners. Meanwhile, this responsibility put him in a unique position to develop Redcar Farm on the other side of the valley as a hostel where groups of young people from various backgrounds could come and spend a week at little cost. They came from parishes, from Approved Schools and from the handicapped and he began a series of Borstal camps in the summer holidays with equal numbers of boys from the school and from Everthorpe Borstal.

In 1972, Abbot Basil appointed him the first Warden of the Grange, the new Retreat House next to the Monastery. Now the circle of those who depended on him for advice and consolation widened enormously. Many of those who came on retreat, whether lay or religious, remained in touch with him for the rest of his life and he struck up friendships with many of the diocesan clergy which he particularly valued when he became a parish priest himself. One afternoon he felt ill and rang his friend and compatriot Miss Houlihan from the school infirmary who found that he had had his first heart attack. He recovered from this and it was in the Grange that he developed his habit of an additional hour of prayer every evening in the chapel that he had seen as central to the venture. He not only furnished the building with the help of his friends: it was an object lesson in economy, as the architecture of the Grange was the result of a careful comparison of prices and quality. He always felt aware that he was one of the few in the Community who did not have a degree but he read a lot and took pains to form himself in the theology of Vatican II. He consulted widely before introducing changes in the liturgy but he made sure they happened and involved as many as possible of the parish in them. The Parish Pastoral Council was important to him and one year he took the meetings away with him on retreat. In 1988 he planned and oversaw the re-ordering and extension of the village church and got the Cardinal, a former assistant priest in the village, to come and bless it on its completion. He occasionally preached impassioned and prophetic homilies which raised a few eyebrows but got people thinking, particularly about Justice and Peace issues. Usually, though, he felt inadequate as a speaker and was totally taken aback when an Easter retreat he gave at Ampleforth was acclaimed at the end with a standing ovation. He felt that it was nothing to do with him. In one way, of course, he was right but not everyone is a vehicle for the Holy Spirit in the way he was. Indeed, he had an almost total lack of self-image: almost to a fault—or, perhaps, St Benedict really did know what he was talking about in the Rule: that the monk should in his own utmost heart believe that he is lower and of less account than all others. He felt inspired by the venture at Ince Benet and often went to stay with Fr Thomas Cullinan there. He hoped that he would be sent to join it when he came off the parish.

He was greatly valued in his own Community and his phrase “Don’t get discouraged!” was a byword for his ministry as a confessor to many of the novices. His infectious peal of delighted laughter echoing down the cloister was as familiar as the lugubrious expression he often wore when preoccupied – quite unconscious of how off-putting it could be. He took much pleasure in the annual week of holiday with some of his brethren where he could always be relied on to start some good discussions and pungent conversation. He was a sincere, genuine and sympathetic person who was easy to be with and exuded a sense of compassion and peace. He had a natural capacity for friendship.

A couple of years ago he was disappointed when heart surgery that had been arranged for him was postponed. However he undertook a programme of regular exercise and weight loss and did indeed feel much better and returned to the parish after a six month break. Recently, however, he had been having more chest pains and went into hospital for major surgery at the beginning of December. He never recovered from the operation and died peacefully on 14 December 1992, aged 61. The enormous number of people who visited him in hospital and who came from far and near to be at his funeral witnessed not only to the wide circle of his friends but also to the extent that his effective pastoral care for individual lost sheep was valued by so many.
John Aveling was best known as a historian and researcher of great gifts, but it was his following of religious truth that marked and shaped his life. Benedictine monks take a religious name when they are given the habit; John Aveling took the name Hugh and it was as Fr Hugh that he was known to his brethren and friends at Ampleforth. They remained in touch with him and his wife to the end. Typically, his own sense of delicacy and his natural shyness kept him much in the background during his later visits to the Abbey where he had led a religious life of notable integrity for 20 years, and from which he emerged into a traumatic period of upset, paralleling and perhaps exceeding in intensity the different agonies of conversion to Catholicism through which he had passed at an earlier time.

He was born in Grantham on 11 June 1917, attending the King’s School there, and afterwards reading History at Sidney Sussex College, Cambridge. He gained a double first with distinction in both parts of the Tripos. Devoutly Christian, he then went to Lincoln Theological College instead of entering upon the academic career which beckoned. He was ordained to the Anglican priesthood and worked as a curate in All Souls parish, Leeds from 1940 to 1945. Long afterwards, he recalled, with that special delight in human foibles and strategies which always marked him, a fellow Anglo-Catholic priest who brought his evangelical parish by steady gradations of colour from black to white and gold to acceptance of stole and chasuble.

He tried his vocation with the Community of the Resurrection at Mirfield but then in 1946 he was received into the Catholic Church and soon entered the novitiate at Ampleforth Abbey. There he was ordained priest, and lived in the steady round of prayer and work of the Community. He was Senior History Master from 1954 to 1966, leading a department of abiding distinction, which made a notable contribution to the rise of Ampleforth’s academic reputation. He worked also in the parishes close to the Abbey, especially at Kirkbymoorside. He taught the History of the Church during much of that same period to successive generations of junior monks, who benefited as much as the boys, and perhaps appreciated more than schoolboys could his precisely expressed fact-filled interpretation, gilded with a dry humour. Even so, the moment of amusement had often almost passed before his hearers caught on, to be rewarded with a smile that revealed the true warmth and humanity of the man.

Such a life was toil enough, particularly for a man who taught from detailed notes, regularly rewritten. But he had early begun on a demanding and lonely programme of research, writing papers on the fate of the individual monks of the dissolved abbeys of Rievaulx and Byland, finding out all there was to be found of their subsequent wanderings. His later work on English Catholicism after the Reformation has become better known. On a feast such as All Saints, a holiday for the school, he would go with a packet of sandwiches to delve into family archives while others would gratefully unbend in less intellectual ways. His four painstaking studies on Post-Reformation Catholicism in East Yorkshire 1558-1790 (1960), on the West Riding (1963), the North Riding (1966) and the City of York (1970) helped to establish the historical study of English Catholicism on a scholarly basis and made his own reputation. His general survey of the period The Handle and the Axe: the Catholic Recusants in England from Reformation to Emancipation appeared in 1976. The title was characteristic of his gift for concrete and ironic writing; his pen pictures of occasions and individuals recalling those of his better known contemporary, the great monastic historian David Knowles, but sparer in outline. He excelled in the amassing of telling detail, with a multitude of personal references, as when he described the winning of the Catholic aristocracy and gentry by the new anti-Catholic penal legislation of the 1690s but demonstrated also the emergence of a Catholic middle class in the 18th century.

He was able to view the Second Vatican Council in the light of the long struggles of the early Church towards theological understanding, the faith expressed in and sometimes obscured by the language of the time. But for a man who had moved steadily towards conversion by intellectual conviction, the winds of the time brought serious emotional disturbance. About this time, he preached a sermon on the ecumenical movement, taking as his text the words, “Compel them to come in”. Things were worsened by the death of his closest friend in the Community, and he suffered a breakdown in 1966. A period at Ampleforth’s St Benet’s Hall in Oxford was no help, and he left the Community, shortly afterwards resuming work as an Anglican priest. It did not last, and he was received back into the Catholic communion, now living as a layman, and happily meeting with Aileen Kerby whom he married in 1968. They had one child, a son. From 1971 he was Head of History at Garth Hill comprehensive school in Bracknell; he gave good service, and continued to teach part-time after his retirement, displaying all his old gifts. He taught at Bracknell College, Wellington School and sometimes at Reading University. Such a continuance of austere and largely unrewarded scholarship won him great respect, but he might have been surprised at the affection of those who knew him well and remember him now. He died at Bracknell on 1 February 1993.

Leo Chamberlain OSB

Two monks of the resident community died in the last weeks of 1992. Fr Sigebert D’Arcy died peacefully aged 80 on 16 November after a long illness. He was buried at Ampleforth after a Requiem attended by many from his former parishes at Workington and Warwick Bridge. Fr Kieran Corcoran died aged 61 on 14 December, a few days after an operation for a coronary by-pass. He was parish priest of St Benedict’s in Ampleforth. The monastic community and a congregation of some 400, family, friends and people of the parish, celebrated his Requiem in the Abbey Church. He was buried in the monks’ vault to the south of the church. After Christmas, there was a memorial Mass in the parish Church followed by a supper in St Benedict’s Centre which again brought together his friends from all over the country in thanksgiving and prayer.
The Abbot President has appointed Fr Benet Perceval as Titular Prior of Durham in succession to Fr Sigebert D'Arcy.

There were two professions in December and January. On 12 December, Br Oswald McBride took his simple vows, having completed his first year of novitiate. Br Oliver Holmes made his Solemn Profession before the Abbot, community and his family and friends on 9 January. He comes from Beverley in Humberside, and joined the community after completing his politics degree at Birmingham Polytechnic. In January we received four postulants, for shorter or longer periods. Fr Abbot has appointed Fr Anselm as Postulant Master.

An extraordinary Conventual Chapter was held in October, to continue and complete consideration of the future location of junior education at Ampleforth. The question had been fully discussed in the August Chapter, and continued in community meetings in the intervening months. The Chapter gave the preliminary permission necessary for the Abbot to make his decision, which he did after some weeks' further thought and consultation. The new school, to be called Ampleforth College Junior School, will be at Gilling Castle. Fr Jeremy Sierla will be Headmaster and Mr Graham Sasse Associate Headmaster. The school will combine the particular religious and Benedictine ethos established by Fr Jeremy in Junior House with the great benefits of the meticulous organisation and care brought by Mr Sasse to Gilling Castle.

The Procurator has assembled an exceptional team to prepare plans for a new dormitory building on the foal yard site at Gilling Castle to house a further 60 boys from September 1993. Under the professional leadership of Mr Colin Harris of the Ove Arup Partnership based in Leeds, are the architects Mr Martin Stancliffe and Mr Geoffrey Holland of Martin Stancliffe Associates in York and the quantity surveyor Mr Geoffrey Evans of Bare, Leaning and Bare of Bath. These last three work as a team under Martin Stancliffe, and have accumulated much experience in the sensitive task of the renovation and development of listed buildings. They are at present working on the fabric of St Paul's Cathedral.

Fr Christopher Dillon (W65) has been elected Abbot of Glenstal in Co. Limerick. He was in St Wilfrid's House when first the Abbot and then Fr Dominic were housemasters. Until recently he was a member of the community at Eke in Nigeria, where Fr Columba was sometimes superior.

The Rt Rev John Crowley, formerly bishop in central London, took up his responsibilities as Bishop of Middlesbrough on 31 December 1992. On the following day, the Abbot and community were hosts at a New Year's Day lunch for the bishops and clergy of the diocese. The new Bishop had his first opportunity to meet many of his clergy, and the retiring Bishop, Mgr Augustine Harris, leaving that afternoon for his new home in Formby, made his farewells. The Abbot spoke briefly in appreciation of both.

Fr Mark, based for some years at Sant'Anselmo in Rome, enlivened the calefactory during the October half term and gave two days of fruitful talks to the juniors and others on the daily monastic discipline of lectio divina.

After Christmas, Fr Marcel Rooney OSB, a monk of Conception Abbey, Missouri, USA and director of the Pontifical Liturgical Institute at Sant'Anselmo, Rome, paid us the first of three visits scheduled for the coming year. He gave us thirteen 90-minute lectures over a week. All members of the resident community and some parish fathers attended the first two days of the course on "Re-reading the liturgical constitution of Vatican II today"; the remaining days, on "The history and theology of eucharistic celebration during the first four centuries", were intended primarily for the novices, juniors and younger priests.
in the community; but Fr Marcel's stock was so high after the success of the first two days that several more senior volunteers from the resident community and parishes stayed on. His great learning, lively delivery and strong monastic roots in a community very similar to Ampleforth—back home in the mid-west he has worked in the monastery's school and parishes—enabled him to carry with him even the most sceptical and battle-hardened among us. The comments of one of the junior members of the community would be seconded by many:

Talking to monks about liturgical matters is a risky business. It is a subject which can arouse strong—and strongly expressed—emotions and views in a monastery, not because we consider ourselves experts in a practical school but because liturgical action is at the centre of our lives, and touches each monk in a distinct and personal way. What then was one to expect? A troubleshooter who would "solve" all our problems of ceremonial? A "mole" who would worm inestimably, and probably inaudibly, about the anaphora of Serapion? A man in sandals who would tell us to "unbend" and lead us from the middle ages into at least the 1970s?

Fr Marcel Rooney was in every way a disappointment. True, he wears glasses, and did twice mention the anaphora of Serapion, but as his pleasant mid-west tones led us through the Council documents, and then later through the early history and spirituality of the Mass, I could not help feeling that this was indeed a true liturgist. He danced, he sang, he told funny stories (Say, I remember once in Nebraska...) and all the while communicated an enthusiasm for the liturgy and its meaning and importance which set the whole community from oldest to youngest in close discussion and debate between each session.

For one who never knew the church before Vatican II, and had heard of that period only as "the bad old days" or else as an epoch of utter ritual purity, one of the most valuable results of Fr Marcel's course was a renewed historical perspective. Fr Marcel brought us face to face with this. In the first few sessions he set out clearly the principles of the Council's theology of the sacraments—the whole church offering in and through Christ a response of thanksgiving for the free gift of salvation, and in turn renewing that gift in its communal life and mission—and how these have guided us to the present situation. In later sessions, devoted more specifically to the eucharist, he showed these principles in operation in the formation of the liturgy, and how different cultures and theologies contributed to its richness. Particularly effective was his emphasis on the element of sacrifice in the Mass, which has almost entirely been obscured by other necessary themes, but now stands in need of a renewed appreciation. Yet this was more than learning the mistakes of the past for the sake of the future. To grasp the resonance of even one word—such as "offerimus", we offer—of the liturgy, and how different cultures and theologies contributed to its richness.

We have two more weeks with Fr Marcell to come, in the summer and next January.

On January 16 Cardinal Basil ordained Br Terence to the priesthood in the Abbey Church. Family, friends, old boys and parishioners joined the usual term-time gathering of the school for the Sunday liturgy, making the occasion a remarkable gathering of representatives of all the major sections of the Ampleforth familia. The members of St Aidan's had the unique experience of seeing their former housemaster ordained, as did the many visitors from the two parishes, of
glue to make it flexible, and sugar to help the gold to stick. You stir it up with water until it's creamy and lay it on the paper, building it up. Then you take the gold. Opening a drawer he takes out a tiny sheet of gold leaf, thinner than paper; almost weightless. "This is very risky. Gold is liable to go wrong." He breathes on the gesso. "I don't know whether this is going to work." The gold sticks. "Good. Now, with this crystal paper and a burnisher we can start the polishing process." The result, an initial "I", is as lustrous as any medieval manuscript.

The gold finished, it is time to write. "A quill writes beautifully," says Fr Trafford, handing me one of the long feathers from a pot on his desk. "You can get it really sharp without it digging into the paper. You can also get a stroke which is slightly concave. It's rather attractive." Where does he get his quills? "Well I read up on how you make quills and then I went down to the village poultry farm and bought a sack of goose wings—it was Christmas. I started by trying to pull the feathers out, but lesson one is that you have to boil the wings for the flesh to become soft."

Once again we are back in the middle ages, and Fr Trafford is the classic artist-cum-alchemist. "Get a tin full of sand and heat it up to 150 degrees," he tells me. "Push the feathers into the sand. The protein of the wing becomes very hard. There is a kind of skin on the outside which you have to scrape off and a membrane inside which you have to scrape out. I use a paper clip. Then it's ready to cut. You never use a quill with feathers. They're wonderful for films, but they just get in the way."

That's the pen, but where's the ink? The answer is predictable. "Make your own." He produces another box and holds up a small black slab. "Chinese stick. Solid carbon." He pours water into the box. "It's a special slab. You have to grind for a bit." After a few minutes he stops, dips the end of the quill into the liquid and makes a practice stroke which is rewarded with a perfect black line. "If you use distilled water, like the old scribes, it will last for centuries. I don't bother. I don't expect my work to be required in centuries time."

As he works Fr Trafford continues to explain. "You do the black writing first. I use two styles. One is the Roman Foundational. Does the name Edward mean anything to you?" He should. It was Johnston who, in the 1890s, almost single-handedly brought about a revival of calligraphy in the west. The art had died out following the spread of printing from the 16th century and, in the atmosphere of late-Victorian megalomania engendered by the Pre-Raphaelites, Johnston re-invented the tradition, simplifying the script he found in a 10th-century Winchester manuscript into a hand which he called the Foundational.

"I would use his Roman for anything dignified. If you want something graceful and light, italic is the hand to use. I'm very traditional. Modern calligraphers are rather like modern artists. They produce some things with strange shapes. It was the Carolingian Minuscule which was used at Winchester. It was a particularly good school of scribes. It's regarded as about the tops." Fr Trafford talks with some admiration of the Winchester monks, as if they were his contemporaries. And he shares their sense of humour. Looking at a facsimile of the 12th-century Winchester Bible, I point out a wry marginal drawing reminiscent of the tiny personal motifs which Fr Trafford sometimes includes in his work. "Oh I'm not for grave solemnity. It's got to be dignified, but one should have little private jokes."

"Witty marginal drawings" refers to something I had found these drawings, because no one else had found any).
Bishop John Rawsthorne of our Liverpool Archdiocese, and Rev Michael Wearing, Chairman of the North Lancashire District of the Methodist Church. Bishop J. Rawsthorne addressed the rally together with politicians and Trade Union leaders. As a result of that an Ecumenical Service was arranged for Tuesday 9 February to which representatives of the main churches came (Bishop of Burnley, Monsignor Michael McKenna representing Archbishop Worlock and Rev G M Wearing of the Methodist Church). Messages came from Cardinal Hume in support of efforts to overcome the difficulties and also messages between the civic dignitaries — the Mayor of South Ribble and the Mayor of Eindhoven, Holland. It was a service which caught the mood of the moment, and all the churches were represented, as were the four High Schools, together with almost 900 people in St Mary's church.

After the Ecumenical Service on 9 February and hosted by the small St Mary's group representatives from all the churches were invited to a meeting. It was agreed to form a group with the name Leyland Churches World of Work Group. The objectives were very simple and within our capabilities. We would provide a listening ear to anybody who would like to get in touch and representatives came forward from twelve different local churches. An initial hand-out was quickly produced asking anyone who would like to help us to provide information, to give ideas on what help we might provide and to join the group. These were distributed in the Leyland DAF factory, to the churches and in central places in the town of Leyland.

The following week the churches were represented in St Andrew's church hall when each of the unemployed came to find out their position from the D.S.S., South Ribble Borough Council, Lancashire County benefits welfare, Preston Borough, Chorley Borough and from the unemployment agencies. This operation lasted almost a week. The church members provided hot drinks for all the unemployed who came. Any large group of unemployed who have just lost their jobs is potentially a difficult group but the atmosphere in St Andrew's hall was as peaceful and calm as could be expected.

Each person was given a further hand-out from the churches called “First steps for people out of work” which provides all kinds of useful addresses for advice and information and what steps needed to be taken to claim benefits, to face up to mortgage problems, to understand how to face problems regarding bills and so forth. Not one of those pamphlets was refused by a redundant Leyland DAF worker. In it there is reference to those who might be contacted in need, and to the drop-in centre which has been opened each Friday at the United Reform Church on Hough Lane in Leyland from 10.00 am to 12.00 noon.

As the initial hand-out points out the Leyland churches care about people. Members of the group have come together to provide what support they can. Our churches want to share the fears and worries of the Leyland DAF employees, their families and those affected by the situation in Leyland. Also any who may be out of work in our area who are not directly involved in the Leyland DAF situation.

This fine quarto volume published in a limited edition by the Whittington Press is: “a tribute to a remarkable printer – Dame Hildeith Cumming who achieved standards of perfection in the design and printing of her publications which earned the Stanbrook Abbey Press a place among the great Private Presses”. The Stanbrook Press was founded in 1876 under the inspiration of Fr Laurence Shepherd of Ampleforth who was chaplain at the same. One of Dame Hildeith’s fine productions, which she wrote and published in 1970, was The Stanbrook Abbey Press, Ninety-Two Years of its History. But the scope of David Butcher’s work is confined to Dame Hildeith’s years after she took charge of the Press in 1955. At that time there seemed not much prospect of the Press surviving on a diet of routine jobbing printing and the occasional English Benedictine commission. The idea of it becoming one of the leading Private Presses would have seemed extravagant. Yet things moved quickly. David Butcher’s bibliography records 1956 as the date of Dame Hildeith’s first fine book: Christmas Lyrics, of which Robert Gibbings wrote: “Every page is a joy to look at.” By 1960 came The Path to Peace, a collection of Siegfried Sassoon’s Poems selected by Dame Felicita Corrigan to trace his spiritual pilgrimage from “the somewhat dreamy pantheism of youth” to Catholicism. It was a triumph of fine book production and established the Stanbrook Press in the very front rank of Private Presses. Its reputation never faded during the next thirty years.

What lay behind that unexpected and astonishing achievement of the first four years and the way it was developed over the next thirty years? It was not that Dame Hildeith had spent years in learning the trade; she had not done so. It was not that after long study and preparation she had found her fulfilment in a long cherished ambition; there was nothing of that about it. What lay behind it was very typically Benedictine. Abbess Joanna in her memoir, which is included in this volume, quotes Dame Hildeith’s comment on her first contact with the Printing Room when she was a novice. “In the novitiate I hated printing.” Then in the early fifties, when she was Bursar and the Press was in a poor way — old, ill-equipped, needing and lacking both money and vision — she suggested that it should be wound-up and the equipment sold. That was the story of Dame Hildeith’s relationship with the Printing Room up to the time when the Abbess handed over to her the keys “at the annual Chapter for Obedientaries in the autumn of 1955”.

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success are to be found in the quality of her Benedictine vocation, in her musical insight, in her personal concern for others and her possession of a hitherto unsuspected gift. Without these her obedience, however meritorious, would not have produced such swift and astonishing results.

Dame Hildelith remembered, as Abbess Joanna recalls, that at the time of her conversion and entry into Stanbrook novitiate she had "an overwhelming desire for a personal relationship with God; one deep enough and wide enough to embrace the whole world. I felt I must join a religious order where the whole physical side of life as well as the spiritual is directed to the praise and worship of God." In that spirit she saw all the hard work, all the subtlety, all the complicated demands of fine printing as an integral part of the praise of God. That meant, of course, that it must be as near perfect as possible. It was a good start. It is the key to her high standards and how she met them and why she thought it so important to do so.

Then she had outstanding musical talent as a performer. She herself recognised how important this was to her printing and her perception of what work and letters could do on a page. The delicacy and sensitivity with which she used van Krimpen's Cancellaresca Bastarda are surely closely allied to her musical instinct. After all typographical experts and van Krimpen himself thought it a dangerous typeface which could easily be misused. But it was never misused at Stanbrook; it might have been designed for Dame Hildelith's perceptive instinct for rhythm and restraint.

From his experience of Stanbrook and especially, I think, of Dame Hildelith's own comment: “The Rituale Abbatum which the NBL sent to Frankfurt took me five years and it was not well done. For all the 'magnificent piece of liturgical printing' which was a comment I believe, I could point out obvious imperfections on almost every page.” This is an illustration of the standard she set herself from the first and it is part of the secret of her success.

One must add, however, that her dedication and self-criticism are only part of her secret. The same is true of her vision of the Benedictine vocation and fidelity to it. There was another factor, namely that she had a very special gift of perception and judgement in her handling of printed letters on a page; it was a gift in the true sense of the word; it had lain dormant but it was there, waiting to be called to life; it could not have been acquired. John Dreyfus writes in his introduction: "Any book composed in a beautifully designed typeface can be ruined by insensitive handling of space, just as a book set in a humdrum typeface can be given distinction by skilfully controlled space." It was a gift that gave Dame Hildelith such unerring judgement in the use of space and it was that use of space, as John Dreyfus points out, which gave such distinction to her printing.

One other point was also relevant, surely, when the Abbess gave her the keys. What she did from then on was not her own choice; it was not a way of developing her “ego” nor of finding personal fulfilment or enrichment; it was quite simply a service to the community in a community work. It seems certain that it was in that Benedictine spirit that she accepted the keys. When it led to the revelation of an exceptional talent that spirit freed her from familiar dangers of which St Benedict was aware and against which he gave warnings in Chapter 57. The strange story of the beginning of Dame Hildelith's involvement with printing reveals modesty about what she was doing, an eagerness to learn from the best sources and great dedication. The Rule of St Benedict may, after all, have had the greatest share in the success of the Press during those years.

In its thoroughness and detail this bibliographical record of the Stanbrook Press reflects great credit on David Butcher. What he has published is the result of long hours of meticulous work. He had Dame Hildelith to help him at the beginning but after her death he had to work on his own. It is unnerving to think how much time he must have spent on it. It is a superb record and a great tribute to Dame Hildelith in whose memory it is published. Dame Hildelith would have had the greatest share in the success of the Press during those years.

Among the examples David Butcher gives of Dame Hildelith's standards and the demands she made on herself is the instance of her production in 1963 of a book called Rituale Abbatum for the English Benedictine Congregation. It was set in Monotype Spectrum (one of van Krimpen's typefaces much used at Stanbrook); the music was done by hand; it was printed on handmade paper and each copy was finely bound at Stanbrook. The book was chosen in 1964 for the British Book Production Exhibition and the Frankfurt Book Fair and later for two other specialist exhibitions in England. David Butcher quotes Dame Hildelith's own comment: “The Rituale Abbatum which the NBL sent to Frankfurt took me five years and it was not well done. For all the 'magnificent piece of liturgical printing' which was a comment I believe, I could point out obvious imperfections on almost every page.” This is an illustration of the standard she set herself from the first and it is part of the secret of her success.

One must add, however, that her dedication and self-criticism are only part of her secret. The same is true of her vision of the Benedictine vocation and fidelity to it. There was another factor, namely that she had a very special gift of perception and judgement in her handling of printed letters on a page; it was a gift in the true sense of the word; it had lain dormant but it was there, waiting to be called to life; it could not have been acquired. John Dreyfus writes in his introduction: "Any book composed in a beautifully designed typeface can be ruined by insensitive handling of space, just as a book set in a humdrum typeface can be given distinction by skilfully controlled space." It was a gift that gave Dame Hildelith such unerring judgement in the use of space and it was that use of space, as John Dreyfus points out, which gave such distinction to her printing.

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other such “folders” of more manageable size for this purpose which I should have loved to see reproduced, like the Via Vitae of St Clement.

I was glad to see in the Introduction an appreciative reference to the numerous small jobs of commemorative cards, wedding invitations, orders of service, leaflets of all sorts and stationery which were completed by the Stanbrook Press under Dame Hildelith. Because they were small and transient they do not feature in the main Bibliography, although many of them were gems of printing. I am glad they were noted in general because they are examples of the care and skill the nuns brought even to such minor items. The volume of work done in this genre must have been great. It is good to think of how Stanbrook’s work reached so many in this way. They may not all have been sensitive to the finer points of the printing before them, but they must have recognised that it was something special and something different.

The time I have spent with this book has left me with a real sense of gratitude to David Butcher and the Whittington Press. They have enhanced and confirmed my appreciation and thanksgiving for Dame Hildelith’s achievement. I am sure they will do the same for others with an interest in fine printing and I hope that, like me, they will also find wider inspiration from reading it.

Fr Abbot

An example of Stanbrook Press printing set in Cancellaresca Bastarda.

On the occasion of the Centenary of the Press, let us ask God’s blessing on all its work:

May the contemplation of its serene beauty draw the beholder to a further exploration of your own ineffable beauty. Lord hear us.

May its uncompromising integrity pierce the minds of those who seek for truth and guide them to your absolute Truth. Lord hear us.

May the grace of its craftsmanship raise the standards of those who accept carelessness and ugliness as norms in their work. Lord hear us.

26 November 1976

DOMINIC MILROY

HEADMASTER 1980 – 1992

At a dinner in Fr Dominic’s honour, the Head Monitor spoke as follows:

There can be no boy in the school at present or from the last thirteen years who does not feel sadness at Fr Dominic’s retirement. Together with this comes a sympathy for the man who has served Ampleforth for so many years, as a boy, a teacher, a housemaster and as headmaster. What sadness you feel on your retirement, Fr Dominic, is matched by the sadness of all whom you have served.

What is most striking is the remarkable sense of continuity. There cannot be many schools in which, present at a party for the retiring headmaster, are the headmaster’s own housemaster, and his predecessor as housemaster, now his Abbot, who was also his headmaster when he was housemaster, his successor as housemaster, who has always been his cousin, and this list even excludes the present housemaster, who is absent tonight lest the house in question, despite subjection to so prestigious a list of former masters, should get out of hand. Who knows if any present members of that house will not follow down this complicated line of tradition?

Once upon a time, when Fr Dominic was headmaster, and when Fr Matthew was housemaster of St Wilfrid’s, Fr Benet was second master and Fr Charles was in charge of the fire brigade. One evening a certain Wilfridian first year was playing the tune of Humpty Dumpty on the housemaster’s telephone. All of a sudden a merry din of the fire alarm broke out. The boy was not excessively roasted by Fr Matthew, but was then sent down the long path to Fr Dominic’s room, in his pyjamas and dressing-gown, to be hammered. En route he met first of all Fr Charles in his fireman’s hat, who was furious. Next, in the big passage, he ran into Fr Benet, who absolutely exploded. Then, after three roastings of increasing severity, in tears the boy arrived at Fr Dominic’s door for the real thing. There he was behind his desk, smoking his pipe, looking out over his half-moon glasses, in a semi-reclined position. One is reminded at this point of what Fr Dominic once said to his house monitors: “It’s strange, isn’t it, that everyone else seems to have mannerisms, but I do not.” The boy who had set off the fire alarm would not have seen the funny side of this as he entered the headmaster’s room. Fr Dominic took one look at him and said: “I think it’s time for a piece of chocolate.” This boy went on to become head of St Wilfrid’s.

This story suggests clearly the headmaster so many boys will remember. He can always read the situation, and understand and respect each point of view, however diverse these may be. He has gentleness and kind humanity, and he knows everyone as though intimately. He abhors league tables of school exam performance, since he always seeks deeper value in Christian education in a world unsympathetic to these priorities. He shows deep sympathy in the sharing and confrontation of crises with his boys. And for this he must be thanked.

On appointing me head monitor, he asked me if I knew the St Wilfrid’s house motto. Considering this a formality, he immediately proceeded to discourse upon its meaning in our lives. I managed to find out later that it was “Age quod agis”. This means “Do what you are doing”. If anyone still has the
misconception that Fr Dominic is, in that particularly Amplefordian way, “laid-back”, he must consider whether Fr Dominic has really done what he has been doing. In ultimate recognition of the fact that he has, he was appointed Chairman of the Headmaster’s Conference, a responsibility which he has carried out with distinction. This gives the lads of Ampleforth a sense of pride. Thank you, Fr Dominic, for thirteen years of service, of giving, and of really doing what you have done.

Nicholas John (W)

GEOFFREY PARKER, High Master of Manchester Grammar School, and Fr Dominic’s immediate predecessor as Chairman writes:

“He has the knack of making people feel that they are the most important people in the world. He always spoke beautifully, though one couldn’t be totally sure of what he had said.” With a visitor looking around Ampleforth on a fine day in early summer: “This must be Heaven.” “I dearly hope that Heaven is better than this!”

All of his friends — and we are many — know what it is that makes Dominic so lovable. His intellect, the cogency of his arguments and their fluency also command respect — even among that hyper-critical tribe, headmasters. His sense of humour is frequently outrageous, ranging from blunt Yorkshire tales, with all the colloquial language of that forthright county, to lengthy legpulls, blue eyes twinkling, pipe used creatively to induce a bogus sense of gravitas and all ending up with the duped victim feeling as delighted as those who saw through the joke from its start.

Women were different. Clearly, he liked them as much as they liked him, and those of us with wives and daughters stood back in admiration while we watched him work a charm which was quite magical. I often wondered, while experiencing some pangs of envy, what kind of discipline gave rise to such a polished performance!

To HMC in 1992 Dominic brought all those gifts and addressed himself to the many tasks of the Chairman. Some of these he clearly enjoyed very much. Chairing the Committee is usually an agreeable task. The atmosphere is friendly and helpful, and there are few of those territorial jealousies that one meets, for example, in a school. The humour and the charm were much in evidence on those few occasions when conditions were difficult — a pneumatic drill in the next room or a bumptious Minister to be silenced. A great deal was delegated. Details of Academic Policy, Professional Development, Boarding, etc. were all entrusted to the Chairmen of those Sub-Committees, and with confidence. Though perhaps the confidence that every member of the Committee would have the same kind of mastery of the detailed papers as he had himself was a little misplaced.

He thoroughly enjoyed too the important task of building bridges with other professional associations, not only attending their conferences — agreeable, but not always very productive — but making positive, memorable contributions to their debates too. He was the first person, other than a President or Secretary, to be made an Honorary Associate Member of the Secondary Heads Association — a rare distinction. Perhaps most of all he enjoyed arranging and leading the 1992 Conference in Bruges, where the wealth of talented speakers, the setting and an unforgettable Annual Dinner on the last night (a “mad rout led by a monk”) made us wonder whether our Conferences would ever be the same again. They will certainly never be like this one.

For some areas of his responsibilities he found it hard to conceal a distaste. The press, with its league tables and frequent trivialization of serious educational matters, was treated with greater consideration than much of it deserved, and, indeed, what was written about him was often very perceptive and invariably kind — a tribute to Dominic’s self-discipline when confronting the disagreeable.

Privately, he had little time for the groups who were setting the agenda in today’s educational turmoil — the politicians, their advisers, either from the Civil Service or the Private Office, and the special interest groups such as the CBI. That the issues they raised — low expectations and low standards, the accountability of schools, the need to reform curriculum and examinations — would need to be addressed, Dominic did not challenge. They are, of course, serious matters for us all, but he found again and again that he needed to remind the world around him, both them and us, to reflect on what education actually is, and during his year of office pushed forward the discussion into areas which had become unfashionable and regrettable, to a few, incomprehensible. We were reminded most memorably of this in his Chairman’s address at Bruges: that education is “for delight”, that the quality of what is learned is more important than its amount or even its variety; that relationships between teacher and taught are crucial; that “obedience” — “a sustained attention to reality” in Iris Murdoch’s words — is a pre-condition of any serious learning; that much of this necessarily conflicts with the “freedom” with which this latter part of this century has been so much concerned, but that there is a risk, the “risk of change” and that handling new ideas is not likely to be easy.

We needed to be reminded of these truths and our excitement for them re-awakened because very little of this has come out in public debate and yet instinctively in every good teacher these ideas still persist. Dominic made us much more aware that we are guardians of a particular culture — guardians who have dozed off, who run the serious risk of falling asleep on the job and sleepwalking through a maze of new initiatives, White Papers, quangos and examination systems designed to transform society or at least save the nation’s industrial base. He made sure that we should never be allowed to forget that we are responsible for nurturing our children in body, mind and spirit, not merely paying lip service to this while preoccupying ourselves with paper pushing and the “correct” political response.

I have a vivid memory of being with him at Ampleforth on the eve of his chairmanship. “What do you really want to do, Dominic?” “To think — if I can — because this is how I see myself serving the Conference best.” How right he was and how much we pray that the message will go beyond our 235 members into a world, where the muddle which educational policy has become, might take note and be better for it.
CALLED TO BE HOLY

IAN PETIT O.S.B.

We are not all called to be Prime Minister, or to be surgeons, engineers, or road menders — but we are all called to be holy. “Be holy, because I am holy” — says the Lord” (Lev 19:2). How important, therefore, to know how one becomes holy.

The first lesson we need to learn is that we do not make ourselves holy. We do not become holy by achieving long and rigorist fasts, nor by keeping all the commandments, nor by going to Mass every Sunday. Obviously we will not become holy by ignoring all these things. Neither does holiness just happen; there is definitely something we have to do but it is not the doing of it that makes us holy.

If you want to get a suntan, it is no good sitting inside the house because you are not able to tan yourself. Neither can the sun do this unless you move into its rays. For English people during the winter months to get into the rays of the sun they may have to go a long and laborious journey. The effort of the journey still would not tan them, it would only get them into the place where its rays could do it.

It is the same with holiness. It is God who makes us holy. Our task is to allow him to do this. The way that God makes holy is through the death and resurrection of his Son, Jesus Christ. This action of Christ only effects those who accept it and put their trust in it. This is the foundation of the new covenant: salvation, new life, holiness comes to those who accept this truth and put their trust in it.

The fundamental truth that we need to grasp is that Jesus has completed his work of saving. When he bowed his head and died, his last words were: “It is finished.” There is now nothing more for Jesus to do to win for us his salvation. But as far as we are concerned, there is plenty more to be done. This is the work of the Holy Spirit. He now has to apply the finished work of Christ to those of us who come after the time of Jesus. He does this first by revealing to us the truth concerning what Jesus has done for us, and as we accept that, he makes it effective in us, and goes on making it effective in us as we penetrate deeper in to the truth.

This shows how important teaching is for if we have not been taught the truth, how can we put our trust in it? Also if we do not put our trust in this fundamental truth, then we could be in error. Jesus told us: “No one can come to the Father, save through me.” (Jn 14:6). It would also be a mistake to imagine that teaching was the only thing that was necessary. Teaching, by itself, is not enough, we need to believe the teaching, put our trust in it and shape the way we live because of the teaching. No amount of teaching can make us believe, this is why we need more than facts, we need power to believe. This power comes from the Holy Spirit.

We are taught (Jn 16:13) that the Spirit leads us in to truth. This is a process and it does not happen without our cooperation. We need to search and dig out the truth and apply our reason to it. But reason alone is not enough, we need the Spirit to enlighten our minds. The Spirit need not work through our reasoning process, he can illuminate our mind directly. We come to know without knowing how we know. Jesus must have been referring to this when he said: “Blessed are you Father for revealing these things to mere babes.” (Lk 10:21).

Spiritual truths are not learnt quickly. Even when some thought strikes our spirit, it does not leave a lasting impression. It would seem the very nature of spirit is not to be easily impressed. It is through constant exposure and re-exposure to the truth that makes the spirit respond. This is why prayer is so important. In prayer we constantly call to mind the great things that God has done for us, and in so doing the Holy Spirit makes effective in us all that the Lord has done. By teaching, we learn what the Lord has done; by believing we allow the Lord’s work to heal us.

There is no hurrying this process, there is no forcing it, it cannot be captured by the arrogant, the ambitious — it gets revealed to those who humbly seek and wait.

The truth that we are asked to believe is that through the death and resurrection of the Son of God, we can become new creatures and be made holy. We are asked to believe this truth, not necessarily understand it. It is not wrong to apply our reasoning power to search into this truth provided we know that, with regards to spiritual truth, reasoning is limited.

In becoming man, Jesus, the Second Person of the Blessed Trinity, lived in flesh but not according to the flesh. He truly was a member of Adam’s race, and therefore he could not represent the race. Here was a son of Adam capable of breaking free from the power of Satan, who had conquered the human family. Jesus was like us in all things but sin. We are told also in scripture that he was tempted in every way that we are (Heb 2: 14-18; 3: 14-16; 5: 1-10). Jesus, therefore, conquers our enemy by living in flesh but not according to it.

Living free from sin would only save the person Jesus — one of our race has managed to remain free from sin, but what of the rest of us? By entering our race Jesus was able to stand for the human family; by being baptised in the Jordan, he made solidarity with sinners, himself having no sin. In this he undertook to bear the penalty for sin for the whole human race. Sin causes a separation from the Father. Jesus, who knew what it meant to be in the Father, consented to stand where the accumulation of sin would force him to be. This act of obedience, done by a Son of sinful mankind, was able to far outweigh all the sins of disobedience, because the Person doing it is both God and man. We cannot begin to imagine what horror Jesus had to experience through this separation from his beloved Father, for he would know as no other could, just what it meant to be in the Father.

Sacrifice usually entailed the taking of an animal’s life. Sin was seen as losing the right to the gift of life. Since humans were not allowed to take human life, the animal became the sinner and it had to have no blemish on it. The pouring out of its blood was a sign that the sinner recognised that he or she should forfeit their life.

Jesus, the One untouched by sin, gave his life for those wounded by sin.
This perfect sacrifice was able to make reparation for all the faults of mankind. The surrendering of this holy, innocent life was able to make up for all the sins of the human family. This does not mean that we all automatically receive forgiveness; but it does mean that forgiveness is available for all who will ask for it. This means that even future sins have already been dealt with by the death of Jesus, but the effect of that death is only applied to those who confess their sins to God.

In truth, Jesus came to do more than win forgiveness for our sins—he came to take sin away. By dying Jesus paid the penalty for all sins; by rising from the dead he became the source of new life to all who accepted him. Death was not able to hang on to this innocent One; so Jesus obedient to the end, waited in death until the Father called for him to rise. When he rose, he did not come back to life in the same way that Lazarus did, he rose to a new life. It was the same Jesus, but he was different; he was visible and invisible; he had flesh and bones and yet he disappeared in to thin air. Jesus was proving that he was the same Person now in a new life and the beginning of a new race of humans. To enter this new life, we need to be baptised. In baptism we die to our Adam life by going down into the water, and rise to a new life in Christ by rising up.

The truths hidden behind these symbols are very real. We will not feel that we have died to our Adam life, because this has taken place in the realm of our spirit. This is where we have the first fruits of salvation. Also we must remember that we have died in Christ, and it is only by living constantly in him that we can begin to experience the death we have gone through with the Lord. Sin will still try to possess us; the way we must fight it is with the truth and not with muscle. That is why the Church puts on our lips spiritual truths. These, as we have seen, may not appeal to our reason. “Dying you destroyed our death. Rising you restored our life. Come Lord Jesus.” “Lord by your Cross and Resurrection You have set us free” — we may well feel anything but free. Living in the Spirit means we are not to live by what we feel but by what God has revealed to us. This requires willpower and courage.

God’s way of making us holy is done first by the life, death and resurrection of his Son Jesus Christ, and then through the working of the Holy Spirit, this truth is revealed for us to accept and live by. Our task is to live in this faith and that requires discipline, effort and courage, for we live in a world geared to the sensual and the intellectual, a world that denies the spiritual. In the early Church its members underwent a terrible form of persecution – to be a Christian certainly meant you would lose your job, and most likely your life. The persecution we experience is much more subtle, and is all the more dangerous because of that. Everything we have believed in now seems to be questioned and all the arguments offered seem so reasonable in this day when we know so much and knowledge is so venerated. Comfort has been a main pursuit of our century, and we certainly do not like to appear against the general trend, nor do we find it easy to opt for what is costly for we may lose that which is comfortable. Saint Benedict offered a way of life to a world where gospel living was becoming impossible — that offer is still relevant today.

Jesus told us that we must live by every word that comes from the mouth of God. We find out what God has told us through the teachings of the Church and scripture. These truths are not offered to us to give our opinion on, they are offered as signs showing us the way.

“Come follow Me” is still the invitation offered to us by Jesus. There are many ‘saviours’ being offered us today, all sorts of courses where we hope to understand ourselves better, or hope to be set free by overcoming this or that problem – no doubt all these have their value. But if we have failed to see the gospel message then we may well be led astray by these attractive offers. “If you make my word your home you will indeed be my disciples, you will learn the truth and the truth will make you free.” (Jn 8: 31-32). How important to make sure we know that word!

There follows a Review of Fr Ian’s latest book:

YOUR SINS ARE FORGIVEN

Ian Petit O.S.B. (Darton, Longman & Todd £4.95)

As an absolute beginner in the Catholic Church five years ago, I might have arrived at the confessional in a state of grace. Approaching the sacrament of reconciliation for the first time, and excited by everything I found in the Church, I was at once clueless and eager to learn. To me, at twenty-two, confession held none of the childhood associations which seemed to mark the attitude of so many of my contemporaries. There, I believe, was the grace.

The great, gloomy myth which surrounds confession seems to hold as much sway with Catholics themselves as it does outside the Church. Much of this appears to stem from childhood experiences – having regularly and on command to dream up a shopping list of sins is perhaps the commonest. Many seem to have taken this dreed with them into adulthood. Still carrying the baggage of earlier experiences, there is no urge to understand more, and the true beauty and healing power of this wonderful and intimate sacrament is missed.

My learning of this has been by experience rather than study and I feel no more able now to put my thoughts into words than I ever have done. But in reading Fr Ian Petit’s Your Sins Are Forgiven many of those muddled thoughts and half-grasped ideas have found some clarity. In his book Fr Ian takes us slowly and simply through the misunderstandings and the difficulties as he perceives them and shows us a sacrament which liberates, heals and restores us fully.

In today’s Church many Catholics go infrequently to confession, if at all. Many of us seem to have ceased to regard it as an integral part of living out our Christian lives. Others, Fr Ian points out, may be over-emphasising the sacraments themselves rather than realising the great gift of God’s presence within them and the power of the encounter we may find. Each of the sacraments is a perfect and loving response to our human needs. Given our limited understanding and reason; given our reliance on the physical, our need for the tangible and visible, God touches us in a very real way through the
sacraments. Here the physical and ordinary become spiritual and eternal. In the Eucharist this may be more obvious but in the sacrament of reconciliation we are guaranteed that the “saving work of the Lord is being accomplished at that moment”. By approaching the subject in a personal way, Fr Ian communicates the joy and the reality of God’s power and love which may be found in the sacrament itself and which endures and permeates our lives.

It is significant that, whereas most Catholics go faithfully to Mass and regard it as a very important means of encountering Christ, we do not attach the same importance to confession as a means of being reconciled with the Lord. Sin, as Fr Ian puts it, is our “bid for independence”, our leading a life which is not wholly in Christ. By avoiding the sacrament of reconciliation, is it possible that we are furthering that rebellion rather than humbly and remorsefully coming before one of Christ’s representatives asking to return to a life which is in Christ? Quoting Kierkegaard, he points out that we can have a clouded perception of our own sin: “To have a weak understanding of sin is part of being a sinner.” The more we deceive ourselves the harder it will be to grasp what it means to be a sinner and ultimately the more remote will be our understanding of Christ’s death for the forgiveness of sins. Perhaps it is not surprising that, in a society which sets such store by success, material advancement, strength and control, we continually strive to hide our weaknesses and faults and struggle to present a smooth, polished image, one which convinces even ourselves.

Whatever image we present to the outside world, we cannot get away from the fact that sin dwells within each one of us. It is not simply a question of actions but of dispositions, tendencies and prejudices, and it is these which need examination. Merely confessing to a list of “did do’s” and “didn’t do’s” will not help us to expose the right sins, namely those inclinations which lead to sinful actions. Admitting to these can be painful and unpleasant but by acknowledging them we allow the Lord to change what we cannot. In the sacrament of reconciliation two things happen. Our committed sins are forgiven, remitted; and the sin within us is put to death and our new life in Christ is strengthened.

Of course it is not easy coming before another human being and exposing our weakness and this may be another factor holding us back, but surely this is easier than standing entirely alone before the God who created us. Being accompanied and guided through something difficult may be much easier than facing it by ourselves. Moreover, speaking with a priest and receiving counsel can be painful and unpleasant but by acknowledging them we allow the Lord to change what we cannot. “In the sacrament of reconciliation two things happen. Our committed sins are forgiven, remitted; and the sin within us is put to death and our new life in Christ is strengthened.”

Another very important aspect of reconciliation lies in being reconciled with the body of the Church. The accusation that the sacrament of reconciliation is purely a self-focusing activity is one that must be faced. Obviously an examination of conscience involves turning the eye inward and we must be aware of the dangers. The vital part, however, is to consider the damage one’s sinfulness is doing to others, not just those people with whom we are in direct contact, but the Church as a whole. Fr Ian stresses several times that sin is not just between the individual and God. Since we are each a part of the body of the Church, we are weakening that body when we live a life of sin. When we recognise that reconciliation is a necessary part of strengthening not just our own lives, but the spiritual life of the whole Church, we may begin to understand its importance and see that it is not by any means a purely introspective affair.

To think that each of us is an important member of the one body makes me realise how weak is my own perception of community. In a time when many of us do not even know the names of the people who live on our street, let alone who most of our fellow parishioners are, in a time when young people especially seem constantly to be on the move—never at the same address for much more than a year—it is easy to see why our grasp of community is so fragile. If we accept, however, that we are full members of the Church, we must also accept our accountability. “We are a body and our lives not just a private affair”. In the sacrament of reconciliation we confess not only to God through one of Christ’s representatives but also to the whole Church, where the priest is a representative of the Church.

The fact that Christ came to redeem us from our sins and has already won that redemption for us is something all Christians know intellectually, but how many of us actually believe it in our hearts and live by it? All too often we ask for forgiveness but do not fully accept it in faith, unable to believe that we have actually been freed from our sins. It is incredible and wonderful and beyond our understanding; something that we are asked simply to believe in our hearts, not understand in our heads. The sacrament of reconciliation is not a morbid, guilt-ridden occupation. It is not harsh and invasive, but a gentle process of healing. Christ came to us in love and died for us in love, surely he leaves us this sacrament in love. Once we get over our embarrassment and nervousness, once we stretch beyond a list of actions and see our true selves, perhaps then we will learn to see the sacrament in a new light. Just as with all the sacraments we will marvel at it and grow to love it and meet the Lord through it. Finding a confessor who really hears us, who can guide us and understand us, for all our confusion and mumbled expression, is certainly important but we should remember that it is the Lord we seek not another person and it is through the Holy Spirit that the Lord himself seeks us.

“We must set aside all discursive operations of the intellect and turn the very apex of our soul to God to be entirely transformed in him. This is most mystical and secret. No one knows it but he who receives it. No one receives it but he who desires it. No one desires it but he who is deeply penetrated by the fire of the Holy Spirit, the fire Christ sent on earth.” In these words of St Bonaventure Fr Ian can find no confusion but only clarity of expression. His own words too are simple but charged with profound meaning. Your Sins Are Forgiven is not apparently an intellectually demanding book and those looking for a theological treatise on the sacrament of reconciliation may not find it here. Yet it is through simplicity and personal vision that it encourages and inspires.

Maaike Carter = Dominic (D85)
Bill Spence was born in Middlesbrough on 20 April 1923 and educated at St Mary's College, Middlesbrough. Followed by St Mary's College, Strawberry Hill. In War Service he undertook 36 operational flights as a Bomb Aimer in Lancasters of 44 (Rhodesia) Squadron, 5 Group, Bomber Command, RAF. He was Stores Manager at Ampleforth College for 30 years and has been a full-time writer since 1977. He married Joan Ludley 8 September 1944 and they have a family of 4: 3 daughters, Anne, Geraldine and Judith, all educated at The Bar Convent, York; and 1 son, Duncan, educated Gilling Castle, Ampleforth College, (St Oswalds). All old Amplefordian readers will recognise the family as the courteous custodians of the Ampleforth College Post Office.

When I am asked “What started you writing?” I find it difficult to answer. I can pinpoint the day I first appeared in print—an article in the local weekly paper, the first in a series of interviews with local village cricket captains. I can also date the publication of my first book in 1958, a novel, Dark Hall, which has a background drawn from my Second World War flying days as a Bomb Aimer with 44 (Rhodesia) Squadron, Bomber Command. The day I became a full-time writer is also etched vividly in my mind. But I believe the desire to write was born long before then.

I was given a love of books and reading by my parents. This was nurtured by the receipt every Christmas of Boys' Own Annual, and being directed to the novels of John Buchan, the writings of E.V. Lucas, G.K. Chesterton, Hilaire Belloc as well as the classics.

From this rose a desire to emulate the people I was reading, in other words to write a book. That desire lay dormant until my latter days in the RAF when the urge to write became more pressing. I penned a couple of short stories on board ship bound for Durban on my way to a posting in Rhodesia. That urge has been a driving force ever since.

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I was a part-time writer for twenty five years while working at the College and I derived a great deal of pleasure from it. The delights and excitements are still there since becoming a full-time writer.

The advent of the word processor has eased the hard grind of the actual writing. I liken it to the pencil or the pen. I was never a good typist and the typewriter, to a certain extent, got in the way of creativity because part of my mind was concentrating on not making mistakes. The word processor does not intrude because it is so easy to make corrections, move text and do many other wonderful things. My mind can concentrate wholly on creating instead of being divided as it was when I was using a typewriter. It is always a delight to switch it on and move into the imaginative land of my characters.

As a part-time writer I wrote articles and short stories for a number of years for newspapers and magazines – Country Life, Daily Telegraph, Yorkshire Post, Northern Echo, Yorkshire Evening Post, Yorkshire Gazette and Herald, Yorkshire Life, The Ridings, East Coast Digest, Pulse, North (Canadian) among others. But all the time there was a desire to write a book, so I used my wartime experiences in a novel. This was accepted and as I enjoyed this longer form of writing I looked for another subject.

I had a wide knowledge of the American West, so I wrote a Western which was accepted with a request from the publisher to go on writing them. Since that first one published in 1960 I have written 36, the latest, A Man Called Abe by Jim Bowden came out last February.

As these Westerns are written chiefly for the British library market there has always been a steady sale for them. They are escapism and are enjoyed by people of all ages. I have known many year old boys and old ladies of 90 read them. Cabinet ministers, doctors, artists, office workers, teachers, solicitors, miners, clergymen, chorus girls and housewives have all been known to read and enjoy them for sheer relaxation. As such they serve an important purpose as do all other genres. They bring a steady income for, after the initial payment, there are subsidiary rights to be sold and mine have appeared in paperback, have been published in Norway, Germany and Greece and in large print books. And of course there is PLR – Public Lending Right – and Westerns get well borrowed. Coupled with income from my other spheres of writing there is a nice layer of cream on the jam and bread.

The length of these Westerns is dictated by the publisher who obviously has an eye to their commercial viability. 45,000 words is at the short end of the novel. This does not give much scope for developing character and settings in detail but the writer must know them intimately in order to make them live while sketching them in with deft strokes. This necessitates a sharp discipline in writing just as finding ideas in everything demands a discipline of mind.

While writing Westerns I wrote two more war novels and when a friend threw out a challenge, “You’ve written war novels and Westerns, I bet you couldn’t write a romance and get it accepted,” I duly obliged.

During this time I had become interested in whaling, in particular its history, through visiting Whitby, a famous whaling port on the Yorkshire coast in the 17th and 18th centuries. As I accumulated knowledge I realised I could write a book about whaling history. Harpooned – The Story of Whaling appeared in 1980 and sold widely in America as well as Britain.

The non-fiction book demands a different discipline from the writer, that of perseverance to dig out facts and, while researching, not to get side-tracked among the many interesting aspects which will appear. The writer must have the ability to assemble and interpret facts and then present them in a way which will attract the reader.
Writing this book was a most interesting experience for it resulted in correspondence with people all over the world — America, Canada, South Africa, Iceland, Norway, Australia, New Zealand and Japan. It also took me on visits to Iceland and Spitsbergen and into the realm of picture research, for the book is highly illustrated.

That experience paid off when I was asked to write a manual, *Pictures For Books and Magazines* for the Writing School (London), with whom I was a tutor for five years. As I was in the forefront of writers using a word processor I was also asked to write another manual, *The Writer and the Word Processor*, for the same school.

When the opportunity to make writing my full-time occupation arose in 1976 my wife, Joan, who was running the busy sub-post office at the College, encouraged me to do so. I was indeed in a fortunate position as we were not dependent on my writing for our bread and butter so a certain amount of pressure was taken off me. The only pressure was that which I imposed on myself to succeed as a full-time writer. The schooling of my part-time days when time to write had to be seized stood me in good stead. I still seize time.

Now I had the time to exploit other writing opportunities as they presented themselves and to explore other fields which were beckoning.

Interest in our locality resulted in a book entitled *Romantic Ryedale*, which was followed by *The Medieval Monasteries of Yorkshire* and *Handy Facts: North Yorkshire*. Joan was involved in the actual authorship of these three as well as continuing to be adviser and critic to all my other work. The latest book of this type, published this Spring, is *From Cloistered Walls — Stories from Yorkshire Monasteries*. A second volume is to follow. Both of these are illustrated by my twin daughters who are professional artists. They also provided the cover for *Romantic Ryedale* and some illustrations for *The Medieval Monasteries of Yorkshire*. Apart from being useful it is encouraging when all the family, my eldest daughter and my son have also been involved at various times, are interested in my writing and like to be part of it in some way, whether it be directly or as readers and critics.

When Ryedale District Council decided to promote tourism I was invited by the firm engaged to promote the area to do the necessary writing. The result was not only a great deal of work connected with Ryedale but also a brochure for the North of England, which was aimed at the American tourist market and involved all the tourist boards in the area as well as Manchester Airport. Other brochures followed for tourist boards, hotel chains and commercial enterprises and the AA invited me to contribute to their book *The North York Moors*, a copy of which was sent by the Director-General of the AA, Simon Dyer (B57), to Fr Felix to remind himself of his links with the College.

Throughout all this time I had produced newspaper features and magazine articles and I had developed a book review column for our local weekly paper, a column which I have written for twenty-five years and still continue to do so. It has widened my reading and enlarged my knowledge of the writing and publishing world.
ROBERT PERCEVAL (O33) writes: The remarkable career of Douglas Neville Kendall, who died not long ago in Canada at the age of 76, surely deserves some notice in this Journal.

He did a full stint at Ampleforth, from 1924 in the Preparatory School to 1933 as Head Monitor. He was one of a pair who received accelerated promotion at the age of 14 into the Sixth Form, where (it is said) they sat doing the Higher Certificate four times. Later he expressed some doubt about the benefit of this performance, but it certainly showed great flexibility of mind on the part of the Headmaster.

Afterwards he formed part of a distinguished group of Amplefordians at Christ Church, Oxford; then he went to South Africa and laid the foundations of his outstanding success by finding his wife Joan and by learning the craft or science (then newly developed) of aerial photography and surveying.

At the beginning of the war, the military version of this science was apparently regarded as being little more than an adjunct of tactics — for plotting the next advance. It had no strategic role, as for instance for discovering the impending German invasion of Norway. It seems that Douglas changed all this. Arriving in the RAF early in the war, he demanded and got Spitfires and Hurricanes to fly at 35,000 feet over enemy territory taking long continuous strips of photographs, as he had done in his civilian surveys for mapping oilfields, etc.

By the middle of the war he was effectiively in charge of the Allied integrated intelligence organisation for the direction and interpretation of aerial photography with a staff, of all relevant nationalities, numbering many thousands. Perhaps the best indication of his status at this point is to be found in two facts — he was the only member of his organisation to be provided with the supersecret “Enigma” intelligence material, and after the war Hollywood made a film of it all, in which Douglas was played by the star Richard Todd.

With this background he naturally had no difficulty in resuming his previous career after the war: he joined the Hunting group of companies, and emigrated to Canada. During the rest of his life he founded some thirty companies, one of which was the largest aerial survey firm in the world. He became chairman of the De Havilland Aircraft Company, and also headed various Government committees helping companies in distress. In all this his predominant purpose was the public benefit of creating many thousands of jobs for Canadians. In 1987 he was given the Order of Canada, Canada’s highest award and the honour of which he was most proud. He was also a member of the Order of the British Empire and the U.S. Legion of Honor. The many tributes paid to him in Canada at his death showed that the nation fully appreciated his outstanding integrity, ability and generosity of spirit.

COLONEL JIMMY JARRETT (W39)

Col. Jimmy Jarrett, who has died aged 71, won an MC and a DFC when flying as an Air Observer pilot in Burma in 1944 and 1945. His MC resulted from an unusual and extremely courageous piece of initiative. Towards the end of 1944 the 25th Indian Division reached the tip of the Mayu Peninsula and prepared to launch an amphibious assault on Akyab Island which lay immediately ahead.

As it was known to be well-fortified, a formidable force had been mustered: it included a regiment of 25-pounders, a battery of 5.5s and two heavy anti-aircraft batteries, plus one battleship, three cruisers, six destroyers and the bombs and cannons of 22 RAF squadrons. Much bloody fighting was expected before the island fell.

Forty-eight hours before the assault, puzzled by the lack of evidence of the defenders, Jarrett made a reconnaissance flight in his Auster. He was astonished to find the defences unmanned, no trace of the enemy and at the airfield a large crowd of Akyabians waving white flags and even Union Jacks.

Either the Japanese had left, or there was some sophisticated deception afoot. Jarrett returned and reported back to his brigadier in 25th Division and then took off for a second look.

Although the airfield was mined there was a usable landing ground on the village green, where Jarrett put down his Auster. The fate of pilots who landed, usually inadvertently, behind Japanese lines was invariably interrogation under torture followed by beheading, but on this occasion the villagers confirmed that the Japanese really had gone.

He took off again and reported back. But the higher command remained unconvinced and it seemed that the bombardment and invasion would go ahead, until it was agreed that if Jarrett returned with the headman, the invasion would be called off.

Jarrett set off once more, put down on a landing strip which the local people had hastily constructed during the night (as the airfield was mined) and explained the situation. He then collected the headman (who, to his surprise, appeared sporting a Rangoon University blazer) and lifted off — in spite of a large hole in his starboard wing caused by someone standing on it to get a better look.

Jarrett left behind on the island his batman, Gunner Carter, whom he appointed as temporary military governor. Carter was then treated as a king and was plied with fried chicken and coffee by the elders.

Calling of the bombardment, however, was not easy, as this was a tri-service operation, and the cruisers were not in wireless contact and were only warned that the operation was off less than an hour before they were due to begin their bombardment. Jarrett’s citation stated that “not only were thousands of pounds of ammunition and bombs saved, but many citizens’ lives also.”

The higher command was suspicious to the last that this was an elaborate Japanese ploy. Eventually, however, they allowed the assault to go in “for practice” without any bombardment of firing.
Jarrett's DFC, gazetted in 1945, stated: “This officer has taken part in a large number of operational sorties. At one period in May 1944 he completed eight important shoots during a critical battle on the 17th Division front, and was instrumental in neutralising, and probably destroying, many enemy guns. In addition Capt Jarrett flew on 10 contact sorties with 48 Brigade and obtained valuable information. At all times this officer has accomplished his tasks with courage, skill and determination.”

James Bede Jarrett, the son of a Royal Artillery colonel, was born at East Grinstead, Sussex, on February 13 1921. His uncle, who had a great influence on his life, was Father Bede Jarrett, the celebrated Dominican preacher.

After attending Avisford preparatory school — where he was described as “indiscriminately pugnacious” — and Ampleforth, he was commissioned into the Royal Artillery in February 1940.

After early training in Northern Ireland and Wales he attended the Air OP course at Andover and was posted to 656 Squadron in Burma. At the end of the war Jarrett went to Java to support the Berkshire Yeomanry.

His colonel recalled that once, when he was flown by Jarrett to examine the terrain, he was subjected to what he thought was a display of aerobatics. On landing, the colonel testily inquired what all the violent manoeuvres were meant to achieve. Jarrett indicated several large holes in the wing and said simply: “Enemy cannon shells, Sir.”

In 1948 Jarrett returned to take the long gunnery course at Larkhill, after which he became an instructor in Germany. Then came the Korean War to which he was sent as CO of 1903 Detachment Flight.

Later he became GSO2 at HQ, Cyprus District. In 1960 he took the helicopter course at the Army Air Corps Centre and then served in the War Office, before becoming an instructor at the School of Land/Air Warfare. After taking the rotary wing course at the Army Aviation Centre, he was appointed commander of the Army Air Corps in 1st Division, BAOR.

His last appointment was on the directing staff (Aviation) of the Royal Military College of Science at Shrivenham. He retired in 1971 and became training officer to Berkshire County Council; finally he started a business restoring pine furniture.

Jimmy Jarrett had an amiable, imperturbable personality. Everyone agreed that he was a splendid man. He is survived by his wife, Liz, two sons and a daughter.

*The above appeared in the Daily Telegraph.*

### DEATHS

<table>
<thead>
<tr>
<th>Name</th>
<th>Date</th>
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<tbody>
<tr>
<td>Jeremy R. Kemball-Williams</td>
<td>(E61) 20 October 1992</td>
</tr>
<tr>
<td>J. Ainscough</td>
<td>(E61) 27 October 1992</td>
</tr>
<tr>
<td>J.W. Buxton TD</td>
<td>(O31) 4 November 1992</td>
</tr>
<tr>
<td>Richard B. Hodgkinson</td>
<td>(A31) 5 November 1992</td>
</tr>
<tr>
<td>Adrian C. Scrope</td>
<td>(X25) 22 November 1992</td>
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### BIRTHS

1992

<table>
<thead>
<tr>
<th>Name</th>
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<tbody>
<tr>
<td>Lucilla and Peregrine Solly</td>
<td>(T70) 14 December 1992</td>
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<tr>
<td>Alexandre and Giles Fitzherbert</td>
<td>(B53) 25 December 1992</td>
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<tr>
<td>Chantal and Charles Dunn</td>
<td>(B78) 26 December 1992</td>
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<tr>
<td>Caroline and Jamie Muir</td>
<td>(D70) 7 January 1993</td>
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<tr>
<td>Emma and Dominic Dowley</td>
<td>(A76) 7 January 1993</td>
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<tr>
<td>Deborah and Mark Faulkner</td>
<td>(E73) 7 January 1993</td>
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<tr>
<td>Veronique and Christopher Arnold</td>
<td>(C78) 3 October 1993</td>
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<td>Dominique and Duncan McKelvie</td>
<td>(F76) 15 October 1993</td>
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<tr>
<td>Lucy and Benjamin Fraser</td>
<td>(O79) 18 November 1993</td>
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<tr>
<td>Jane and Stephen Trowbridge</td>
<td>(W73) 22 November 1993</td>
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<tr>
<td>Francesca and Adrian Gilpin</td>
<td>(B72) 27 December 1993</td>
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<tr>
<td>Anne and Martin Bowes Wright</td>
<td>(H64) 30 December 1993</td>
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<td>Sarah and Nigel Boardman</td>
<td>(J68) 30 December 1993</td>
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<tr>
<td>Helen and Nicholas Owen</td>
<td>(B71) 30 December 1993</td>
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<td>Sarah and Christoph Harwood</td>
<td>(C78) 2 January 1994</td>
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<td>Jay and Edward Sparrow</td>
<td>(E71) 8 January 1994</td>
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<td>Diana and Vincent Thompson</td>
<td>(J69) 15 January 1994</td>
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<td>Katherine and Martin Hatrell</td>
<td>(E78) 16 January 1994</td>
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<td>Hilary and James Parker</td>
<td>(W69) 30 January 1994</td>
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<td>Libby and Charles Morton</td>
<td>(A77) 6 February 1994</td>
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<td>Verena and Edmund Glaister</td>
<td>(H77) 11 February 1994</td>
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<tr>
<td>Stephanie and Sam Harapson</td>
<td>(B73) 14 February 1994</td>
</tr>
<tr>
<td>Emma and Gerald Fitzalan Howard</td>
<td>(O80) 15 February 1994</td>
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15 Jan  Candida and Diarmaid Kelly (B77) a son, Barnaby
21 Jan  Solene and Charles Seconde-Kynnersley (O75) a son, Clement
21 Jan  Nicola and Bruce Walker (T66) a son, Digby Hugh Hercules

ENGAGEMENTS

William Allardice (D79)  to  Sarah Chamberlayne
Hugh Bailey (E75)  to  Martina Luanger
Jeremy Bailey (W86)  to  Jane Macdonald
Jonathan Baxter (E82)  to  Alison Green
John Clifford (W85)  to  Valerie Lewis
Edmund Cotterell (E85)  to  Angelica Stone
Philip Crayton (A85)  to  Liz Lack
Jeremy Duckworth (A83)  to  Lisa Boyce
James Duthie (H80)  to  Juliette Paton
Charlotte Fairburn (W84)  to  Cecilia Birkmyre
David Harwood-Little (T72)  to  Joelle Wallace
Francis Howard (C79)  to  Caroline Caruthers
Philip Howard (C79)  to  Isobel de la Hey
Philip Leech (E81)  to  Pippa Lawson
Dermot McKechnie (H79)  to  Christine Graham
Michael Page (B78)  to  Rachel Fielding
Richard Robinson (T80)  to  Andrea Scarff
Adrian Scrope (C67)  to  Sarah Ward
Robert Toone (C86)  to  Amanda Godwin
Peter Watkins (B54)  to  Valerie Brown

MARRIAGES

1992
4 April  Christopher Kennedy (E84) to Rebecca McCarthy (St Etheldreda’s, Ely Place)
9 May  Dominic Chambers (E84) to Nicola Arundell (Wardour Castle)
3 July  Peter O’Neil Donnellon (E76) to Gailene Taylor (Brampton)
4 July  Roger Willbourn (H71) to Caroline Gay (St Etheldreda’s, Ely Place)
18 July  David Beck (E81) to Katherine Millar (Compton)
12 Sept  Marek Rymaszewski (E69) to Janie Griffiths (Wall-under-Heywood)
19 Sept  Nicklas Smith (O78) to Yumi Iwasaki (St Peter’s, Marlow)
3 Oct  Hon Andrew Shirley (W84) to Tamara Halfpenny (Holy Trinity, Asbury-de-la-Zouch)
10 Oct  Christopher Stourton (W83) to Melissa Storey (All Hallows, Seertoning, North Yorkshire)
31 Oct  Harry Lukas (D70) to Dheleas Sanders (St Andrew’s, Grinton)
14 Nov  Hugh Cooper (C73) to Lynn Johansen (Chapel Royal, Hampton Court)

1993
2 Jan  Martin Sankey (J79) to Clare Edwards (Southwark Cathedral)

ANGUS FRASER (W85) has returned to Yorkshire after serving in the Gulf as a Lieutenant in The Royal Scots Dragoon Guards as a part of the 7th Armoured Brigade. He is now based at the Harwood Estate Office near Leeds and runs fishing holidays to the beautiful Russian Far East, an area previously unvisited by westerners until the collapse of the Iron Curtain.

The Pacific coast of Russia is totally unspoilt, vodka clear rivers teem with fish and little has changed in the last couple of centuries. The locals, including the indigenous tribes, make a living from hunting and fishing.

It is these local people that are now employed as guides and camp staff by Ussher Tours. The company has been running holidays to Nepal since 1981 and drawing on their experience and first class organisation there expanded into Russia.

Angus first visited the Russian Far East in March 1992 to train the local headmen and to explain the basics of fly-fishing. This went so well that they now have log cabin camps established on two rivers enabling fishermen from all over the world to live in style and comfort thousands of miles from the nearest city.

LAWRENCE DALLAGLIO (T89) is at Kingston University and has been selected for the full national squad at 7s.

JOHN DE FONBLANQUE (O61) was made a CMG in the New Year’s Honours.

CHRISTOPHER DILLON (W65) has been elected Abbot of Glenstal Abbey (for further details see Community Notes).

ANDREW FATTORINI (O86) has qualified as a chartered accountant with KPMG Peat Marwick in Bradford. He came fourth equal in West Yorkshire in the July 1992 Professional Examination 2.

PETER GRANT-PETERKIN (J65) has been promoted Brigadier.

BEN HAMPSHIRE (B87) has taken up a post as a teacher to the senior boys at Mount View School in Malawi. He is also assisting with the school’s sporting activities.

JUSTIN HAMPSHIRE (H87), who gained at 2.1 in Hotel Management, has signed a contract with the Hotel George V in Paris. He has also received a
Certificate of Associateship from the University of Surrey, further to his successful completion of professional training with Roux Restaurants Ltd., London.

EDWARD HORN YOLD STRICKLAND (C79) is Area Coordinator for the Swedish Committee for Afghanistan, implementing an emergency relief programme in Eastern Afghanistan, and based in Jalalabad. He worked previously for the Hazardous Areas Life Support Organisation (HALO Trust) in Afghanistan and Cambodia. The Organisation was doing mine clearance in Afghanistan and a mine survey in Cambodia to select land suitable for returned refugees. As Logistic Support Coordinator, Edward was responsible for setting up the offices, moving supplies around hostile territory and doing all the administration and accounts.

COLIN MCDONALD (W50) has published a book entitled How Advertising Works — a review of current thinking. After graduating from Oxford he went into market research and now runs his own consultancy, with a special interest in the design, conduct and interpretation of research in media, advertising and social contexts.

JAMES MORGAN (H87) is director of The Arcadians, an organisation which provides musicians and singers for various events. The business has its own choir, a twenty-two voice mixed group, made up of recent choral scholars from the choirs of King’s, St John’s and Trinity Colleges, Cambridge.

ANDREW MORROGH (H62) is living in Chicago with his American wife, where he teaches Art History, specialising in Renaissance architectural drawings.

SIR HENRY NEVILE (C38) was knighted in the Birthday Honours 1992. He is Lord Lieutenant of Lincolnshire.

THE HON MICHAEL PAKENHAM (W61), the British Ambassador to Luxembourg, was made a CMG in the New Year’s Honours.

NIGEL PITEL (E75) has been appointed as incumbent headmaster of St Anthony’s, Hampstead.

GEORGE SCOTT (E86) has taken a First Class in his Law Society Finals, October 1992.

ANTHONY STACKHOUSE (B81) has worked for Legal and General Insurance since he left Leeds University and has recently been promoted to Brokerage Consultancy Manager for Scotland, working from offices in Glasgow.

MARK STOKER (H84) finished his undergraduate medical training at Oxford in July 1991, following which he graduated, got married and moved to York. He completed his pre-registration “house jobs” at York District Hospital in July 1992 and has now embarked upon a Senior House Officer surgical rotation which involves 18 months’ clinical work at Wycombe General Hospital, followed by six months’ teaching undergraduate medical students in the Department of Human Anatomy in Oxford.
JAMES YOUNG (84) specialises in fixed income bonds with a gilt dealer in the City.

DAMIEN BYRNE-HILL (85) is leader of the Forty Martyrs community.

SEAN FARRELL (85) is assistant organist at Wakefield Cathedral and does some teaching at QEGS Wakefield. He has founded a girls' cathedral choir, is Director of Music for the Wakefield Chorus and has given a recital at St Paul's Cathedral.

LUCIEN LINDSAY-MACDOUGALL (85) is writing music.

DANIEL MORLAND (85) has given up his computing job in Reading and gone to South America to learn Spanish in Bogota.

LUKE NOLAN (85) has completed his engineering degree at Coventry in addition to a French engineering diploma and now works with the Greenwich observatory.

FERGUS REID (85) is a clerk in the House of Commons, taking minutes for some of the Select Committees.

JUSTIN SASSE (85) works for GKN where he is manager of a factory supplying the Japanese car industry.

GERARD WALES (85) is designing gardens, having formerly been a copywriter in an advertising firm.

PETER WARD (85) has returned to England after working on Accra airport.

BEN WEAVER (85) has won a scholarship onto a two year humanities course at the Royal College of Art.

MIKE COWELL (86) teaches diving in Bahrain and spent a month in Kuwait doing underwater inspections.

BR MAX DE GAYNESFORD OFM (86) is studying at Canterbury.

EDWARD FOSTER (86) deals in tea in London.

ANDREW JONES (86) is in his second year at Cirencester.

JULIAN LEE (86) got through to the finals of the Observer Young Travel Writer of the Year Award and won a working holiday in Dominica.

ANTHONY MORLAND (86) works for a jewellery magazine in London and Geneva.

NICK RUTHERFORD (86) is a DJ operating a reggae sound system for pubs and clubs.

TOM WEATHER (86) is in the last year of a business and marketing degree at Middlesex University.

JOHN WRIGHT (86) does freelance translation work in Edinburgh.

PAUL CAREY (87) is organist for a Catholic church in Notting Hill and works for Tottenham Council inspecting road repairs, whilst also reading Law part-time.

JAMES COWELL (87) gained a 2.1 in maths and was an instructor with Camp America last summer.

GUY DE GAYNESFORD (87) is studying for the priesthood at Wonersh.

JOSEPH HOUGHTON (87) is studying the oboe at the Royal Academy of Music.

JUSTIN MARR (87) is temping in London.

DANNY NOLAN (87) is in the last year of his medical course at Galway and runs a pop group known as The Bone Factory.

DAMIAN REID (87) works for the MoD with the REME at Chertsey.

PETER SHUTTLEWORTH (87) was a runner for a Mike Leigh film and worked on the new Brooke Bond chimp advert in Rome.

TOM WRIGHT (87) has been working in Thailand on a project to bring water to isolated villages. He is now training to be a chartered accountant with Ernst and Young.

JONATHAN CUTTER (88) is taking a physics degree at Edinburgh.

RODNEY DE PALMA (88) gained a First in his BSc course as part of his medical training.

ANDREW GARDEN (88) has worked as an assistant in a school in Strasbourg as part of his Cambridge course.

CHARLES INMAN (88) is studying medicine at Bristol and organised an Easter pilgrimage and one of the St Giles handicapped children's holidays.

WILL JAMES (88) finished his biochemistry degree at Dundee and was getting a Yachtmaster (offshore) qualification.

PHILIP ROYSTON (88) went to India after getting a 2.1 at Manchester.

TOM TURNER (88) finished his Spanish course at Newcastle and had a job as Waterfront Director at a summer camp in America.
PHIL WARD (88) finished his MA in English at Edinburgh and is now teaching English.

ANTHONY BALFE (89) got his chemistry degree at King’s, London, and is training as an actuary at the City University.

MARK CAREY (89) is at Durham and helped with the handicapped children’s holiday at St Bede’s School.

PIERS ECCLESTON (89) is at Exeter and involved with a band called Iridescent Radish.

DAMIAN GANT (89) has changed course to pharmacology at Aberdeen.

MATTHEW HOLGATE (89) has been working in Texas for an American firm who are now sponsoring him on a business studies degree course at Cardiff University.

MARK INMAN (89) is in his final year at Guildford.

JEREMY JOHNSON (89) got a 2.1 in maths and philosophy at Oxford while learning to fly and getting a flying scholarship to train as an instructor.

MATTHEW JONES (89) is repeating his second year at Portsmouth Polytechnic.

RONAN LAVELLE (89) is spending a year in an engineering factory near Stuttgart as part of his international business studies course at Newcastle. He also helps to run a company exporting Tipperary Mineral Water to Israel.

COLIN LE DUC (89) spent a year with Total Oil in France and has returned to complete his course at Bath after spending a couple of months teaching English in Bogota.

JUSTIN MALONE (89) is reading theology at King’s College, London.

JONATHAN PRING (89) helped with the handicapped children’s holiday at St Bede’s School and also a holiday for deprived children run by Exeter College Oxford in the Easter vacation.

CHRISTOPHER STANTON (89) has been doing work experience in Scarborough as a solicitor before returning to Edinburgh.

SEBASTIAN THOMAS (89) has completed a BSc as part of his medical course at St George’s.

EDWARD WEAVER (89) is in the RAF, based at Brize Norton. He is a qualified gliding instructor and came 14th in the National Junior Championships.

THE LIVERPOOL DINNER

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The 117th Liverpool Ampleforth Dinner was held at Crosby Hall Educational Trust. The Chairman was Dr Martin Ryan (O37) and the Secretary was Basil Blackledge (D44). Fr Leo Chamberlain (A58) gave a report on Ampleforth in his capacity as the new Headmaster. The dinner was attended by:

- Edmund Barton (B54)
- Basil Blackledge (D44)
- David Blackledge (O52)
- Ewan Blackledge (O37)
- Nick Blackledge (E78)
- Phillip Brodie (T83)
- Dom Leo Chamberlain (A58)
- Dr Martin Chamberlain (B58)
- David Donnelly (A78)
- Michael Donnelly (A73)
- Dr Vincent Donnelly (fp)
- Rodney Tracy Forster (B36)
- Professor Cecil Gray (A31)
- Dom Martin Haigh (E40)
- Harry Howell (fp)
- Colin Lieberman
- John McCauley (A63)
- Nick Meroney (T73)
- Niall Reay (D67)
- Jack Rees
- Dr Martin Ryan (O37)
- Tony Sheldon (D62)
- James Sheldon
- Dom Francis Vidal (C38)

Next year’s dinner will be held on Friday 7 January 1994 at the same venue.

JOHN WILCOX 30TH ANNIVERSARY DINNER

In 1963 John and Pauline Wilcox joined the staff at Ampleforth College. As well as teaching French, John’s duties included coaching the 1st XV rugby team and being Gamesmaster. Recently he was appointed Housemaster of St Cuthbert’s and remains the coach of the 1st XV. Whilst bringing up their own family John and Pauline have also built up a huge family of friends.

As a tribute and thanks to them from their friends a dinner is being organised to celebrate this anniversary to be held in London on Saturday 23 October, 1993. Whether your connection with John and Pauline arose out of sport, French or whatever, you will be very welcome.

For details please contact David Mitchell as early as possible so as to assist us in the organisation of this event.

To: David Mitchell, 49 Rochelle Close, London SW11 2RU

Name ........................................... Single tickets
Address ........................................... When you left
Sport .............................................. House
Games .............................................. Team
Tel. No. .............................................. Taught French
No. of tickets required ........................ Community/Colleague
Paired tickets ...................................... Any other...

Please enclose details of any one who may also be interested in joining John and Pauline.
On Sunday 21 November 1993 Fr Abbot will conduct a one-day retreat for old boys, parents and friends at the Digby Stuart College, Roehampton Lane, London SW15 — 11.00am to 5.30pm. For details please apply to David Tate, 87 Dovehouse Street, London SW3 6JZ.

OLD AMPLEFORDIAN SHOOTING TEAM

Michael Piel (B51) writes: "I am writing to let you know of a magnificent performance by Michael George (J66) in the Public Schools Veterans competition at Bisley last summer. As you know, I have been running the Old Amplefordian's team for 20 years now and Keith Pugh (E65) is our star performer. However, Michael George (coached by yours truly) produced a wonder shoot this year and got the top score in the whole competition.

The "bull" at 500 yards is approximately 10 inches across with a small inner ring called the V-Bull. Michael scored what is known as a "possible" of ten bullseyes of which eight were V-Bulls. Thus his score was 50.8 because you get 0.1 extra for each V-Bull. Second in the competition was Paul Kent of the Great Britain team who scored 50.7. He is to shooting as Nick Faldo is to golf.

Michael George shot the greatest shoot of his life and thanks to the Lord I got the wind right for him. I made a small change for wind for shot No.10 and said "Put it right in the middle Michael", and that is exactly what he did.

We had a great party in Knaphill to which I invited Vic Maclean and the captain of shooting. The school team had a really brilliant shoot this year and I am sure you know how well they have done."

OACC 92

The 1992 season was disappointingly marred by the weather. Over a quarter of the matches were either cancelled or seriously rain affected. Indeed in June and July we only managed one fixture. However the Tour was again a success with eight consecutive days of cricket and some of the best batting performances for many years.

The Cricketer Cup provided the most exciting cricket of the season. In the first round we drew St Edward's Martyrs away. The OACC batted first, struggling to 182-8 after a fine 50 from Justin Carter and a useful 30 from Nick Derbyshire towards the end of the innings. St Edward's seemed to have the game under control at 80-2 but excellent fielding and tight bowling, especially from Chris Ainscough forced errors and two runouts in the 48th and 49th overs, enabled us to restrict our opposition to 182-9. The scores were level — the OACC having lost fewer wickets won the match.

The second round saw us drawn against the Stowe Templars at Ampleforth. The OACC elected to bat on an excellent batting pitch and reaching 279-5.

David O'Kelly completed a fine undefeated 100, battling throughout the innings and was well supported by Pip Fitzherbert and Willie Moore. Confidence was high. However this was before David Gower's deputy at Hampshire, Shaun Morris, had come to the wicket. Morris hit 146* and Stowe won by 4 wickets in the 53rd over.

Sadly there was once again a smaller than usual turn out at Ampleforth for the OACC weekend. Yet despite the difficulty of raising two sides, everybody thoroughly enjoyed the weekend. One of the highlights was the toast drunk to Willoughby Wynne on the Sunday to mark the 40th Anniversary of his playing for the OACC. True to form, Willoughby then went on to reserve the OACC with the bat and hold a blinding catch at slip. I anticipate many more toasts! Our thanks as always to Fr Dominic, Fr Felix, Fr Charles, Geoff Thurman and Don Wilson for welcoming us all back so warmly.

Fears of a change in venue for the Tour were happily dispelled when Cranbrook confirmed their continuing support for the OACC in making their pitch available for the midweek games. However the real mainstays of the Tour are of course the Brennans, the Berendts and Miles Wright. Our thanks as always for their magnificent efforts. I am also happy to report that there were plenty of new faces and plenty of runs. Among the new members present were Cronolly, Harding, Tom Scrope, David Mitchell and Simon Pickston. Amongst the runmakers we had three undefeated centurians, Mark and Nick Haddock and Giles Codrington. Unfortunately our inability to bowl sides out precluded more victories.

Finally I would like to thank Carys and Willoughby Wynne for once again hosting the AGM. As always it was an excellent and enjoyable way to start the season.

Nicholas Read (J84)

OACC RESULTS:

<table>
<thead>
<tr>
<th>P</th>
<th>W</th>
<th>L</th>
<th>D</th>
<th>Cancelled</th>
</tr>
</thead>
<tbody>
<tr>
<td>18</td>
<td>7</td>
<td>7</td>
<td>4</td>
<td>5 (4 rain, 1 opposition failed to raise a side)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>OACC</th>
<th>104</th>
<th>Hampstead</th>
<th>106-3</th>
<th>Lost by 7 wickets</th>
</tr>
</thead>
<tbody>
<tr>
<td>OACC</td>
<td>219</td>
<td>Yorkshire Gents</td>
<td>151</td>
<td>Won by 68 runs</td>
</tr>
<tr>
<td>(G. Codrington 45; S. Lawson 49*)</td>
<td>(P. Kaczinski 3-29)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>OACC</td>
<td>177</td>
<td>First XI</td>
<td>87</td>
<td>Won by 97 runs</td>
</tr>
<tr>
<td>(N. Elliot 46; G. Codrington 42)</td>
<td>(J. Vanden Berg 5-13; M. Butler 3-30)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>OACC</td>
<td>168</td>
<td>Second XI</td>
<td>159-5</td>
<td>Lost by 5 wickets</td>
</tr>
<tr>
<td>(M. Lucy 54)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>OACC</td>
<td>154</td>
<td>A XI</td>
<td>197</td>
<td>Won by 47 runs</td>
</tr>
<tr>
<td>(Roberts 3-16)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>OACC</td>
<td>212-7</td>
<td>Old Oratorians</td>
<td>213-4</td>
<td>Lost by 6 wickets</td>
</tr>
<tr>
<td>(M. Gretton 44; P. Fitzherbert 57*)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>OACC</td>
<td>160</td>
<td>Staffordshire</td>
<td>78-4</td>
<td>Rain stopped play</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Drawn</td>
</tr>
<tr>
<td>OACC</td>
<td>16-0</td>
<td>Eton, Ramblers</td>
<td></td>
<td>Rain stopped play</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Drawn</td>
</tr>
</tbody>
</table>
TOUR:

P 8; W 3; L 3; D 2

OACC
(T.Scrope 48; P.Fitzherbert 91)
OACC
(D.Hawson 95; P.Fitzherbert 18)
OACC
(G.Codrington 122*)
OACC
(M.Haddock 126*; A.Berendt 34)
OACC
(A.Berendt 57; T.Scrope 93*)
OACC
(D.Mitchell 94; D.Hawson 76*)
OACC
(N.Haddock 111*)
OACC
(P.Ainscough 69)

CRICKETER CUP

First Round
OACC 182-8 St Edward’s Martyrs 182-9 Won

Second Round
OACC 279-5 Stowe Templars 281-6 Lost

THE OLD AMPLEFORDIAN RUGBY FOOTBALL CLUB

The first Old Amplefordian Rugby match took place in 1911 when it was known as “The Past versus The School”. Whilst the fixture wasn’t a regular one the first recorded result was in 1920 when The School beat The Past 28 points to 8. There was an obvious gap during the war and it wasn’t until 1947 that the match was resumed, but this time in September rather than at the end of the season. In 1963, the year that John Willcox came to the school, it became a regular old boys weekend until the last game in 1978, with one year missed in 1972.

The demise of the old boys match against the school came about due to the withdrawal of the insurance cover between men and boys. Many of the old boys in fact felt that they should have been the insured party as boys were of superior fitness, more determined as well as being a well drilled unit.

So 15 years after the last Old Boys XV versus the 1st XV, the Old Amplefordians RFC returned to that hallowed turf, where as boys they had used moves such as Red I or Red II to such good effect. The opposition this time was another Benedictine school from the south and refereed by a Belmont Abbey old boy. Downside Old Boys travelled to the bitter north bringing with them some high class players, in fact one of them turned down Rosalyn Park 1st team to play in this match. The match was played in a tremendous spirit and produced some great rugby, moving from one end of the pitch to the other at an extremely rapid pace. Ampleforth were up against a very tall lineout of jumpers and very effective and cohesive runners in the loose scrum. However the Old Amplefordians showed great fortitude in defence and were able to make some wonderful forays deep into the Downside half which regretfully were not executed.

Our thanks must go to the school for their very kind generosity in looking after both teams and to those who supported us on the touchline in such foul conditions. Finally thanks should go to Downside for coming up to Ampleforth and we look forward to a return match at Downside in 1994.

The Old Amplefordian Team

Back row: Jon Enderby, John Moreland (C86), Henry Hare (J84), Arthur Hindmarsh (B81), Simon Hare (J80), Matthew Record (H87). Middle row: Simon Perider (J81), Thomas Judi (W77), Julius Bezzino (A89), James Hartigan (W91), Dominic Cunningham (E83), Lucian Roberts (J88). Front row: Jonathan Brown (J80), Aidan Channer (D81), Ben Gibson (C86)
RESULTS:
1992/93 P 11; W 6; L 5
Keble College OB Canceled
Greys Inn Canceled
Old Malvernians Won
Mayfair Nomads Won
Old St Georges Canceled
SASMACS Won

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Dowegians
13-23 Novocastrians Lost
24-5 Downside Wanderers Lost
Court Jesters Lost
Sherborne OB Won
Old Stoics Won
Brixton Prison Officers Canceled
91-17 Old Malvernians Lost

Oxford University

James Elliot (E88)
President
Vincent's Club

1992-93 Adrian Garratt (089)
President
Oxford Union

MONKS RECALL

THIS SECTION IS TAKEN FROM FOLIO, A FIRST YEAR MAGAZINE EDITED BY EDWARD O'MALLEY (D)

In the first in a series of articles by Monks and Old Boys recalling first year life, Fr Dominic paints a picture of Ampleforth during the Second World War, and his part in it. There follow similar articles by Fr Francis and Fr Felix, plus an interview with Fr Stephen.

1945

I came to St Wilfrid's House when I was just 12, having spent a year in Junior House. The arrangements for Junior House were quite different then. For most boys, it was the continuation of their time at Gilling, and I was only one of four "outsiders" who came in from other schools. It is interesting that of these four, two became monks – the other was Fr Oliver Ballinger, who taught Maths for many years and died a few years ago. I was half expecting to spend a second year in Junior House and expressed a preference for St Wilfrid's rather casually because both the opening bowlers of the 1st XI were in that House. I had not done a great deal of hard work in Junior House, and as far as I can remember I did not do much in the Fourth Form. I was comfortably stationed in what would now be 4C. Many of my friends were in other Houses and I spent a lot of time in the evenings meeting them in corridors and talking about life in general. I was keen on games and took very little part in other extra-curricular activities, though I can remember being elected Secretary of something called the "Fourth Form Society" which invited people into give talks. My main memory of the talks was of a series of ghost stories told by Fr Sebastian Lambert (then Housemaster of St Cuthbert's) in pitch darkness in No.1 classroom.

The half-holidays at that time were on Wednesdays, rather than on Saturdays. This was during the second world war and we were all a bit short of food. Most of our half-holidays were spent queuing at a shop in the village which sold bread and such delicacies as Ovaltine and Bournvita. There was a strict sweet ration which allowed one about 4 small bars of chocolate a month. There was quite a brisk trade in sweet ration coupons during Lent, when the more pious boys made a considerable profit by selling their sweet rations for the equivalent of about 50p. One of the most popular of my contemporaries was an Irish boy who received regular food parcels from Ireland, which he shared with remarkable generosity in the boot-place as soon as they arrived.

The general discipline of the first year was much stricter than it is now, and I can remember being awed by dormitory monitors. I seem to remember spending quite a lot of time writing "lines". These often consisted of the appropriate parts of Latin and French verbs or of pithy quotations from Shakespeare. Having written out 100 times, "To be or not to be, that is the question", I can remember wondering what the question really meant. The Latin verbs were, however, extremely useful.

Having been told that the CCF (which was then called something different) was optional, I decided not to join it, only to discover that every other new boy had joined it. This meant that on Field Day I lunched alone with my Housemaster, and this experience was enough to convince me that the CCF was unlikely to survive without my presence. The CCF assembled twice a week and the parades on Mondays and Fridays required a good deal of preparation, i.e. polishing of boots and "branching" of gaiters. This was an extremely unpopular pastime as was the ten-minute period of P.T. which was compulsory for the whole School during the mid-morning break, and which was guaranteed to create a curiously
Monastery.

master was Fr Columba, whom I often stand next to in Conventual Mass in the Ampleforth College, but were treasured explosives. At the time, there were a great many ammunition dumps next to all the local roads (e.g. on the left-hand side of Windward Islands today). and sometimes, he describes life as a founder member of St Hugh's.

### Founding St Hugh's: 1956

Fr Felix was Housemaster of St Bede's, and is now Procurator. Here he describes life as a founder member of St Hugh's.

Thirty three of us lived together for one year in what is now known as the quad classrooms. The Housemaster’s room — a bedsit — was to the East end; there was a common room now, and four dormitories, all overlooked by what was then St Bede’s Sixth Form, now St John’s. We were all founder members of St Hugh’s House in 1966.

The Housemaster, Fr Benedict Webb, now a parish priest in Liverpool, appointed

### Monday, 25 January, 1954

A day in the life of a fourth former: Fr Francis

The bell rings — it is rung to wake up St Dunstan’s and St Aidan’s. Churchill is Prime Minister, Hutton, captain of England (and last week we lost the First Test against the West Indies). Fr Paul Neville has been Headmaster since 1924, and I am in my first year in St Dunstan’s. It is still nearly dark but it is fine and cold as I emerge from bed, second from the door in the First Year Dormitory (the old St Aidan’s Carrel Room). The monitors have ordered us out of bed. Before we put our slips on, we wash in very cold water in a large room with St Bede’s and St Aidan’s (now the barber’s room and Biology Labs) — there are no showers, but baths are allowed on Wednesday and Saturday evening. It is 7.25am and we go to the Abbey for Morning Prayers and Mass (lines of Latin and French words, or Penance Walk, for anyone late, Monitor of the Day to take names).

As Mass is said at the High Altar, I hear from behind, at the Lady Chapel, the voice of Fr Paul as he said Mass. It is the Feast and Mass of the Conversion of St Paul. Silence as we go to the Upper Building for breakfast at 8am, then to the dormitory (always silence, day and night — unless we teased the monitor — he says he knows everything), then to the Housemaster’s Room (to read the newspapers (Hutton's team will play The Windward Islands today), and sometimes, but not today, we would play French Cricket in the House Common Room — now the area of St Aidan’s Lower Gallery above the Games Room.

Study begins at 8.45am and it begins with Prayers in the Big Passage. (This assembly of the whole school ended in January 1956). We in St Dunstan’s stand about half way down, with house monitors against the wall on the East side, calling names out of those who were late to Mass of spoke before breakfast. The school monitors come down the steps from the top, last of all being the head monitor, Bellasis (now Fr Miles Bellasis, monk of St Louis Abbey, USA), and Fr Paul. This morning he announces that the school will assemble in the Theatre at 9pm tonight, which means he will give his beginning of term talk (the term began on 20 January). Then he knells down, as we all do, and prayers are said. Then to class, and as we wait for the master to arrive school monitors patrol outside.

In the break at 11.4am, we also do 10 minutes P.T. (P.E.) — waving our arms and touching the ground, jumping up and down, taking our jackets off. School monitors are in charge. After P.T., I pass Fr Paul on the steps near the School Shop (now St John’s House): it is exactly 11.16am — he is going to see the sick in the Infirmary. At 12.15pm Biology with Fr Damian, but after waiting 10 minutes we go away, and hear later that Fr Damian is in Sussex because his father has died. Geoffrey Webb was a window glazer, and much of his work is in the Crypt and the monastery.

As we lay in the dark, did we wonder about this day, and who would be Headmaster? (For 3 days the Senior House Master, Fr Sebastian of St Cuthbert’s, was Acting Headmaster — but in a Maths class on 28 January at 4.15pm Commander Wrights tells us that Fr William is the new Headmaster, until now Housemaster of St Wilfrid’s).

Study resumes at 4.15pm, with tea from 4.55 to 5.12pm — 17 minutes. After supper, between 8 and 9pm, there were society meetings, or we could go to the Housemaster’s Room to listen to the wireless on a wireless (to the gramophone (no transistor and, of course, no TV anywhere here). There was a telephone for use at the top of the Big Passage, and one on the road, but connection for a trunk call through the operator: 100. Normally House Prayers are at 9pm, but tonight (or was it tomorrow night), the head monitor addresses the boys in the Theatre. Bellasis talks about Fr Paul, and reads out a telegram received from the head monitor of Downside. (The portrait of Fr Paul now hangs in the Main Hall). Lights out in the dormitory at 10pm — and on the Gallery at 10.15pm — strictly enforced.

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In the break at 11.4am, we also do 10 minutes P.T. (P.E.) — waving our arms and touching the ground, jumping up and down, taking our jackets off. School monitors are in charge. After P.T., I pass Fr Paul on the steps near the School Shop (now St John’s House): it is exactly 11.16am — he is going to see the sick in the Infirmary. At 12.15pm Biology with Fr Damian, but after waiting 10 minutes we go away, and hear later that Fr Damian is in Sussex because his father has died. Geoffrey Webb was a window glazer, and much of his work is in the Crypt and the monastery.

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Study resumes at 4.15pm, with tea from 4.55 to 5.12pm — 17 minutes. After supper, between 8 and 9pm, there were society meetings, or we could go to the Housemaster’s Room to listen to the wireless on a wireless (no transistor and, of course, no TV anywhere here). There was a telephone for use at the top of the Big Passage, and one on the road, but connection for a trunk call through the operator: 100. Normally House Prayers are at 9pm, but tonight (or was it tomorrow night), the head monitor addresses the boys in the Theatre. Bellasis talks about Fr Paul, and reads out a telegram received from the head monitor of Downside. (The portrait of Fr Paul now hangs in the Main Hall). Lights out in the dormitory at 10pm — and on the Gallery at 10.15pm — strictly enforced.

As we lay in the dark, did we wonder about this day, and who would be Headmaster? (For 3 days the Senior House Master, Fr Sebastian of St Cuthbert’s, was Acting Headmaster — but in a Maths class on 28 January at 4.15pm Commander Wrights tells us that Fr William is the new Headmaster, until now Housemaster of St Wilfrid’s).
Monks Recall

There was Sunday Mass — we were in benches across the monks’ choir (it was an old Abbey church, too small for the school, and run leaked on the high altar); there was daily Mass for the four inner houses — as we were then — said by each Housemaster in turn; and most important, there was the Housemaster’s daily Mass in the Holy Family chapel — the first one in the old crypt. It was half an hour of Reality — quiet, peaceful, reflective, prayerful. Along with God, aware of one’s mentor being dedicated to the priesthood and religious life, a moment in the day where there was nothing to perform, to try to achieve, to save, to worry about. Only later did I realise that that experience was perfect and a privilege for a young fourteen year old, expanding his horizons in a North Yorkshire Abbey school.

in an interview with Edward O’Malley, Fr Stephen Wright, the new Housemaster of St Dunstan’s, tells of his time in the school

Fr Stephen Wright (not the Radio 1 DJ) was a member of St Thomas’s House when those in the upper years of the house were still founder members.

He had gone through both Gilling and then Junior House, as one did in those days, and so knew Ampleforth well when he was driven back to school as it was always the case for him) at the beginning of his first year in the upper school. He found the train through the valley too slow, and being exclusively for Ampleforth, it was corporal punishment and I received a dose of it for something that was not done, but at least it made me part of the scene of things.

As an outside prep school boy I found the Junior House contingent (all Gilling boys went to JH for two years) culturally alien, without transistors. Radio, hi-fi — except for the newsreel, sometimes over a week old, was really their only contact with the outside world.

On one occasion the newsreel was about something to do with the Second World War, which was still very much in people’s minds. The boys recalled it bitterly, and so booed and shouted at this particular newsreel. They scorned those responsible for the war, a view entirely different from the parents. These men were national heroes, and he was not going to have them chanted at. The showing was cut short and so the whole school was in disgrace for the rest of that half-holiday.

One Wednesday afternoon, Fr Stephen ventured to Helmsley, to have a tea of ham and eggs in a smart hotel. He took great pleasure from this meal, not knowing that it was totally illegal. On returning he discovered that this was a privilege for dormitory monitors only and that such a behaviour on the part of a first year was shocking. However, he cannot remember any punishment being given to him.

In fact, his housemaster, Fr Denis, disliked beating the boys so Fr Stephen escaped that form of punishment during his time in the school.

However, his lack of beating seemed to do him no harm, since he had a successful time in the school, ending up with him being in charge of Ronanites house, the St Thomas’s sixth form building.
THE SCHOOL

SCHOOL STAFF

Headmaster  Fr. Dominic Milroy M.A.
Acting Headmaster  Fr Leo Chamberlain M.A.
Second Master  Fr Timothy Wright M.A., B.D.
Third Master  Fr Richard Field B.Sc., A.C.G.I., A.M.I.Mech.E.
Director of Studies  C.J.N. Wilding B.A. Head of Modern Languages
Director of Arts  Mrs L.C. Warrack B.A. Head of Sixth Form
Director of Activities  J.A. Allcott B.A., M.Sc.
School Guestmaster  Fr Charles MacAuley

HOUSEMASTERS

St Aidan’s  Fr. Bernard Green M.A., M.Phil. Head of Religious Studies
St Bede’s  Fr Hugh Lewis-Vivas M.A., Cert.Ed., S.T.B. Languages
St Cuthbert’s  J.G. Willcox M.A. Languages
St Dunstan’s  Fr Stephen Wright M.A. Religious Studies
St Edward’s  Fr Edward Corrall M.A. History
St Hugh’s  Fr Christian Shore B.Sc., A.K.C. Head of Biology
St John’s  Fr Timothy Wright M.A., B.D. Religious Studies
St Oswald’s  Fr Christopher Gorst M.A., Biology
St Thomas’s  Fr Richard Field B.Sc., A.C.G.I., A.M.I.Mech.E. Physics
St Wilfrid’s  Fr James Callaghan M.A. Languages
Junior House  Fr Jeremy Sieria M.A. English

MONASTIC COMMUNITY

*Fr Benet Perceval M.A. Classics
*Fr Simon Treford M.A. Classics, Officer Commanding CCF
Fr David Morland M.A., S.T.L. Head of Classics
Fr Felix Stephens M.A. Proctor, Editor: The Journal
*Fr Edgar Miller Junior House, Woodwork
Fr Francis Dobson F.C.A. Politics, Religious Studies
Fr Alexander McGee B.A., Cert.Ed. Languages
*Fr Cyriax Smith M.A. Languages
Fr Benjamin O’Sullivan Music
Fr Gurbert Madden M.B., B.S., M.R.C.P. Biology
Fr Borndas Pham Junior House
Br Andrew McCaffrey M.A., M.Phil., M.Ed. Classics
*Br Boniface Huddleston Mathematics
*Br Paul Browne B.Ed. English
*Br Gabriel Everett M.A., D.Phil. Religious Studies
*Br Luke Becket B.A. Religious Studies

LAY STAFF

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. Librarian
T.L. Newton M.A. Classics
R.F. Gilbert M.A. Chemistry
C. Biskoe B.Sc., Ph.D., A.R.I.C. Head of Chemistry
K.R. Elliot B.Sc. Physics
R.D. Rojan B.A. Junior House, Classics
S.R. Wright F.R.C.O., A.R.C.M., M.Mus.
J.J. Dean M.A. English
G. Simpson B.Sc. Mathematics
F. Booth M.A. Geography
C.G.H. Belsom B.A., M.Phil., F.R.C.A. Head of Mathematics
J.D. Cragg-Jones B.A. Languages
T. Aston B.Ed. Junior House
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 B.M. Hewitt B.A. Languages
P.T. McAlister B.A. Head of Business Studies, Economics and Politics
M.N. Baben B.A. Director of Sunley Centre
J.A. Allcott M.Sc., B.Ed. Head of Physical Education
D.F. Billatt M.Sc., Ph.D. Chemistry
J. Fletcher M.Ed. Head of Art
A.T. Hollins B.Ed. Mathematics
W. Leary Music
M.J. McPartlan B.A. Languages
W.M. Motley 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.G. Cockrington B.Ed. Head of Careers
*Mrs S.M.E. Dammann B.A. Junior House, English, Languages, E.F.L.
K.J. Dunn B.A. Languages
P.S. Adam B.A. Design
P.W. Galliher M.A., M.Phil. Head of History
A.P. Roberts M.A., M.Th. Classics, Art
J. Simpson Art
P. Young B.A. Junior House, Music
M.A. Barras B.Sc. Physics
I.D. Little M.A., Mus.B., F.R.C.O., A.R.C.M., L.R.A.M. Director of Music
SCHOOL OFFICIALS

Head Monitor N.P. John

Monitors
St Aidan's E.B.R. Anakwe, A.P.M. Oxley
St Bede's A.P. Crosley, C.H. jungels
St Cuthbert's J.A. Hughes, S.P. McGoldrick
St Dunstan's P.E. O'Mahony, C. Ingram Evans, D.G.S. Scott
St Edward's T.B.E. Madden, A.J. Guthrie, J.J.M. Scott
St Hugh's G.R. Banna, M.R.G. Dunbell, M.A. Rizzo
St John's D.C.B.L. Roberts, X.J.C. Le Gris
St Oswald's T.G. Hüll, R. Bernardo
St Thomas's M.T.C. Edmonds, M.J. Ward
St Wilfrid's W.E.P. McSheehy, C. Merc

GAMES CAPTAINS

Rugby J.A. Hughes (C)
Golf J.P.G. Robertson (E)
Squash G.N.B. Jackson (T)
Master of Hounds D.R. Greenwood (T)
Captain of Shooting J.T.E. Hoyle (H)

Librarians
M.S.P. Berry (T), W.R. Cochrane (E), A.P. Crosley (B), L.C. Davis (T), A.B. Della-Porta (B), J.B. Feilding (A), J.F. Fry (E), P.G. King (T), H.C. Young (T).

Trainee Librarians
A.M. Aguère (j), A.J. Acloque (E).
From Gilling:
N.L. Adamson (B), A.E. Clavel (O), S.M. Jakubowski (C), J.R.F. Jeffrey (C), E.J.G.R. King (E), E. Linge (T), J.C. Lyle (B), R.A.S. Pattisson (D), W.D. Riley (j), G.A. Scott (W), C.J. Sparke (A), J.F.S. Thompson (O), T.P. Telford (A), T.N. Todd (B), J.H. Strick van Linschoten (O).

M.S. Shilton
J.J. Bozzino
T.W. Rose
T.R.C. Richardson
E.F. Barlow

MAJOR SCHOLARSHIPS

- Ampleforth College
  - Ascham House, Newcastle upon Tyne
  - Gilling Castle
- King’s College School, Cambridge
  - Junior House, Ampleforth College

MINOR SCHOLARSHIPS

- Gilling Castle
  - Highfield School, Liphook, Hampshire
  - Farleigh School, Red Rice, Hampshire
- Beeston Hall School, Conner, Norfolk
- Winchester House School, Brackley, Northants.

MUSIC SCHOLARSHIPS

Major Awards

**The School**

- Oxford
  - Corpus Christi
- University College
- University College
- Exeter
- St Benet’s
- St Anne’s
- Lady Margaret Hall

**Higher Education Entrants 1992**

1990 LEAVERS
- Lorrizan, G.F.C.
- Acton, J.W.
- Adamson, C.D.C.
- Belson, T.N.
- Biglau, J.
- Blair, D.
- Bowring, M.R.
- Brennan, L.A.J.
- Bumard, J.
- Chintson, C.M.H.
- Cleary, J.P.
- Caddigan, T.S.A.
- Cooney, A.P.
- Corrache, J.
- Cotton, L.
- Caddigan, M.N.J.
- Daly, M.N.
- Dalziel, M.J.P.
- Doer, J.M.
- Dunbar, I.H.W.
- Dunlavy, P.J.H.
- Dunlavy, R.P.
- Ewell, J.P.
- Fritzherbert, H.
- Flanagan, T.N.R.
- Ford, P.A.
- Fothingham, P.D.
- Fox-Tucker, M.
- Furness, R.J.E.
- Gallwey, D.S.
- Gibbons, H.B.
- Gillespie, J.H.
- Gatto, F.P.
- Graham, A.J.
- Haragana, J.A.
- Harvey, M.C.H.
- Hawkesbury, L.M.P.S.
- Haworth, R.E.

1991 LEAVERS
- M.C.R. Joynt
- T.P. Tegg

Minor Awards (Wansbrough Music Award)

**Bristol**

- Italian

**Bristol University**

- Chemistry

**Cardiff**

- Finance

- Agriculture

**Cheltenham & Gloucester College of Technology**

- Architecture
- Engineering

**Cleveleys Adult Education Centre**

- French

**Durham**

- Music

**Edinburgh**

- History of Art

**Exeter**

- Computer Studies

**Farnham**

- English

**Glasgow**

- Psychology

**Harrogate**

- Dentistry

**Hull University**

- German

**Leeds**

- History

**Lancaster**

- Sociology

**London**

- History

**Loughborough**

- Finance

**Newcastle**

- Geography

**Nottingham**

- Biology

**Oxford University**

- Biology

**Plymouth**

- Computer Studies

**Princeton**

- Economics

**Reading**

- Sociology

**Salford**

- Law

**Sheffield**

- History

**St Andrews**

- Economics

**Stirling**

- History

**Strathclyde**

- History

**Surrey**

- Medicine

**Sunderland**

- Business Studies

**Surrey**

- History

**Swansea**

- Business Studies

**Trinity College, Dublin**

- Biology

**U.S.A.**

- History

**University of London**

- History

**University of Birmingham**

- Economics

**Warwick**

- English

**Warwick University**

- History

**Wheatley**

- History

**York**

- Geography

- History

- Mathematics

- Religious Studies

- Social Studies

- Theatre Studies

- Art

- Music

- History

- Philosophy

- Economics

- Business Studies

- Mathematics

- English

- History

- Geography

- Art

- Music

- History

- Classics

- History

- Business Studies

- Engineering

- Civil Engineering

- Computer Science
<table>
<thead>
<tr>
<th>Name</th>
<th>University/Field</th>
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<tbody>
<tr>
<td>Bagshawe, J.N.A.W.G.</td>
<td>History Edinburgh</td>
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<tr>
<td>Arjun, R.</td>
<td>Sociology London -Goldsmiths</td>
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<tr>
<td>Allen, J.P.</td>
<td>European Law West of England</td>
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<td>Martin, J.P.</td>
<td>Combined Social Sciences Durham</td>
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<td>Wein, D.</td>
<td>Classical Oxford-St Anne's</td>
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<td>Ogden, R.P.D.</td>
<td>Instrumental Management Cambridge-King's</td>
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<td>Pace, J.A.P.</td>
<td>History Oxford-St Ben's</td>
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<td>Perry, N.C.L.</td>
<td>Combined Arts West of England</td>
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<td>Porter, J.K.</td>
<td>Modern History &amp; Economics Manchester</td>
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<td>Price, W.J.E.</td>
<td>Scottish History Edinburgh</td>
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<td>Roberts, C.R.N.</td>
<td>History &amp; Philosophy York</td>
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<td>Robertson, C.L.</td>
<td>Agricultural Economics Newcastle</td>
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<td>Simons, M.C.L.</td>
<td>Economics &amp; Politics Exeter</td>
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<td>Sparker, D.J.N.</td>
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<td>Towney, J.D.</td>
<td>Economic &amp; Social History Exeter</td>
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<td>Van Cutsem, E.B.C.</td>
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<td>Vanhagen, H.C.</td>
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<td>Witeveld, W.H.W.</td>
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<td>Wiley, G.W.</td>
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<td>Ockleston, P.G.</td>
<td>HND Financial Management West of England</td>
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<td>Penrose, D.</td>
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<td>Robinson, C.Y.</td>
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<td>DEGREE RESULTS 1992</td>
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<td>Corbett, A.E.R.</td>
<td>Bristol</td>
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<td>Elst, A.L.I.</td>
<td>London-King's Chemistry &amp; Management Edinburgh</td>
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<td>de Courcy, R.A.</td>
<td>Philosophy &amp; Politics Edinburgh</td>
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<td>Hampshire, J.J.</td>
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<td>Leather, J.W.B.</td>
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</tbody>
</table>
The Ampleforth Journal

1992 saw the birth of formal Newsletters prepared for the College and the Junior House and to be sent to parents and prospective parents. Much of the work has fallen upon the shoulders of the careers master, Hugh Codrington. As an example of style, this Journal prints the top page (of 4) from the December 1992 issue, that for Junior House to be found in the Junior House section.

Dear Parents and Friends,

I write this to update you in the valuable way, and there is no need for me to

However, a word of thanks concerning something of which I am keen to bring

The Common Room

We welcome three new colleagues — Giles Nightingale joins the Business Studies, Economics and Politics department. Mr Nightingale has recently completed a degree in Modern History at Oxford University and has also spent some time

In the Spring 1992 Ampleforth Journal Peter Pender-Cudlip (O89) was

Correction

In the Spring 1992 Ampleforth Journal Peter Pender-Cudlip (O89) was incorrectly credited with a History degree from Worcester College. In fact he was awarded an A in Law, and we apologise for this error.

The Common Room

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HEADMASTER’S LECTURE
THE IRISH QUESTION
SIR DAVID GOODALL G.C.M.G. (W50)

When he introduced your last speaker on this subject a month ago, Fr Leo commented that the Irish question in its present form went back to the second half of the nineteenth century, or perhaps to the Act of Union of 1801, which put an end to the Irish Parliament following the abortive Irish Rebellion of 1798. Of course from an Irish perspective the problem goes infinitely further back than that, through the atrocities and plantations of Elizabeth and Cromwell to the arrival of the Norman English in 1167; to Strongbow’s defeat of the native Irish at the Battle of Bannockburn, when “Ireland was lost and never won” and the subsequent landing of Henry II at Waterford in 1171. As Harold Nicolson observed, it is not that the Irish have a strong sense of the past: it is just that for them the present began in 1171.

Have no fear, however: I am not going to take you through eight centuries of Irish history—not even though two of my own direct forebears were prisoners of the rebels on the Bridge at Wexford in 1798, when my great great great grandfather later deposed that “his mind was much agitated, his friends being prisoners as well as himself, and he on his knees expecting to be put to death.” For me the story begins one evening in December 1982, after a dinner at 10 Downing Street. I had recently been seconded from the Foreign Office to the Cabinet Office, and I found myself rather improbably talking over a post-prandial whisky to the then Prime Minister, Mrs Thatcher, about Ireland, and the sad fact that the only place in the world where British soldiers’ lives were being lost in anger was in the United Kingdom. “If we get back next time”, she said, looking ahead to the 1983 General Election, “I think I would like to do something about Ireland.” In that moment, it seemed to me, the germ of the Anglo-Irish Agreement of 1985 was born.

Mrs Thatcher had earlier taken some tentative steps towards improving relations with the Irish Government in a series of meetings with Mr Haughey— at that time Taoiseach — in 1980 and 1981 which had resulted in agreement to set up an Anglo-Irish Intergovernmental Council. The Council as envisaged was not much more than a grandiloquent name for regular meetings between the two Heads of Government and other Ministers on either side; but in the event it never got off the ground because relations between London and Dublin went into deep freeze when Mr Haughey’s Government effectively took the side of Argentina during the Falklands Campaign.

In early 1983, however, Mr Haughey fell from power in Dublin and was succeeded as Taoiseach by Dr Garret FitzGerald, a man whose integrity and honesty of purpose Mrs Thatcher respected; and in June of that year Mrs Thatcher herself was returned to power with a comfortable majority in a British General Election. Dr FitzGerald had entered politics fired with a determination to promote reconciliation between the two parts of Ireland; and with

Governments in Dublin and London looking likely to be secure in office for the next three or four years, he saw a window of opportunity to realise his ambition. By good fortune this chimed in with Mrs Thatcher’s quite differently motivated feeling that it was time to “do something about Ireland”, if only to stop the drain on British lives and treasure.

But what was to be done? From a British perspective, almost everything feasible had already been tried without success, the latest failure in 1983 being that of Mr James Prior’s Northern Ireland Assembly, in which the SDLP—the constitutional nationalists— had refused to take their seats because of the absence of “an Irish dimension” — that is, the absence of any arrangement to give the South a say in the affairs of the North.

In principle there were, as there still are, five possible approaches to the Northern Ireland problem.

1. Leave things alone. Make it clear to both communities in the North that the British Government means Direct Rule to continue indefinitely; that the fight against terrorism will be maintained and if possible intensified; that there will be no further political initiatives to change the status quo; and that all concerned must come to terms with that and get on with their lives on that basis. The nationalists and the “men of violence” would know that they had nothing to hope for, and the Unionists that they had nothing to fear.

For this course there is, in theory, much to be said. In the words of the late Mr Ian Gow MP, “the most important single factor in prolonging the tragedy in Northern Ireland is continuing uncertainty about (its) constitutional position.” In practice, however, this is not a course which any British Government is able to follow. Not only is it very difficult, in democratic politics, to adopt a position of total immobility for very long; there is also the continuing and unacceptable loss of life, the heavy cost of the Province to the British exchequer in terms of both military and social welfare expenditure necessitated by the ongoing troubles and high level of unemployment, the effect of relations with the Irish Republic; and the external pressures from world opinion, most notably in the United States. Politically, therefore, immobility is not really an option.

2. Incorporation of the North into a united Ireland. With varying degrees of emphasis, this is the professed long term aim of all political parties in the South. Fortunately or unfortunately, it is not achievable in any foreseeable future without overtaking the expressed political will of the majority of the population of Northern Ireland, almost certainly leading to armed resistance and civil war. Remember what happened in the South of Ireland after the establishment of the Free State in the 1920s. No British Government could contemplate forcing the people of Ulster into a union with the South against their will, and indeed no Irish Government could seriously contemplate it either. All responsible people (among whom I do not include Sinn Fein) in what the Irish call “These Islands” now accept that Irish unification can only come about, if at all, with the democratically expressed agreement of a majority of the people of the North.

3. Complete integration into the United Kingdom: ie treating the six counties of Northern Ireland exactly as if they were Hampshire or North Yorkshire,
Belfast as if it were Birmingham, and giving the North the same parliamentary representation — and the same political parties — as the rest of the country. Although this is not what the Ulster Unionist Party has been pressing for in the recent talks, it has hitherto been the solution privately favoured by a great many Unionists and their supporters in the Conservative Party. The drawback to it is that it would perpetuate the grievances of the nationalist minority, which is too large a proportion of the population — say nearly 45% — to be assimilated against its will in this way. Violent resistance would therefore increase and the alienation of nationalists from the structures of the state would be intensified.

4. Devolution and power-sharing. This means devolving authority within Northern Ireland to a provincial government in which power would be shared between the representatives of the two communities rather than simply be exercised by the party receiving a majority of votes in an election. This is what was tried in the Sunningdale Agreement of 1973, but broke down in the face of the Ulster Workers' Strike headed by Mr Ian Paisley. The difficulty about it is that it requires the agreement of the political leaders of both communities, which has so far not been forthcoming; and not only their agreement to set up such an arrangement, but their subsequent ability to cooperate in running a government. Power-sharing cannot be imposed.

5. Temper the status quo to take account of "the Irish Dimension" and the nationalist aspirations of the minority, without compromising on the wish of the majority that Northern Ireland should remain part of the United Kingdom. The approach adopted in the Anglo-Irish Agreement of 1985, as I shall explain in a moment, was a blend of this approach with elements intended to push the people of the Province in the direction of devolution and power-sharing.

Before talking in detail about the 1985 Agreement, however, let me say a general word about the broader nature of the Irish problem as I perceive it. What is it that makes it so intractable that it has persisted in one form or another for eight centuries? At the root of the whole problem, it seems to me, is the fact that Ireland is too small in relation to Great Britain, too near to us geographically, and too closely linked to us culturally, linguistically and economically, ever to be able to get completely out of Britain's shadow and be another Denmark or Holland, yet at the same time it is too separated from us (by the sea), too large in terms of relative size and population, and with too profound a sense of a distinct national, cultural and linguistic history ever to be assimilated into a United Kingdom in the way Scotland and Wales have been.

It is the tensions inherent in this situation which have bedevilled Anglo-Irish relations since Strongbow. In Northern Ireland they are intensified because of the sharpness of the communal division and because the demographic structure — i.e., the relative sizes of the Protestant and Catholic communities — is such that the nationalist minority is too small to have a chance of attaining a real share of political power by the normal political process (one man one vote, with power alternating between opposing parties), and yet too large and too conscious of its separate identity to be assimilated into a body politic dominated by the unionist majority — especially given the immediate proximity of the Irish

Republic, to which the nationalists see themselves as linked by history, culture, religion and affinity.

The problem is exacerbated further by the fact that each community in Northern Ireland suffers from a deep sense of insecurity in relation to the other: the Catholics because they are the minority within the Province itself, vividly mindful of past oppression and feeling themselves to be to a greater or lesser extent under alien rule, with the forces of law and order in the Province weighted against them; and the unionists because they feel themselves to be a minority within the island as a whole, vulnerable to being separated from the United Kingdom and swallowed up by the Catholic-coloured nationalism which prevails in the rest of Ireland. As Professor Rea rightly said, the Northern Ireland problem is not just a nationalist minority problem: it is a unionist minority problem too. And of course the mutual sense of insecurity which each community feels in relation to the other has been immensely sharpened by the terrorism and violence of the last 28 years.

If these general statements — with all their inevitable oversimplifications — are broadly true, the inescapable conclusion is that we are dealing in Northern Ireland with two communities whose conflicting fears and aspirations cannot be reconciled either by treating Northern Ireland on the same basis as the other component parts of the United Kingdom, or by its absorption into the Republic. Nor can they be accommodated within the normal democratic process as it is practiced in the rest of the United Kingdom.

In other words, any system of government for Northern Ireland which is to command the level of acceptance from each community necessary for the system to be workable must have special features to take account of "the Irishness" of the minority as well, of course, as of the unionism and legitimate rights of the majority. This is the balance which the 1985 Agreement sought to achieve. It would also seem to be the case that any workable system must offer the nationalist minority the prospect of achieving some share of political power otherwise than by winning an outright victory at the polls over the parties of the majority.

In the negotiations which began very tentatively and privately between the British and Irish Governments in the second half of 1983, the initiative came from the Irish side, and indeed from Dr FitzGerald himself. The two protagonists approached the negotiations from widely differing positions. Mrs Thatcher was determined not to compromise the Union. She was interested primarily in finding ways of improving the security situation, and in particular of improving cross border cooperation against terrorism between the British and Irish security forces. For this she was prepared to pay a price, but when the negotiations got seriously under way I do not believe she had any clear idea of what that price might be.

Dr FitzGerald, on the other hand, was alarmed by the growth in political support for Sinn Fein, which he feared was spreading to the Republic, and which, if left unchecked, could undermine political stability throughout the island of Ireland. He therefore believed that it was essential to find ways of ending what he saw as the alienation of the nationalist community in the North from
the institutions of government there and of demonstrating to the constitutional (ie non-IRA) nationalists that progress towards their objectives could be made without recourse to violence.

The negotiating process accordingly began with a clear signal from Dr FitzGerald that he was prepared drastically to lower nationalist sights on Irish unification in the interests of promoting stability in Northern Ireland and halting the political advance of Sinn Fein. This meant trying to reconcile nationalists to the Union rather than breaking it; but in Dr FitzGerald's view this could only be done if the Republic were associated in some institutionalised way with the government of Northern Ireland, and if the institutions of law and order there - ie the police and the courts - were modified to make them more acceptable to the nationalist minority.

Once Mrs Thatcher had intimated a certain cautious interest in continuing exploratory discussions, it quickly became apparent that Irish expectations about how far the British might be prepared to go were unrealistically high; they hoped that in return for repealing the two articles in the Irish constitution (articles 2 and 3) which constitute in British and unionist eyes a territorial claim on Northern Ireland, they might get the British to agree to what would amount to a joint Anglo-Irish administration in the Province ('joint authority'), with a mixed British-Irish police force operating in nationalist areas and Irish judges sitting with British judges in the Northern Ireland courts for the trial of terrorist offences. At a press conference in 1984 Mrs Thatcher rejected this possibility, along with the other theoretical possibilities of unification and confederation then being canvassed in Dublin, with characteristic vehemence. At the time her famous "Out, out, out" was seen by some of us engaged in the negotiations as unnecessarily brutal and damaging to Dr FitzGerald. But in the light of hindsight, I doubt whether anything less drastic would have made clear to Irish opinion that joint authority was simply not on, and that they would be doing well to get as much out of the British as they eventually did.

And so there emerged what became the central concept of the Agreement: a firm and formal Irish acceptance of the Union (though without the repeal of Articles 2 and 3 of the constitution) as a basis on which the Irish Government, on behalf of the nationalist minority in Northern Ireland, could be given a systematic and institutionalised influence on British decision-making there without any diminution of British sovereignty.

The main features of the Agreement as it eventually emerged were very fairly summarised by Professor Rea in his lecture a month ago. But I will give them to you again in my own words, which I believe reflect the understanding of the British negotiators when the Agreement was signed.

1. The Agreement provides that Northern Ireland shall remain part of the United Kingdom as long as that is the wish of the majority of the inhabitants of the Province, and it commits the Irish Government to that position. At the same time, it commits the British Government to facilitating Irish unity if that should ever prove to be the freely expressed wish of a majority of the population of Northern Ireland. In neither respect had either government ever before gone as far as this in any formal agreement.
2. Both parties formally reject violence or coercion and accept the principle of constitutional change in Northern Ireland only by freely expressed consent.
3. In return for the Republic's express acceptance of the Union (as long as that is the wish of the majority of Northern Ireland's population), the Agreement gives the Republic an institutional but essentially advisory and consultative role in Northern Ireland's affairs and an official presence on Northern Irish territory.
4. It embodies recognition by the British Government that measures are needed to enable the minority community in Northern Ireland to identify more closely with the institutions of law, order and government there; and it specifies certain limited measures to improve cooperation between the British and Irish security forces.
5. It expressly precludes any derogation (ie diminution) of sovereignty, either by the Irish Government over the South or by the British Government over the North.
6. (Very important for the future), it offers the unionists an inducement to come to an accommodation with the nationalists by providing that if both communities can agree on a system of devolved government for the Province, the role accorded to the Irish Government in the Province's affairs will to a large extent lapse.

The legal effects of the Agreement are a matter of controversy, as is its political desirability. But whatever its merits or demerits, I believe that it has changed the Anglo-Irish landscape in two important, and almost certainly irreversible ways: it has conceded a role, and hence a share of responsibility, to the Republic in the affairs of the North - a responsibility which will continue to have political consequences even if the Republic's formal role is reduced as a result of agreement between unionists and nationalists on devolved government; and it has put paid to the idea that any government in the Republic could or would seek to incorporate the North into a united Ireland without the consent of a majority of the population of the Province - or indeed without the consent of a substantial proportion of the Protestant community. Moreover, by holding out the possibility of radical modification if the two communities in the Province can agree on how the Province should be run, it provides an important incentive for constructive change.

It is true that, as Professor Rea pointed out, the Agreement has not succeeded in producing lasting peace and stability. To be fair, however, it was never expected to be a definitive solution - certainly not by the negotiators. We saw it rather as a step in the right direction, improving mutual confidence and understanding of the problems of Northern Ireland between Dublin and London, and creating a new framework within which a solution might gradually evolve. In Sir Geoffrey Howe's words at the time, it was perhaps "as much as could be achieved in one generation."
Why then was the Agreement greeted by the unionists, and even by the most reasonable and liberal-minded of unionists, with the sense of outrage which Professor Rea described to you? There is no doubt that the spectacle of Mrs Thatcher, the foremost champion of the Union, doing a deal with the Republic which actually gave the South a role and a physical presence in the North sharpened the unionists’ sense of insecurity at its most neurolgic point. If a Tory Government headed by Mrs Thatcher could not be trusted to do a deal with the South, who could? Against the fact of an Agreement which gave the Irish Government even the most limited droit de regard over the Province, the Irish Government’s formal commitment to accept the Union hardly weighed at all, let alone the hypothetical prospect of the Agreement effectively lapsing if unionists and nationalists could strike a bargain of their own.

But even more than the substance of the Agreement, what hurt the unionists and sharpened their sense of betrayal was the fact that it was concluded by the British Government over their heads. For that sense of betrayal I have a good deal of sympathy. But the hard truth is that the political leaders of the unionist parties had made it crystal clear that they would oppose any accommodation with Dublin that the vehemence of their reactions both to what was leaked about the course of the negotiations and to what was eventually agreed abundantly demonstrated how impossible it would have been to negotiate any agreement with the Irish Government if the unionists had been consulted as we went along; that the Sunningdale Agreement, to which a unionist Prime Minister of Northern Ireland had been a party, had immediately foundered on the rock of unionist intransigence; and that the British Government only chose the route of direct negotiations with Dublin because all other routes had been blocked off by the absolute refusal of the unionists over the years to contemplate any accommodation of nationalist aspirations.

But it remains a tragedy (and in my view a failure of political leadership) that the unionist leaders to a man ignored all the elements in the Agreement which were positive from their own point of view and fanned their own sense of insecurity the Agreement has made an eventual settlement more difficult. But although the unionists — or at least their political leaders — remain opposed to the Agreement in its present form, they have in practice reluctantly come to recognise it as a fact of life which has to be borne unless and until agreement can be reached with the nationalists, with Dublin and with the British Government on something different. This is recognition which made possible the recent round of talks initiated by Mr Peter Brook as Northern Ireland Secretary, which brought Irish Ministers and the leaders of unionism together round a negotiating table for the first time for many years. That is a development which I believe would never have happened had the Anglo-Irish Agreement of 1985 not brought home to the Irish Government the need to look for ways of accommodating unionist sensitivities and obliged the unionists at least to begin to modify their policy of total inflexibility.

As I have tried to show, the roots of the Northern Ireland problem reach back deep into history. The mutual suspicions ... widened the gap by demanding an executive role in Northern Ireland for the Republic and the European Commission without any compensating concession to unionist fears of being pulled down the slippery slope to a united Ireland.

But bargaining positions are not necessarily the best guide to real expectations or intentions. What is remarkable is that, despite Mr Paisley’s denunciatory rhetoric, all the parties to the talks, not wholly excluding even the DUP, have indicated that they are hoping for a resumption next year, when the dust has settled from the impending Irish General Election and a new Irish Government is in place with a durable mandate. When that happens, it may be possible to strike a balance between the nationalist desire for some further strengthening of the “Irish Dimension” by means of new institutions and the unionist requirement that the Republic should formally abandon its territorial claim on the North expressed in Articles 2 and 3 of the Irish Constitution. Although the significance of these Articles may have been overplayed, I have myself little doubt that they now constitute a central obstacle to progress.

Meanwhile the fact that the talks took place at all, and that there seems to be a general disposition to resume discussions before too long, represents an important move away from stagnation. To that extent, like the 1985 Agreement itself, it is a small sign of hope.

This lecture was delivered in November 1992, a month before the Irish General Election which deposed a Fianna Fail Government and led to a unique Fianna Fail/Labour coalition with the Labour leader, Dick Spring, as Minister of External Affairs.
21 September

Results Improve

Our GCSE pass rate has increased from 73.7% to 88.4% over the last four years. This set of results pleases both the outgoing and incoming headmasters, but the former was quick to be critical of the tables although he expressed satisfaction at the results. He said: "Tables distort aims and achievements of schools by giving undue prominence to results, to the exclusion of the deeper and less quantifiable factors which characterise a good school." However, the league tables do serve to remind masters and parents that quantitative measuring in education is necessary if public disquiet at school standards is to be allayed. It seems to me that the school should be proud of producing the future queen's confidant, generals, earls, judges, scholars in History to University College, and a hundred acres of parkland. It surprises me that Ampleforth boys have any time for their studies but in this matter also, we rate highly. It is the Benedictine tradition of nearly 1500 years of educating Catholic boys that gives the stability here and I feel that it is the dedication and vocation of the monks that inspire us, though we may be unwilling to admit it, to spend at least some time at our studies. Whilst the community's main strength and primary concern is the Abbey, it is here in monasticism itself that, some would say, lies the school's main problem in competing, because the aspirations of a Benedictine community do not and should not match those of modern secular society.

We can be proud that we stand against the boot we are single sex when the trend is to co-education, we are isolated when boardings are fashionable, and we are genuinely Catholic, yet not dragged on, when the trend is to religious indifference. Whilst I feel that we may not look down on everyone or seek to justify the tag of "arrogant", which we have unfortunately acquired, we can hope that we can explore the qualities of the school and develop ourselves as we immerse ourselves in all that the school has to offer. We may certainly be proud to have, in part, the values of integrity, self-discipline, and fidelity, and continue to work that we might attain the grades which give us the market value, which these fine qualities seem to lack.

M.S.

Fr Leo: A Profile

In a late night session on Friday the editors interviewed our newly promoted principal. As we all know Fr Leo will become headmaster in December when Fr Dominic formally retires from the post.

Fr Leo comes from one of the oldest Amplefordian families. His great grandfather having first come here as a boy in 1835. Having attended Gilling and Junior House, he joined St Aidan's, then under Fr Anthony, in 1954. At that time the school fees amounted to about £350 p.a., but he assures that in relation to the day's prices and salaries, this was about equal to today's near £10,000 p.a. We can but take his word for it. The world of Ampleforth as he remembers it then was much harsher than nowadays; a world of little entertainments and strict inner-house and year group divisions. One thing that hasn't changed too much over the past forty years is the prominence of rugby in the school, though Fr Leo feels pleased that in this day and age boys are not given positions of responsibility merely on the basis of their physical stature and prowess in this sport, as they were in his time.

After attending Oxford (he won a scholarship in History to University College), he gave up a promising career perhaps in the Civil Service and joined the monastery straight away. As a monk he ran the school bookshop, helped to build the golf course and, in 1964, began to teach history. He enforced his iron-hard rule right from the outset; in his very first lesson, sending two boys to be beaten by their housemaster for talking. Throughout his time at Ampleforth he has maintained an interest in Christians under Communism; in 1982 driving an aid-Relief Lorry to Poland and organising the 1990 conference, "A Time for Change."

In January 1972, at the age of only 32 (he prides himself as being, as far as he knows, the youngest-ever housemaster) - I could think of at least one other way in which he was the greatest in his field, he took charge of St Dunstan's, a job which he enjoyed, and as he told us, increasingly did so throughout his last few years. Renowned for love of discipline, fine food and wine and binges at any excuse, he transformed St Dunstan's into the excellent house that it is today. Last year his house rugby team won, for the very first time, the Chamberlain cup, which his father donated to the school. However, he denies the rumours of over-attention on his part, when St Dunstan's lost in the final to St Hugh's the year before.

Pleased with this year's crop of GCSE and A Level results he hopes to eliminate single Qs (or Q/coffee/tab for those in rooms) as far as possible, to have every sixth former in a single room, to renew the antiquated science labs and to "Go on having a humana school, a school of faith, seeking excellence in a context of serious hard work and high standards." We can only wait to see the fruits of his headmastership and wish him luck.

R.D.P.

A LETTER TO THE EDITORS

Dear Sirs,

I am relieved to see as the year begins that Ampleforth has lost none of its finely tuned sense of irony.

On the same day that one of the young visionaries of Our Lady of Peace visits us from that tragically war-torn corner of Europe, not a hundred yards away in the Main Hall the CCF prepared to recruit their first and second years, to the strains of bagpipe music and with a splendid display of muskets, rifles and rifles.

I think an ageing pacifist may be permitted to quote from the Joan Baez song: "When will they ever learn?"

Yours etc,

Andrew Carter

The Common Room

Discipline Abolished

Mark Brightman (A)

What has happened to the classic English education? Where has the stiff upper lip, the iron jaw, the well-educated English gentleman gone? Why has the iron Lady, preceded by men like the great British Bulldog, Churchill, now given way to soft, grey, Mr Major? The answer lies in the public schools, where the lucky ones can have their boors only once a week, subject to certain limitations, where hardening, character-building sports like rugby are no longer compulsory, allowing lazy oafs like myself to devote itself to unfruitful, immature golf players. And, most of all, where the young boys are pampered like children, knowing not the therapeutic qualities of a year's daily bruising, and are left to forget that one has to endure a spell of loathsome subservience to appreciate finally being at the top of the now-feeble mini-society that a public school should endeavour to be. Caining is abolished. Now we are rewarded for breaking a serious rule with a two week holiday. Lessons are social events: my religious studies class is bursting with the latest gossip. GCSEs? A joke! One in eight exams were credited with a top grade (A) and that includes the state-run schools at which many people attend their lessons but rarely. The entire educational system, far from improving is fooling itself by making the examinations scandalously easy. I received unexpectedly good grades, no thanks to hard study or outstanding teaching, but thanks to the low standards of British education. It is discipline from which spring genuine good results and a school-leaver of real substance and character, and I firmly believe that discipline must come from the boys themselves. It is not bullying but a call for, but a training in delegating for the older boys and a strengthening of the younger boys. Tagging, as it is (or was) — called, sorts out the mice from the men, then proceeds to make men from those mice. It trains one into knowing one's place in society, by creating a mini-society in the school, with a clearly defined hierarchy.

Contrary to common belief, the public
schoolboy of old, our parents and grand-parents, did not leave school believing that in the real world he was the “creme de la creme”, top of the pile, as he had been at school. He would have to start at the bottom and work up. He had not forgotten the hardships of his first years at school, but he did know that, in the end, he could be a success. We knew, more than any of us knew, at Ampleforth that, on his walk through life, there would be fall and fale, fence and ditch, blood and blister, but he knew that the path would grow slowly less treacherous, and that soon he would be bounding through sweet-smelling meadows and soft green pastures.

I call, particularly to those in positions of power, “them upstairs, smoking pipes and eating chocolate cake”, for a return not quite to the days of boys caning smaller boys (although one or two people I know quite like the idea), but to first years making coffees, fearing sixth form boys, pirating of the tobacco scent of the galleries, but looking forward to something more than an hour a week in the pub.

I call for the re-birth of what the British are renowned for, that is, chin-up in a crisis, stuff upper lip, etc. Who passed the bill for no more caring, no more faggling? Our government. They were only doing this to gain the votes of a pseudo-moralistic, non-winning government, and in doing so, many burned their educational roots, and spoilt it for their children. People must learn to fear the iron fist of the law; pain we know hurts, but we do not know the pleasure of imprisonment or confrontation by “our parents” when suspended, until we have experienced it to the full. I would that, as in our parents day, to weekly drunkenness and disorder. It should stop. I would that, as in our parents day, anything bad done by our own peers was punished by suspension. I would that, as in our parents day, the presence of monks on the teaching staff should be the only bar, to weekly drunkenness and disorder.

Running the school, of course, is an expensive business; to keep the boilers on costs £1000 per day — this is Fr Felix’s excuse for letting frostbite set in before the hearing comes on! Electricity is expensive, too, and £100,000 per year is spent on water coming in and going out. A further expense is catering. “Gardiner Merchants are in fact doing a smashing job,” the Procurator announced, and added, “In their first year working they saved £60,000 on which we would have spent if they had not been with us: that was not at a sacrifice to standards, not to the amount of food. What it meant was that we only fed the mouths that existed.”

The school must, of course, abide by the law of the land, but certain aspects of the law are unenforceable. For his own part, Fr Felix misses his community and as the main (and about the total) income of the monastery. “Without the buildings are a vitally important factor, as with all farms at the school we would have to find alternative work to live,” he says. The farm is not a large source of income and, as with all farms at the moment, it is a struggle to gain anything from it.

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not appear to be a highly prized virtue among MPs, though they provide a chance to see news and create world peace among hostile nations. However, since MPs need not strive for peace.

Bill Clinton is to pass a bill barring any form of publicity-seeking, image-conscious attitude to their own existence in case they might be seen behaving in an untoward manner on TV (which the author does not here).

This change would help our generation find our role models in men of high moral fibre rather than in men whose lives are guided not by conscience (unlike the editors) but by the lure of high office. The lack of media coverage will allow the country to be run by moronic cattle continually playing to the gallery, but they would play in private (like the editors). Then we might have some chance to read of their folly, aspiring to a morally unwavering and genuine existence and help in the future to regain the public confidence that is the due of such a democratic form of government.

The answer to the problem of MPs and media coverage except newspapers, because although they provide a chance to see news, it only succeeds in numbing people into passive participation in the world. And it seems to ensure that politicians adopt a superficial and publicity-seeking, image-conscious attitude to their own existence in case they might be seen behaving in an untoward manner on TV (which the author does not here).

This change would help our generation find our role models in men of high moral fibre rather than in men whose lives are guided not by conscience (unlike the editors) but by the lure of high office. The lack of media coverage will allow the country to be run by moronic cattle continually playing to the gallery, but they would play in private (like the editors). Then we might have some chance to read of their folly, aspiring to a morally unwavering and genuine existence and help in the future to regain the public confidence that is the due of such a democratic form of government.

The officers amongst these troops are likely to be the ones who, not long ago, were inspired to the pursuit of peace by such as the young visionary and then "not one hundred yards away were recruited by the CCF to the strains of bagpipe music and a splendid display of machine guns" to fulfill their inspiration.

However unlikely and ironic this may seem there is a connection. Therefore, it seems that real pacifism lies with those who risk their lives for a cause such as this war. These are the ones who are striving for peace. They are the ones who are saying for peace.

May I also bring to your attention that SAC is more than a hundred yards away from the main hall.

Yours etc,

Robert Ward (T)

16 November

The Adult World?

With the presidential election and the Maastricht bill, this week has witnessed a major change for the world's future. The gravity of these events has led me to follow them more closely and has caused a decline in my previous high regard for the democratic system. To see the saxophone-playing game show host masquerading with undoubted success as a politician embarrasses and worries me. I am unsure of his capability to negotiate and create world peace among hostile nations.

I also discovered that MPs are to receive financial figures to the pay of a high-ranking civil servant. However, since MPs need not strive for peace, how unlikely and ironic this may seem there is a connection. Therefore, it seems that real pacifism lies with those who risk their lives for a cause such as this war. These are the ones who are striving for peace. They are the ones who are saying for peace.

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Yours etc,
When God consulted him about what he wanted, Adam said that he got dirty playing with sheep and that he wanted something clean and beautiful that he could dominate. Love and talk to. He drew a picture to illustrate this desire. God was slightly shocked but dutifully built what Adam drew for him. Thus, woman was created and Adam called her Eve. God knows why.

Now both of them were naked but they were not embarrassed, though perhaps Adam should have been. They could eat anything in the garden except the Grannie Smiths in the middle, which would give them food poisoning, so God forbade them to touch those. Now Eve went from Yorkshire and so she stole an apple and ate it. After a while she fell down in pain, Adam turned up and, looking down at her on the floor, he noticed something that he had not noticed before, and, strangely embarrassed, he covered himself up.

God was annoyed to hear that Eve had stolen the apple and threatened to expel them from the garden. Adam and Eve could not take God seriously and were later kicked out for eating God’s chocolate cake. Adam and Eve were annyoed at this and so went off to make lots more little Yorkshiremen whom they clothed in white socks just to annoy God and to provide endless sport for a breed yet not to take God seriously and were later kicked out for eating God’s chocolate cake. Adam and Eve were annoyed at this and so went off to make lots more little Yorkshiremen whom they clothed in white socks just to annoy God and to provide endless sport for a breed yet

It is quite clear that the school has no conscious objection to the armed forces, considering that the CCF is commanded by Lieutenant Colonel The Rev Simon Trafford, and taking into account that the headmaster has untarred such men as General Sir Charles Guthrie and General Sir Peter Inge in their uniforms. Why then did we not have two minutes silence or Last Post? Surely not from lack of musicians or knowledge. Surely these two conventions are among the most powerful reminders of the horrors of war; hence it is not just a military thing, but a human thing. The poppy appeal’s advert goes “Remember the Dead, but don’t forget the living.” It seems that the school has forgotten the dead altogether.

27 November

The best prep school in Great Britain …?

Gilling and JH to merge next September

As from September 1993, Ampleforth’s two prep schools, Gilling Castle and Junior House, will join together to become one, as the Ampleforth Preparatory School. JH is to be moved to Gilling to make what will be the largest Catholic boarding prep school in the United Kingdom. With Fr Jeremy (headmaster of Junior House since 1989) at the helm, and Mr Sasse (headmaster at Gilling since 1987) as Associate Headmaster and director of studies and administration, the new school will house about 160 boys: work to provide 60 beds in a new building is already under way. This and the recently built sports hall at Gilling will account for most of the £1m that is being invested in the new school.

The decision follows a twelve month review of the prep school situation. Both Fr Dominic (who has been in charge of prep school education at Ampleforth for the past 12 years) and Mr Sasse (who has been headmaster at Gilling for the past 10 years) believe that the schools are too small and are not doing enough to provide students with the best possible education. The new school will be able to offer a wider range of subjects and activities, and will be able to attract more students from a wider area.

The move will be a success, but we have yet to see the extent to which his statement will prove true.

R.D.P.
Rat showed that teamwork is the key to little trouble, you’d make quite a good toad.”

The Toad of Toad Hall was fast, amusing and convincing, but unpolished — from Harry Brady’s touchy Mole to the sharp court scene, and the Wild Wooders’ party, there was the energy and belief which was needed to carry it through. And yet from the dubious picnic to the condensed scripts used in the tunnel scene, one always wondered if in fact it would pull off.

Matthew Slater’s Badger was considered and not overplayed; however, it has been suggested that in fact he was not acting as much as it appeared, and that, as one audience member noted: “Badger was very convincing Matthew Slater.” Matthew’s control provided an interesting contrast to Malachy O’Neill’s lack of it: his excising and outrageous performance, perfectly suited to the part, once again won over his audience. He is a virtuoso in zilloquy, glorious in his timing and in lib recovery, but strangely suited to the unchosen line of washer women: “With a little trouble, you’d make quite a good toad.”

This of course is unfair; he was superb. But Malachy has more to offer in scenes when he is not the star. He must interact, know his lines and give as much as he does when he is at the centre of attention.

Harry Brady as Mole and Michel Hurst as Rat showed that teamwork is the key to theatrical success. With less dynamic but equally critical parts than the other two leads, these two made jokes out of nothing and carried it when it lagged. Harry confirmed himself as the school’s most versatile actor, himself as the school’s most versatile actor, and the problem that nobody ever knew what he would do next: he was as capable of scoring a try by his acute sense of anticipation as he was of giving one away by sheer lunacy. A talented and balanced player, he often forgot the presence of others and their dependency on him. J. Hughes was the other capable of scoring a try by his acute sense of anticipation as he was of giving one away by sheer lunacy. A talented and balanced player, he often forgot the presence of others and their dependency on him. J. Hughes was the other.

After a term of almost no major news in the school, the period since the last issue has seen, in typical SHAC fashion, two major developments: the merger of Gilling and JH and Fr Dominic’s formally retiring as headmaster. This issue has been mainly produced by myself, due to Matthew’s heavy involvement in the play. However, everything said below is echoed by him also. Producing The News this term has been hard work with many a long night and a few very early mornings. I would, however, like to think that it has been worth it.

Thanks to everyone who has contributed to our four issues, especially the sports correspondents, Toby and Maurice, and Marc Brightman, whose articles, after all, make The News worth buying (well, in his opinion anyway). We are also very grateful to Fr Prior for their guidance and editing help, and to everyone whom we have bothered at the last moment, and whose time we have taken up, for their patience and cooperation.

Next term, Hugh French takes over the editorship, and we wish him good luck in setting a superb example in that way and consequently was the best support runner among the backs. He had good hands and occasional lapses always purpled the observer. D. Woolton, the fly-half, lacked confidence in himself and had off days with his kicking. He had superb hands, a deceptive dummy, a killing tackle and no little speed which he seldom used. With more determination and ambition,
he could become an excellent player. That is not a criticism that could be levelled
at A. Oxley. Here is a scrum-half who worked hard at all aspects of his game,
who listened and learned and who became a splendid passer and an attacking
runner of talent.

Injuries as well as uncertainty led to delay in the choice of the pack. When
it finally came together with S. Easterby at 8, J. Channo at 6 and T. Spencer at
7 it developed into a unit of power, speed and skill. Channo got better and better
and by the end of term his work-rate, commitment, speed to the ball and
handling ability made him a high-class player, a lighter foil to the Easterby
broadsword. Here was a player who attracted selectorial attention wherever he
played. Gifted with an uncanny sense of anticipation and an instinctive
knowledge of the game, he was often to the ball before the No. 7. The certainty
of his hands and the timing of his pass were immense benefits as were his
determination and his leadership of the pack. T. Spencer, also in his second year
in the side, was the No. 7. When he finally convinced himself that his back was
better he played brilliantly at times and he will remember his game against
Sedbergh when he scored the first try and nearly had another seconds after the
restart. This was a fine and well-balanced back row: although it could not be
helped, it only came together for the first time against Newcastle; they only
played seven of the eleven games together. The aggressive A. Richter and the
hard-working C. Dalglish formed a second row of determination and assurance.
Neither was particularly big but Dalglish had a tremendous leap in him and
Richter became adept at ripping the ball away from opposition hands with his
immense strength. Both were fast in the loose and never far from the ball. In the
front row M. FitzGerald, who went on to represent London Counties, was a
figure who ensured that the opposition could not always win their own
scrummage ball. He was just as powerful in the loose. J.-P. Pitt, the other prop,
was just as fast and determined and made up a powerful front row of which C.
Minchella was the hooker. A tendency to drop the ball and a failure to
concentrate all the time in the set scrum could not hide the fact that he won more
heads than the opposition, that the side owed much to his throwing-in, and he,
like Easterby, had a good sense of position.

The XV was lucky with its captain. Like his brother before him, J. Hughes,
with his sense of loyalty and affection for others, made this a happy season. He
was firm and committed, yet tolerant and friendly. Above all he was always
cheerful and commanded respect. His example in training and commitment on
the field were important, and he was just as good a captain in defeat as in victory.
A great ambassador for the School, he deserved a team that was worthy of him.

The team was: A.P. Crossley (B), M.R. Dumbell (H), J.A. Hughes
(C), G.R. Hickman (B), T.B. Madden (E), D.A. Wootten (H),
A.P. Oxley (A), J.-P.T. Pitt (T), J.C. Minchella (B), M.G. FitzGerald (C),
C.F. Dalglish (J), A.A. Richter (B), J. Channo (J), T.B. Spencer (E), S.H.
Easterby (H). The captain awarded colours to all the players.

Also played: J. McConnell (T), J. Murphy (G), J. Kennedy (D), A.
Codrington (J), T. Mostyn (J), M. Crowther (H).
Back row: M.G. FitzGerald (C); A.R. Crossley (B); A.A. Richter (B); C.F. Dalglish (J); G.J. Hickman (D); T.B. Madden (E).
Centre row: A.P. Oxley; S.H. Easterby (H); J.A. Hughes (C); M.R. Dumbell (H); T.B. Spencer (E).
Front row: J. Channo (J); J.C. Minchella (H); D.A. Wootton (H); J-P T. Pitt (T).
MIDDLESBROUGH COLTS 0 AMPLEFORTH 46

The School were far too fast for a big Middlesbrough side and their slick ball-handling was soon seen to advantage as the wings were able to reveal some blistering pace. Indeed Madden’s speed was a feature of the first half and he was rewarded with two tries. He was taken off at half-time to give Mostyn his turn but he had made his mark on the game. The backs enjoyed themselves and all scored in a comprehensive victory.

AMPLEFORTH 72 WEST HARTLEPOOL COLTS 5

Once again experiments were tried, different boys coming on at half-time. It was good to see the wings getting seven tries between them. Most of the backs also scored tries and Hickman was back to his best kicking form.

AMPLEFORTH 24 LEEDS G.S. 7

The first School game revealed alarming weaknesses. True, Easterby was still injured and when Wootton was forced to retire in a practice game it was unfair to throw Codrington into a match of this calibre. In the event he did good things including scoring a try, but unsurprisingly he was unused to the pace of the game and could not move the ball with the necessary speed and facility. The first try was scored by Dumbell through the good offices of McConnell, who played well in Easterby’s place, and Oxley. The third and last try of the half followed a break by Hughes and finishing by Madden. The second half was harder as the XV turned to face the strong wind and once again Leeds called the tune for ten minutes, missing two penalties during that time. The School gradually reaffirmed their ascendancy as Leeds tired but the game became disrupted as Leeds’ players were injured and replaced, and the weather deteriorated. But the frantic passing was not a good sign and although Madden scored yet another try there remained a feeling of frustration.

HYMER’S 14 AMPLEFORTH 15

The strong wind made this a difficult game and the XV took a calculated risk when they won the toss and chose to play against it. They defended stoutly and it took a long time before Hymer’s breached their defence to score a try wide out which was converted, a try stemming from Ampleforth possession and a failure to control the ball. Hymer’s camped for long periods in their opponents’ 22 but they spurned several chances; indeed the XV nearly scored at the other end after a break by Crossley but his passing is not yet as good as his running. The XV changed on but were unhinged on the stroke of half-time by a classic scissor. However 14-0 in that wind was not a winning score and both sides knew it. The XV scored almost immediately; McConnell fed Oxley who put Mostyn away; when he was stopped the ball was not, and 14-5 looked a deal better than 14-0. The XV continued to pin their adversaries in their own 22 but it was in the end from a ruck won on halfway that Hickman released Crossley who scored a try in the corner. This was unconverted but the XV did not let that bother them, a set scrum allowing Oxley to work McConnell over.

With fifteen minutes to go and the XV in the lead, it was possible that they would pull away but Hymer’s defended resolutely and it was the School’s turn to ignore the odd chance. Hymer’s got near enough once to attempt a penalty which fell well short, the School did not bother to take two offered to them and the game finished with the School on the attack.

BRADFORD G.S. 52 AMPLEFORTH 13

Bradford’s reputation was such that the XV knew that they had to start well and this they did, Hickman kicking a penalty within five minutes. But all the reports had hardly done justice to Bradford. Not only were they good, they were very good, and the School had the luxury of the lead for merely two minutes, the time it took Bradford to reach the other end and kick a much easier penalty than Hickman’s. Within a further five minutes, the physical power of the Bradford forwards and their explosive technique made it clear that the School would have a damage limitation exercise on their hands. It was impossible not to admire the expertise of the Bradford forwards as they scored their first try near the posts. Brilliant tackling by all the backs kept the score to reasonable proportions at half-time but two more penalties and another try was the outcome of some wonderful rugby, attack by Bradford and defence by the XV, whose only reward was another penalty. A try straight after half-time was particularly unfortunate as, with the aid of the slope, the XV looked as though they might obtain a little more possession. True, a Wootton up and under caused havoc in the Bradford defence and Hughes raced over; at 13-28 Ampleforth hopes were still just alive. But Bradford pulled away again and as the defence tired scored three more to give the School a valuable lesson in power rugby.

MOUNT ST MARY’S 17 AMPLEFORTH 15

This was a sad day. The XV started with a kick which did not go the required ten metres. That set the tone for the first half: the team had clearly left their energy, determination and most of all their intelligence on the bus for they could not win a line-out ball, and their collective speed to the loose ball was so slow that Mount were untroubled at nick and maul. Despite a penalty by Hickman which opened the scoring, it was no surprise when Mount scored, the Ampleforth pack being noticeable by its absence at a tackle. Ryan, Mount’s fly-half was soon to steal away down the blind-side brushing off two tackles for a second try. Things went from bad to worse: a kick to the corner flag tempted two defenders into trying a throw-in on their own line, the inevitable result being five points to Mount. The second half started in similar vein but with twenty minutes to go the School suddenly and surprisingly scored. Oxley upset his opponent, Easterby won the loose ball and Hughes put Madden over in the corner. The team were galvanised into action and as Ryan was hobbling off, Dumbell broke through several tackles at speed and scored under the posts. Now the boot was on the other foot and it was the School who called the tune, winning endless loose balls and playing some exhilarating rugby. Several chances
were missed but in the final five minutes Mount were forced into conceding a penalty near enough to the posts to make the conversion a formality. To the captain's fury, an attempt was made to score a try and the match was handed back to the opposition.

AMPLEFORTH 11 NEWCASTLE R.G.S. 3
Nobody could complain at the way the XV started this time for they attacked Newcastle with intensity and only sterling defence by the visitors kept them out. Gradually Newcastle fought their way back into the game but it became a stalemate affair, the XV giving away too many penalties to find any rhythm and to take advantage of the superiority of the pack. In due course Newcastle kicked one of those penalties, led 3-0 at half-time and opened the second half with a blistering attack by their backs which the XV did well to repel. For some minutes the School were under some pressure but they gradually worked their way down to the Newcastle 22. There Oxley robbed his opponent and Spencer and Easterby set up a ruck from which Madden scored. This completely altered the balance in the School's favour. Hickman kicked a penalty, Wootton dropped a goal and twice in five minutes the Newcastle right flank was turned for Madden to go close. In the welter of possession Hickman, too, crossed the line but was brought back for an infringement and it was an encouraging performance with a score that did not flatter the XV.

AMPLEFORTH 46 SEDBERGH 6
The XV chose to play up the slope and immediately besieged Sedbergh's line with powerful and effective rucking. In as good a start as the School has had they were unfortunate that their only reward was a Hickman penalty before the Sedbergh fly-half responded with a monster down the wind. Nevertheless the XV continued in the same positive vein and Spencer, playing the match of his life, backed up Madden and Dumbell, won the tackled ball and crashed over. Within seconds he had nearly scored again by the posts in a prelude to the best try of the match. In this purple patch the School could do little wrong and after a movement which involved nearly every member of the team, Dumbell scored a try under the posts. Sedbergh hit back releasing their speedy wing but Crossley's tackle saved the side from what, just before half-time, might have been a crucial score. After half-time Sedbergh's attacks continued and they were aided by silly penalty offences, one of which enabled Sedbergh to cut their deficit. But that gap was immediately restored by an individual penalty from Hickman and at the XV put all doubt on one side. Dumbell scored two more tries, Madden and Hickman barged in the last nail with an interception and a try under the posts. In a display of skill, speed and power, it is a shame to single out individuals but Spencer, Dumbell, Easterby, Oxley and FitzGerald looked players of high class; the guiding hand of Hughes ensured that it was a team affair.

AMPLEFORTH 67 ST PETER'S 6
In spite of being manifestly the better side, the XV, playing down the slope, took some time to assert their authority: indeed their first score was a penalty from Hickman soon neutralised by an even better one from St Peter's. But the pack by this time were laying sound foundations and soon Dumbell scored on the right and Madden on the left while Hickman added an individual try by half-time to make the score 22-3. On the resumption fourteen points were added almost immediately and the St Peter's defence all but collapsed. There was some wonderful rucking, handling and running only marred by a plethora of penalties which perhaps saved St Peter's from complete annihilation.

AMPLEFORTH 27 STONYHURST 8
The School started brightly enough up the slope and for a few minutes there was no sign of the lethargy which seemed to affect them for most of the first half. The kicking from defence and the tackling of the backs was wonderful with the exception of Crossley who made at least two try-saving tackles in this time. But Stonyhurst scored a try in spite of his efforts and contained the XV far too long in their own 22 that they had their further reward with a penalty in front of the posts. They were to regret this for straight from that kick-off, the pack won a try. Channo interested two men on the blind-side and Madden scored at the most important of psychological moments. 8-5 at half-time did not begin to reflect Stonyhurst's superiority but worse was to come for them when almost from the restart Oxley broke down the blind-side to score a try in the corner. From that moment the game changed. For the rest of the game the XV were as much on top as Stonyhurst had been in the first half. Easterby, FitzGerald and swift handling by all the backs set up a try for Crossley which carried the XV to the safety of 17-8 and when Hickman kicked an easy penalty, the control of the XV grew stronger. Hughes fittingly finished off the game with a dummy and acceleration to the corner and Hickman succeeded with the long conversion.

DURHAM 33 AMPLEFORTH 18
This was a disappointing and frustrating game. For forty minutes (and the game lasted forty minutes each way) the School had eighty per cent of the possession and could not score thanks to the tackling of the Durham backs and some Ampleforth inefficiency at finishing off the chances supplied by a rampaging pack. And so at half-time the School were losing 12-11, having conceded two tries from mistakes made when the ball was in their possession in opposition territory. Durham fared better in the second half in terms of possession but even then they had to rely for their further three tries on Ampleforth mistakes and poor defence. The School's two tries, one in each half, were created tries and because of Durham's defensive speed and strength had to be earned. In a game of high quality, Durham's back division showed a resilience, speed and strength which overcame the School's power and expertise in ball-winning.
There will be few better tries scored on this ground than the one scored by Hughes fifteen minutes before the end. It is odd that it occurred in a scrappy match and in wet conditions where the defences of both sides were better than the attacks. Oxley started it under his own posts catching an awkward kick over his shoulder and called for a mark which was not given. He did not hesitate but ran flat and at speed across his own posts timing his pass to Hickman, who turned the ball back inside to Channo. He moved across and infield once more and linked up with several forwards who released FitzGerland up the middle. A thundering run and a pass to Hughes put the captain in under the posts. It was perhaps fitting that Oxley should score an individual try shortly afterwards to give the scoreline a flattering look. Much of what had gone before was frustrating to the team as well as to the spectators. In the first half the pack had played well and dominated but, as against Durham, the backs could not make the final telling pass and chances were squandered. Channo did however score a try from a Wootton/Hickman scissors which gave the School only a 10-3 lead at half-time, Hickman having kicked a penalty. It was clear by the way in which Pocklington dominated the second half until Oxley worked his magic that the School were rusty and needed this game.

The usual warm and friendly welcome from Whitgift along with a warm and friendly afternoon encouraged the XV to show their paces. They were anxious to do well in view of the cancellation of the Saturday match against Monmouth and they had much the better of both territory and possession as they played up the slope in the first half. But as against Durham, they could not translate that abundant possession into points and it was Whitgift who opened the scoring with a penalty almost immediately nullified by one from Hickman. Whitgift went close to scoring a try a few minutes later but after that was checked at the corner-flag, they never troubled the School who now launched more attacks of their own which in their turn were repulsed by good defence helped by poor Ampleforth handling. In the second half Whitgift tired, Easterby scoring the first try from a heel off the head. The XV now launched a series of skilful raids as possession increased and Whitgift had to defend with desperation. Eventually the edifice collapsed. Ampleforth confidence increased, Mostyn was sent over twice in the same corner and Channo scored a try which Hickman converted to bring an end to a sparkling performance.
often lost or not won at the next break down. With the laws as they now are this meant that the side could not retain possession and attacks or tactics could not be sustained. This was the side’s other problem.

Results:
- v Leeds
- v Hymer’s
- v Bradford
- v Mount St Mary’s
- v Barnard Castle
- v Newcastle
- v Sedbergh
- v St Peter’s
- v Stonyhurst
- v Durham
- v Pocklington

K.R.E.
- Won 58-0
- Won 31-3
- Won 12-0
- Won 42-5
- Won 31-10
- Lost 3-17
- Lost 8-19
- Won 44-13
- Won 17-0
- Won 44-13
- Won 29-0

The team was: W.M. Crowther (H), F.V. Op den Kamp (J), J-P.M. Burgun (D); M.J. Zoltowski (H), T.J. Mostyn (J), S. Martelli (E), A. Codrington (J), D. Mellor (J), R. Morgan (J), G.R. Banna (E), J.F. Kennedy (D), O.R. Mathias (C), J.S. Murphy (C), S.P. McGoldrick (C), J.F. McConnell (T). Also played: M. Ward (T), M. Slater (C), A. Crossley (B), J. O’Shea (B), E. FitzGerald (E),

P.7 W.7 3rd XV 221-42

The season began well with a good win (19-8) against Leeds G.S. under 17s side. The forwards were a most powerful and cohesive unit. The backrow of T. Cooper (C), D.R. Telford (A) and G. Penalva-Zuasti (W) were tireless and constructive throughout. J.C. Hay (J) played at prop and had an outstanding game: his unselfish attitude in playing out of position throughout the season was typical of the boys who played for the team rather than themselves. M. Middleton (A) scrummaged well. In the backs, the centre, E.G.J. FitzGerald (E), the captain, and J.I. de Uriarte (A) dominated the game. Both are powerful and elusive going forward and their tackling and coverage in defence was first rate.

The Sedbergh match is always a close fought affair. This year was no exception. Sedbergh dominated the scrummage and the lineout. Ampleforth had to reply on its ability to soak up pressure and to attack off any ball won in the loose. To have only conceded ten points was an excellent achievement. The tackling of the back row and the centres was the major factor in this win. E. FitzGerald (E) also carved many openings from relatively poor possessions. A kick from Marshall and tries from D.W. Spencer (H) and J.I. F. Hall (W) decided the game 13-10.

The last three matches were comfortably won. Stonyhurst offered little resistance and lost 27-3. Durham started well and held the score to 3-0 at halftime but folded in the second half under pressure and lost 32-0. The final match against Yarm’s 1st XV was a closer game; they had weaknesses that we exploited. In the end a score of 29-13 was a fair reflection on the balance of the game. The later games saw A.D. Gibson (E) emerge as a solid fullback, J. St Clair-George (T) mature into a good scrum half and M.J. Ward (T) dominate as a No.8.

Results:
- v Leeds G.S. U17s (A) Won 19-8
- v Mount St Mary’s (H) Won 65-0
- v Newcastle R.G.S. (A) Won 36-8
- v Sedbergh (A) Won 27-3
- v Durham (H) Won 22-9
- v Yarm School 1st XV (H) Won 29-13

The team was: A. Gibson (E), D. Spencer (H), E.J. FitzGerald (E), J.I. de Uriarte (A), C. Holmes (A), N. Marshall (C), J. St Clair-George (T), J.C. Hay (J), A. Rye (J), L. Hall (W), E. Dilger (O), A. Hamilton (E), G. Penalva-Zuasti (W), T.R. Cooper (C), D.R. Telford (A).

Also played: M. Ward (T), R. Bernardo (O), M. Middleton (A), S. Marcelin-Rice (J), G. Gaskell (D), J. Kennedy (D).

P.6 W.5 L.1 4th XV 197-54

This year’s team had a successful season based on all round competence rather than outstanding individual performances. The forwards played with determination and vigour. A. Russell-Smith (H) became mobile and supportive in open play. S. Marcelin-Rice (J) was unfortunate not to make the 3rds more often. He often broke with strong runs that gained important ground. Our backs were most effective when moving the ball wide. Once again the commitment of many players in a squad with considerable
depth, some of whom could not always be selected, made the 4ths a strong side
and gave LX2 an enjoyable season.

Results:

- v Bradford G.S.  
  - Won 50-0

- v Mount St Mary's
  - Won 10-3

- v Barnard Castle
  - Lost 12-29

- v Sedbergh
  - Won 29-15

- v King Edward's
  - Won 32-7

Team from: J. Flynn (H), S. Marcelin-Rice (J), A. Russell-Smith (H), C.
Ingram-Evans (D), N. Le Mieis (J), A. Robinson (D), R. Hall (H), A. Medlicott
(J), R. Irven (C), E. Waler (A), M. Moy (B), J. St Clair-George (T), C. Little
(H), J. Granstrom (B), R. Bernardo (O), J. Evans-Freke (E), J. Freeland (B), M.
Slater (C), J. O’Shea (O), J. Lovegrove (E), R. Collier (J), M. Middleton (A),
I. Andrews (T).

P.10 W.6 L.4 U16 COLTS 138-53

The season began with the squad suffering from a lack of confidence in their own
ability. One of the hardest habits in sport can be to adopt the habit of winning.
The squad contained good players and should have produced good rugby but
a lack of belief was hindering their progress.

Against Leeds the XV were unsure of themselves and allowed the
opposition to win. The Bradford game saw the XV play with spirit. They
matched their hosts and illustrated for the first time that they were a magnificent
tackling team as later opponents were to experience. However, once again the
team lost by just another three points. Against a weaker than normal Barnard
Castle XV the team put on a fluent second half performance: led on by Bowen
Wright, Record and Prescott’s powerful running the backs scored tries with
effective straight running. In a fast and furious game against Newcastle R.G.S.
the XV placed their opponents under pressure but again failed to turn pressure
into points. It was only after a mistake had allowed Newcastle to gain a
breakaway try that the XV showed sharpness, scoring a try through Freeland.
The loss of two players against Sedbergh disrupted the XV and Sedbergh
won a close fought encounter. The trip to Cumbria must have had a profound
effect on them, because from that moment onwards they were a different side.
They showed a thirst for knowledge in training and enjoyed their matches in
which they showed they had become a close knit team. It was Hymer’s College
who were to suffer as a result of this. The first two rucks showed the difference
that a week had made. Hymer’s, who had had a good season up to that point,
were swept aside. The support play, the will to work for each other, ball
retention and choice of options was a revelation. The St Peter’s game showed
glimpses of this overpowering form but the XV were never allowed to create
a pattern and their opponents almost stole the game in the end.

The side faced an enormous challenge against a Stonyhurst side who had
been sweeping teams aside. They exerted pressure from start to finish never
allowing them time to settle. On one occasion, however, with the score still
glued at 0-0 Stonyhurst did breach the XV’s defence once, only to see Holmes
make a try-saving tackle. The two tries that were scored by the XV showed the
side at its best, committing their opponents by forceful running and supporting
in numbers eventually to cross the line and score. Billett’s try saw him come of
age as a winger. The XV were never quite able to match their form of this game
against Durham and Pocklington, but nevertheless still demonstrated what a
powerful side they were as they won both games.

The front row of the pack performed dynamically throughout the season
and were never equalled. H. Marcelin-Rice (J) showed solidity in the tight and
cleared up a lot of messy ball in the line-out. C. Strick van Linschoten (O) was
explosive on the loose-head side and was always close to the ball in the loose,
playing like a fourth back-row man; N. Prescott’s (C) hooking improved but
his real asset was his ball winning in the loose. He has immense upper body
strength and regularly dispossessed the opposition. The second row of A.
Ramsey (E) and N. Inman (T) worked tirelessly and gave the pack a solid
platform. Ramsey in particular led the pack by example and drove them on to
higher levels of fitness. M. Bowen-Wright (H) captained the team in a quiet but
authoritative manner and he was courageous at all times. J. Holmes (A) on the
盲-side of the back-row ensured that no-one expected the narrow of our
defence and tidied up a lot of loose possession. R. Record (C) completed the
back-row. He was never far from the ball securing possession and also never
allowing the opposition to dwell on the ball. The half-back partnership of P.
Quirke (B) and J. Newman (C) flourished from the moment that Newman
decided to make the position his own. The transformation was extraordinary
resulting in his running the play from fly-half. Quirke’s pass improved and at
times he made some scything breaks from scrum-half. R. Greenwood (J) and D.
Pace (C) formed a good partnership in the centre. Their defensive play was at
times ferocious with none of the opposition ever exposing them. Their ball
retention was also good and they continually placed the opposition under
pressure in both defence and attack. T. Walsh (A) read the game well from full-
back and his intrusions in the line were at times devastating. Both wings were
match winners: H. Billett (C) showed power and determination, D. Freeland
(J) always threatened, his pace off the mark caught many sides out. Both boys
had tremendous defensive qualities and were rarely beaten. The team made
dramatic progress thanks to their positive attitude towards both playing
and training.

The “B” team matched this effort and made similar progress.

Results:

- v Leeds G.S. (A)  
  - Lost 3-6

- v Bradford G.S. (A)  
  - Lost 7-10

- v Barnard Castle (H)  
  - Won 30-5

- v Newcastle R.G.S. (A)  
  - Lost 5-7

- v Sedbergh (H)  
  - Lost 7-10

- v Hymer’s College (E)  
  - Won 42-0

- v Stonyhurst (H)  
  - Won 10-0
The team was: T.E. Walsh (A), D.B. Freeland (J), R.W. Greenwood (T), D.H. Pace (C), H.G. Biller (C), P.G. Quirke (B), J.N. Newman (H), H.B. Marchant-Rice (J), N.A. Prescott (O), C.J. Strick van Linschoten (O), N.E. Inman (T), A.S. Ramsay (E), R.O. Record (C), M.C. Bowen-Wright (H), J.M. Holmes (A). Also played: M. Goslett (W), J. Hughes (O), A. Ramage (C).

P.13 W.7 D.1 L.5 U15 COLTS 258-149

This should have been an unbeaten season. The talent was there, the balance of strengths was there. Circumstances conspired to produce a season of frustration and a feeling of “what might have been”. We started well with an emphatic win over a strong Leeds side, the backs giving a stunning display of running and passing with Banna, Lorimer and Wade giving an early indication of the threat they pose for opposition defences. The forwards at this stage seemed rather weak and ineffectual, quite prepared to play second fiddle to their rather more glamorous teammates. Scarborough allowed the forwards to come into their own a little more, Stewart in particular. The confidence gained here was important, giving them an idea of what might be achieved. It also brought together Pennington and Parnell in the back-row.

The Bradford game was an epic. The rugby was of a high quality with play swinging from one end of the field to the other. A nail biting 0-0 draw was the result. The draw in itself was a first as I have only seen U15 sides lose away. Pennington was composed at half-back. Burnett showed maturity with his kicking and time becoming a force to be reckoned with, producing more than their fair share of opportunism.

A positional change during the game brought Leneghan on to the open-side where he remained for the rest of the season. Hemingway and Burnett were composed at half-back. Burnett showed maturity with his kicking and seemed to have “time”; this, along with his strong tackling, was to become his trademark.

A storming win over Barnard Castle followed with the forwards for the first time becoming a force to be reckoned with, producing more than their fair share of ball and generally more aggressive and lively. However there were still worries. Our tackling was able to soak up reasonable pressure but was not dynamic. Pressure was not being adequately applied to the opposition and we were still hiding weak tacklers. Full back was a particular problem, Pennington being the most effective, yet it was becoming obvious that he was better suited to playing No.8.

Our strength in the tackle turned the game around. The goal fly-half (a most accomplished player) did not know what to do for the best. If he used his centres they were knocked down and backwards by Banna and Lorimer, if he ran himself he was met by a wall of Pennington, Parnell and Leneghan, all coming forward to defend, but even now we only tackled decisively on occasions. He made the Stonyhurst backs look ordinary. For the first time they got the idea of going forward to defend, but even now we only tackled decisively on occasions. Some confidence returned as a result of this game. Ironically a heavy loss at Durham, to yet another unbeaten side, lifted the side’s confidence. We were dominant for the vast majority of this game but the cohesion of the early season had not yet been regained so that we were not able to capitalise on the advantage we had created. Ball retention was a particular problem.

We now had time to regroup, work on the weaknesses that had been exposed and build in the cohesion that had been so badly missing. A genuine sense of purpose returned; the strength of their play and particularly their tackling gave them back confidence; the long standing full-back problem was resolved and added to the overall sense of security when Pitt “became of age” and took over the position.

The unbeaten Gordonstoun side were our next visitors and within three minutes it looked as if we were also going to be on the receiving end of their usual fifty point beating of their rivals. This turned out to be far from the case. Our strength in the tackle turned the game around. The Gordonstoun fly-half (a most accomplished player) did not know what to do for the best. If he used his centres they were knocked down and backwards by Banna and Lorimer, if he ran himself he was met by a wall of Pennington, Parnell and Leneghan, all coming forward (for the first time). So he frequently kicked, usually under pressure, and Pitt made that option look futile too. The Gordonstoun No.8 was tackled, lifted and unceremoniously dumped backwards by Wade. This emphatic
display of forceful rugby fuelled our efforts, the forwards driving on and providing a steady stream of good possession, Bamford and Furze showing the way; the back row sucking in the opposition, retaining the ball, before releasing it to the backs who capitalised on the situation with great effect; Banna, Lorimer and Wade being outstanding both individually and as a unit. McConnell and Pinsent came into the side for the first time and acquitted themselves well. In front of a good crowd the side played a high quality game of rugby, matching the win over Bradford by John Welsh’s team and putting them on a par with the performances of Anton Richter’s side.

Pocklington was a good opportunity to finish in the manner and style we should have been playing all season. Last minute injuries and sickness caused some disruption, but the boys overcame this and duly put on a good display, with Herrera and Leneghan showing what they were capable of. The backs have learnt how to react to pressure and how best to apply it. Individually their tackling has come on wonderfully. The improvement in the forwards was more dramatic. They are now an attacking force in their own right and the driving, rolling, handling tried they scored at Pocklington were the manifestations of this newly acquired skill. Particular mention should be made of the manner in which the captain, Banna, has handled the team, the problems and frustrations.

The “B” side had a good season, with a number of players pressing hard for places in the “A” side. McNeill was a driving force who in other years would have easily been in an “A” side. Brennan-McKeeer got better until he was on the verge of selection and Evers has talent.

Results:
- v Leeds G.S. (H) Won 26-5
- v Scarborough College (A) Won 53-0
- v Bradford G.S. (A) Drew 0-0
- v Barnard Castle (A) Won 42-7
- v Mount St Mary’s (A) Won 17-5
- v Newcastle R.G.S. (H) Lost 7-30
- v Sedbergh (H) Lost 15-10
- v St Peter’s (H) Won 15-12
- v Flyner’s College (H) Lost 22-24
- v Stonyhurst (A) Lost 5-12
- v Durham (A) Lost 5-25
- v Gordonstoun (H) Won 27-5
- v Pocklington (A) Won 39-0

The team was: R. Pitt (T), J.R. Wade (A), B.C. Lorimer (W), S.R. Banna (H), H. Bernardo (A), R.W. Burnett (D), T. Pinsent (C), M. McConnell (T), J.C. Bamford (E), D. Herrera (J), G.E. Furze (0), P. Fare-Sandars (W), J.L. Parnell (D), B.T. Pennington (B), E.R. Leneghan (A).

Also played: P. Field (O), T. McSheehy (W), L. McNeill (T), G. Doimi de Frankopan (W), C. Berry (T), J. Gretton (O), W. Morgan (J), G. Milbourn (B), J. Hemingsway (H), M. Stewart (J).

A.T.H.

This team was better than the results suggest; they are not a fair reflection of the effort and commitment shown by this enthusiastic group. Had they reflected the quality of some of the rugby the team played, it must be remembered that most of the boys were strangers to each other on the first day of the season, and had the task of playing the likes of Leeds, Bradford, Newcastle and Sedbergh before their first half-term. Generally, they acquitted themselves commendably, with the exceptions of the final two matches, against Durham and Pocklington, which were disappointing performances. However, the matches against Sedbergh, Newcastle and— in particular— Stonyhurst, were all excellent encounters played with considerable commitment and skill, despite the fact that we lost all three.

It is not surprising that it took some time for the team to settle, and it was rare for the same team to take the field twice. Porter and Jaffa established themselves as props (although there are others such as Massey who will be staking strong claims in the future). Porter proved an effective player and on the occasion when he was absent he was missed. The position of hooker was disputed between Bowen-Wright and Burnett-Armstrong with the latter having the edge in the loose. Astley and de la Sota both made excellent progress as the second-row partnership. Zolotowski gradually adapted to his new role as blind-side flanker and played some heroic games, although he remains a little inconsistent. Rowan Robinson was also given the task of adapting to a new position at open side. Rose as No.8 was a tower of strength and led the team by example on the field, and with grace and dignity off it.

An ideal half-back partnership was never really established. Ellis, Hobbs and Walsh each played scrum-half and each brought his own strengths to the position. Kennedy, the best ball player and the most competitive member of the team, began as outside-half but suited inside centre better. Jenkins proved courageous and skilful on occasions at outside-half, a position occupied at times by Ellis and Finch. Lyon-Dean proved an effective outside centre. He ran straight and tackled hard, but he needs to work on his handling. So too does Telford whose move from centre to wing suited his powerful running. He was the team’s top try scorer. Malony’s running and finishing were a delight to watch. Finch proved himself an adaptable and balanced player who appeared variously and uncomplainingly at wing, full-back and outside half.

There are several encouraging signs for this team. Not least is the strength in depth. The fact that the “A” team was never really settled is a credit to the quality of the “B” team who only lost one of their matches and who, in several departments, were the equal of the “A” team. Some of the most competitive encounters of the season took place on the practice ground. In short this agreeable group of players has made an encouraging start to its career in Ampleforth colours.

Results:
- v Leeds G.S. (H) Lost 10-13
- v Scarborough College (A) Won 54-0
- v Bradford G.S. (H) Lost 14-32
- v Barnard Castle (A) Won 34-7

P.12 W.6 L.6

U14 COLTS

SPORT 159

P.12 W.6 L.6

U14 COLTS

262-137

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- v Barnard Castle (A) Won 34-7
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- **Mount St Mary's (H)** Won 42-0
- **Newcastle R.G.S. (H)** Lost 12-17
- **Sedbergh (A)** Lost 0-18
- **St Peter's (A)** Won 41-0
- **Durham (A)** Won 10-5
- **Pocklington (A)** Lost 22-23
- **Hymer's College (A)** Won 23-12

The team was: R. Finch (W), T. Telford (A), J. Molony (T), L. Kennedy (D), M. Lyon-Dean (D), A. Jenkins (J), S. Walsh (A), R. Jaffa (A), E. Porter (H), H. Burnett-Armstrong (H), C. Astley (W), R. de la Sota (H), N. Zoltowski (H), T. Rose (T), H. Rowan-Robinson (T). Also played: C. Ellis (E), T. Bowen-Wright (H), R. Hobbs (D). H.C.C.

### Golf

There was a great deal of activity during the term. The Vardon Trophy was first, and was won by O. Mathias (C) (12 over par) with R. Bedingfeld (E), A. Hamilton (E), S. McQueston (O) and C. Minchella (H) all equal on 14 over. For the first time we had a match against the juniors of Strensall G.C.; it was played on a Thursday and, because most of our opponents had to come straight from school, the match began at 4.45 pm making it difficult to complete the round in daylight. We won 3:1. Next came the match against the OAGS at Ganton, and this was a great success, not only because of the usual lavish generosity of the Old Boys, but because we won for the first time in many years. Our winning pairs were: J. Robertson (Captain) (E) and A. Hamilton, H. Jackson (T) and D. de Lacy-Staunton (B), and O. Mathias and R. Bedingfeld. In the Golf Foundation competition at Headingley we came a creditable 8th out of 22. C. Minchella's 78 was only one stroke behind the individual winner. T. Spencer (E) (92) and O. Mathias (94) made up the rest of the team. At Sandmoor we lost 3:1, H. Jackson and D. de Lacy-Staunton being our only winners, but as always it was an excellent day and thoroughly enjoyed by everyone. The other match was at Barnard Castle. At their request it was played as a series of single matches and we won 4½/½, our winners being: J. Robertson, J. Lowther (O), Hon R. Foljambe (O), and H. Jackson. A. Hamilton halved his match. Dick Weddbee (O) once again gave most generous prizes which were competed for all through the term. In the end the main winners were: Hon R. Foljambe (+2); a set of Wilson irons; J. Robertson (+3); lightweight golf bag; J. Lowther (+3); umbrella. There were also 36 golf balls which allowed prizes to be given to the best two in each year. Fr Dominic, himself a good and keen golfer, presented the prizes in his room — almost his final act as Headmaster.

### Activities

#### Amnesty International

The Amnesty Group at the College continues to flourish, with a membership drawn from most years in the school. We have been able to make a healthy contribution to Amnesty International's funds for 1992, thanks especially to a controversial showing of Lindsay Anderson's If. The group has always agonised about the appropriateness of the subject-matter of the films we show for fundraising purposes; but it is a fact that the most successful are often those that have very little to do with Amnesty's concerns. However, our campaign for "Prisoner of Conscience" week in October was more successful as an activity for raising consciousness. The focus of concern was human rights abuses against children and young people around the world. Members of the school and staff (and monks) were invited to come to the central hall in break on two days of the week and write their own letters. We refrained from calling it a "Write-a-thon", but there was a good response and we recruited some new members to the group. In January and February we are writing on behalf of men and women in prison, arrested or tortured for their religious beliefs; and we hope to invite a former prisoner of conscience from Chile to speak about his experience and the role of Amnesty in his release.

#### The Classical Society

The first lecture of the term was given by Dr Roger Crisp of St Anne's College Oxford, who discussed Aristotle's Ethics. Although Aristotle's works are not on any A level syllabus, the Society seeks to remedy this omission by hosting regular lectures on this giant among philosophers. Dr Crisp explained how Aristotle stands in the Platonic tradition, which he corrected (as he saw it) and developed in new directions. In his ethical writings he was trying to answer two crucial questions: What is the good life? and What is justice? His answer to the first was the rational life lived according to the reason in one's soul rather than the acquisition of goods. One of his most influential arguments is that there is a close relationship between happiness and virtue, and that pleasure, knowledge and other desirable things are included in what comprises the virtuous life. Although it is obviously possible to imagine having pleasure and knowledge without virtue, Aristotle makes the bold claim that true pleasure and knowledge are incompatible with evil. Happiness involves a life of what he called "phronesis", usually translated as "practical wisdom", and involving the moral sensitivity to make the right response in circumstances where the rules have broken down. Aristotle's thought has been the claim that the life of contemplation is superior to the life of phronesis. Dr Crisp suggested that there must have been a link in his mind between the two, and that it is unlikely that he considered contemplation as an independent good which might be achieved by evil means.
Dr Richard Hunter of Pembroke College, Cambridge, gave a survey of key points in classical literature between Homer and Virgil, and discussed the ways in which Ovid saw himself as modifying the epic tradition in a subversive way. Finally, Dr Peter Jones of Newcastle University spoke on Aristophanes and the Lysistrata. He invited the President of the Society to join him in a skirt and wig, and the two re-enacted brief scenes from the play, and from an episode of Yes, Minister. Dr Jones explored the ways in which the humour of Aristophanes works, and defended the acceptable and meaningful ritualised obscenities of that writer, distinguishing them from the furtive toxicity of pornography.

A.P.R.

COMBINED CADET FORCE

After 30 years existence, the Royal Navy Section has closed. 25 cadets is the minimum allowed for a Service Section, and since the contingent became voluntary this has not been achieved. Lt Francis Walker, PO Sam Cook, and CPO Martin (Area CPO), have all made great efforts, but the closing of the lake for sailing has been a serious disincentive to joining the Section. Lt Cdr Ted Wright started the Section in 1962 (his first Under Officer, Michael Gretton, has just reached the rank of Rear Admiral!) and ran it until Lt Cdr Eric Boulton took over in 1979. Ten years later Lt Cdr Walker became its Commander. To all these, to the late CPO Ingrey, and to CPO Martin, the school and 30 years of cadets owe a great debt of gratitude.

The Army Section remains well supported with 131 cadets (distributed in years as follows: 1st -46, 2nd -33, 3rd -22, 4th -20, 5th -10). The 1st year under WO Fergus Luckyn-Malone and Sgt Michael Middleton assisted by 10 CTT, Captain McLean, and commanded by Fr Edward, did their basic training of Drill, Weapon Training (Cdt GP Rifle), and Map Reading. They also had a visit to Strensall to exercise on the Assault Course. The 2nd year, under UO Jim Hughes and UO John-Paul Pitt and the Section Commanders, trained for the Irish Guards Cup and competed on the Strensall Assault Course, and a March and Shoot Exercise. WO2 Reg Carter supervised and organised the programme. Much of the term was spent learning Patrolling; in this some well conducted demonstrations were provided by the 4th year NCOs, who also acted as enemy on a Night Patrol Exercise at the end of term. The 3rd year NCOs were in a Cadre taught by 10 CTT, and the 4th year, when not acting as demonstrators, visited Topcliffe to exercise on the Invertron (RA training device), visited Catterick where they practised unarmed combat, and had a day with the Royal Marines at Newcastle-on-Tyne. There they practised rock climbing on the climbing wall, drove Gemini inflatable motor dinghies up and down the Tyne, saw a presentation on Royal Marine training, and did the Endurance Course (which involved twice crossing through an icy cold river on a bitterly cold day!). The 5th year were all acting as commanders and instructors of 1st or 2nd year cadets.

ROYAL AIR FORCE SECTION

Sgt E. Davis (O) opened with a successful recruiting presentation to the 4th Form and once again the section welcomed an enthusiastic group of new cadets. The training was organised in a slightly different way, with the emphasis on gliding at Sutton Bank Gliding School and R.A.F. Linton on Ouse. The private gliding was made possible by the club allowing our cadets to become temporary members on a daily basis and has proved to be highly successful with three visits. All members managed to fly in either a glider or the Chipmunk trainer, some cadets managing several flights. Sgt Davis was presented with his gliding wings by Fr Simon after attending a week long gliding course during the summer culminating in him flying solo.

SHOOTING

J.T.E. Hoyle (H) was appointed Captain of Shooting. The first event, four weeks after the beginning of term, was the 15 (North East) Brigade Skill at Arms Meeting. This is fired with the Cadet General Purpose Rifle (5.56mm) and a Light Machine Gun (7.62mm). We won Match 1, Match 2 and Match 3 and therefore the Champion Contingent Trophy. T.G. Coglan (T) was equal first with a cadet from R.G.S. Newcastle, and it required three shoot-offs to separate them. Coglan was runner-up for the Best Individual Shot.

A week later came the March and Shoot Competition, Exercise "cols Canter". This involved a Inspection, First Aid Test, Command Task, 5 mile Map Reading March and a Shoot. We won the Shoot and were runners-up in the whole competition (14 teams took part).

In Small-Bore shooting we were 13th out of 41 in the Staniforth Competition. St Edward's won the Inter House Competition with 206, St Dunstan's were second with 193 and St Thomas's third with 187. The best individual scores were: D.G.S. Bell (E) 59, J.T.E. Hoyle (H) and J.A. Leyden (D) 58, and S.E.J. Cook (E) and T.G. Hull (O) 57.

THE DUKE OF EDINBURGH'S AWARD AND THE BRITISH RED CROSS

In the Autumn Term there were a number of initiatives which led to the establishment of further service opportunities for the boys, all aimed at linking the College with local and wider needs.

The Monday afternoon Red Cross Adult First Aid Certificate course instructed by Mrs Dean with help from Dr Billett was opened to adults from the locality. Senior boys undertaking this course will go on to instructing younger participants in the Award Scheme or C.C.F. or help to establish the new Service option "Care in the Community", for which the Red Cross course provides the initial training in Community Service.

A new link has been forged by a group of boys of all ages who regularly visited elderly patients on the Ryedale Ward of Malton Hospital. This has proved to be an excellent way of joining in with the local community, much appreciated by the boys and the patients. A senior member of staff on this ward,
Mrs Hugill, trained our First Aiders in the early 1980s and so directly led to the foundation of the College Red Cross Youth Group. One patient, Mrs Betty Blacklock, herself a former member of the Junior House domestic staff, proved to have detailed and happy memories of boys and staff (monastic, lay and procuratorial) from her days at the College.

On Friday afternoons another new connection has been made, with the Forestry Commission. Under the direction of the local Wildlife Forester, Mr Don Buckle, our party of Duke of Edinburgh conservationists (augmented as always by JH Scouts) has been working on landscaping and conserving at Pry Rigg Plantation.

Fund raising for charity, a traditional service in the Award Scheme and Red Cross units at the College, has had a new lease of life from a group of Fifth Formers who arranged a sponsored walk at our end of the Coxwold-Gilling Gap, served coffee at the concert in December, sorted and sold second hand books and have now started work on a simple guide pamphlet for visitors to the Abbey and College.

EXPEDITIONS
A full programme of expeditions was carried out from September to November. Two Bronze Assessments were carried out under Mr Giles Nightingale, at Sutherland Lodge, Cropton, where we were assisted by Neil Reed, an Old Boy Gold Holder on the staff of the Outdoor Pursuits Centre. Two Silver groups were assessed – one in the Roseberry Topping area (Captain Cook country) under Mr P. Robinson and the other around Goathland, where the expedition ended in the middle of a set for the filming of Heartbeat, a Yorkshire Television police series. The assessor, Mr Allworthy, missed seeing our party posing against a 1950s-style Black Maria. Additional practices at all levels were also held, including one by a Gold group from the C.C.F. which was supervised by Mr R. Carter from Bilsdale to Rosedale over half term.

PHYSICAL RECREATION
Many Old Boys will remember the large amounts of time and patience given to them in the Physical Achievement Section by Mr Gamble. We are all most appreciative of his efforts, which continue with individuals at all levels. Group work in this section is now undertaken by Mr R. Carter on Thursday evenings.

Father Julian took another successful Swimming course on Sunday mornings, and Mr Thurman co-ordinated the considerable efforts of the Games Department on our behalf in team Sports.

SKILLS
Advice for these programmes is now held in the College Library Reference Section, and briefings are held for individual boys there outside Prep times. This new plan has also facilitated the proper discussion of Reading Programmes for those who undertake them in the Award Scheme. We are grateful to the Librarian, Mr J.B. Davies, for his encouragement.

ACTIVITIES
GRANTLY HALL, RIPON, TRAINING DAY
In November three College Sixth Formers joined three members of the Ampleforth Activities Group from local Sixth Forms at the North Yorkshire Day Training Conference for the Award Scheme. It is hoped that this village group, which was founded after encouragement from Father Abbot, will be able to share College facilities.

Thanks are due to all adults who have assisted the boys with any aspect of their Award Programmes.

THE ENGLISH SOCIETY
After a long gap when no such society existed, The English Society has been established to encourage broadly the appreciation of literature and associated matters. The Society was inaugurated in November by Michael Alexander, Professor of English at St Andrew's University and "maker" of some fine translations of Anglo-Saxon poetry. He spoke on The Dream of the Rood, the eighth century alliterative poem with its powerful vision of the Cross and the young hero who climbs upon it to do battle "tho He wold mancyn lysis". It is arguably the first literary masterpiece in English and so an appropriate place to begin the Society's ventures. Professor Alexander opened up the fascinating cultural and theological backgrounds of the poem, and illustrated his talk with slides of the contemporary Ruthwell Cross and other Anglo-Saxon artefacts. In the January term the Society will focus on the twentieth century, with some guided readings of key modern poems, as well as meetings of the poets of the future: we hope to establish a working group of aspiring poets at Ampleforth interested in reading and discussing their own work. Future activities will include outings to the theatre, visits from practising writers, and talks on subjects ranging from the recent excavations at Shakespeare's Swan theatre to Ampleforth's contribution to the birth of Frankenstein's monster.

AMPLEFORTH FILM SOCIETY
The season provided some quirky and stimulating films for the society. Whether it was the high powered thriller CAPE FEAR, or the surreal and odd DELICATESSEN, the films were, on the whole, received well.

We opened with BLACK ROBE, a much acclaimed Canadian film which explored the trials and doubts of a missionary priest converting the Indians in North America. Intelligently shot, beautifully photographed and while not quite as engaging as The Mission, it still proved to be an intriguing film and went down well.

Martin Scorsese's remake, CAPE FEAR, came next. Despite Robert de Niro's towering performance, the film lacked any real psychological menace and relied too heavily on scenes of violence to grab the audience's attention. Nevertheless it was a genuinely frightening film, well acted, which proved...
J.C. Lentaigne (H) and M. Rizzo (H). Delouche addressed the Bench on his work in promoting the E.E.C. sponsored textbook of European History. The Bench remained under the leadership of Stephen. The Cinema Box did their best, but we hope that their standard will rise so that we can continue to enjoy the luxury of great cinema in its proper format.

THE HISTORICAL BENCH

The Historical Bench welcomed two guests this term (two more talks had been arranged but were cancelled because of the indisposition of the speakers).

Mr Lawrence Goldman, Fellow of St Peter's College, Oxford spoke on the career of Henry Fawcett, Professor of Political Economy at Cambridge and Liberal M.P., using this to illustrate various aspects of Victorian radicalism and the nature of Gladstone's Liberal Party. Later in the term, Mr Frederick Delouche addressed the Bench on his work in promoting the E.E.C. sponsored textbook of European History. The Bench remained under the leadership of J.C. Lentaigne (H) and M. Rizzo (H).

Julio Martino (B)

AMPLEFORTH COLLEGE KINEMA

For those who sat it out, the movie menu offered a fairly bizarre cocktail in which GREASE was somewhere among the starters, and where the end was covered by a film of GREASE. Our more seasoned diners who could be expected to take such indulgences in their stride, were even less likely to blech at the sight of a couple of rather familiar (and ageing) spiders lurking in their soup (ARACHNOPHOBIA). It all started harmlessly enough with RUFFS gaining his come-uppance against fellow toughs in the police squad with the slightest of consequences, and with surprisingly unfussy numbers sticking it out through thick and thin on BILL & TED'S BOGUS JOURNEY. This particular fiction formed a stunningly insignificant contrast to THE LAWN MOWER MAN in which the much-vaunted claims of virtual reality left a more powerful impression of virtual banality. Which left only THE MISSION, where a hardened few were left to brave out the mandatory shutdowns in a determined bid to prepare for the school retreat. One delicious morsel, however, did grace the palate of the cognoscenti before the table was cleared. THE PLAYER, by popular request, was obligingly served, and was not found wanting. This alone, together with some sparkling Box shorts occasionally supplied by Hugh Milbourn (B) before a showing, redeemed the time, mollified the gourmets and saved the Box Office.

ACTIVITIES

Saturday, 12 September

Jazz Concert
College Theatre

As an enthusiastic participant in the musical life of the College, I have had the opportunity to perform, with others, at a good standard in many great works, in a wide variety of "serious" music. Yet I have had little opportunity to learn about and participate in jazz, which, when played at the highest level, I regard as on equal terms with classical music. Therefore I was pleased to be able to attend a concert in the Theatre on 12 September, which was performed by Touching Cloth—a jazz quartet in which Miko Giedroyć, an old boy of the school, is the pianist. The rest of the line-up consisted of trombone, bass, and bongos. For this grouping the emphasis was inevitably on Latin rhythm, rather than true "swing", and I particularly enjoyed their rendition of A Night in Tunisia which involved some fine trombone playing. The rhythmical foundation, essential to jazz, was provided by the superb bongo playing of Chris Fletcher, who performed an extended demonstration of his skills in a solo during one of the numbers. The harmonically complicated ballad Round Midnight was a good showpiece for the pianist. This concert was poorly attended which was a pity since live music was available to be heard, but perhaps this is always the case with jazz. Prior to an amusing performance of Tea for Two, Miko Giedroyć said that applause and cheers he had taken to be out of appreciation for their playing in a bar while they were on a continental tour, proved to have been the audience's reaction to a goal being scored by the local football team whose match was being relayed on the bar television.

Luke Massey (D)

4 October

Pro Musica Concert
St Peter's Church, Rowley

St Peter's Church, Rowley, concluded another successful Late Summer concert Series on 4 October with a programme by Pro Musica, a small chamber orchestra whose players are all Ampleforth College musicians. The group was founded by William Leary for the performance of string music and the concert at Rowley was the debut for some of the new members. They presented the Concerto in E flat by Neruda, Vivaldi's La Tempesta di Mare and Concerto in D minor for two violins as well as works by Beethoven and Bach. The summer concerts at St Peter's are a miniature Glyndebourne in a sylvan setting. This year performers have been the Huddersfield Friends of Church Music, Howard Potter (tenor)
with Nigel Shepherdson at the piano with works by Schubert, Britten, Sullivan and Lehrer; an organ recital by Ronald Styles and a music evening by the St Peter’s choir. The concert by the Ampleforth Pro Music concluded the season. (Seen: The York Diocesan Newspaper).

Sunday, 8 November

Faure Requiem

The Schola’s performance of the Fauré Requiem was presented as a meditation for All Souls. The evening was a success, with a pensive ambience magically created. The Schola was well rehearsed, and its singing was confident and well expressed. The baritone, William Dazeley, delivered his solos capably, though perhaps lacking a little in tonal variety. However, the treble soloist, James Arthur (H) sang the Pie Jesu with great assurance; timing and intonation had been so thoroughly prepared, unleashing the expressive qualities of his voice, that the spiritual message could not fail but to touch the hearts of those who heard it. The organ in the hands of Simon Wright was a splendid substitute for an orchestra, with successful contrasts between the quietest movements, and the awe-inspiring grandeur of the larger ones. The dramatic crescendos of the Dies Irae demonstrated a perfect balance between choir and organ. The concluding moments were the most memorable, with In Paradisum sounding truly celestial, and dying away to the quietest, controlled sound possible.

Charles Cole (T)

22 November

St Cecilia Concert

The fall of the St Cecilia Concert would turn out this year. There was a lot of material for the Symphony Orchestra to learn: Little Suite — Malcolm Arnold and Selections from Tchaikovsky’s ballets, Swan Lake and Sleeping Beauty. What was more worrying was that it only began to come together about two weeks before the performance. On the night, however, the performances proved that the rehearsals had been worthwhile despite a few surprises; notably oboe keys sticking during the solo in Swan Lake. The Pro Musica’s selection of pieces seemed to be enjoyed by all, and, playing in the group myself, I felt things went well. The Junior House Orchestra played enthusiastically, as did Peter Montien (D), Simon McGee (B) and Luke Massey (D) in Vivaldi’s Concerto Grosso in D minor for 2 violins and cello. A few troubled moments did not mar what I was reliably informed by several teachers was a good concert.

James Horth (J)

6 December

In natalitatem Domini

The forces conspired against the traditional Christmas term performance of an oratorio. Instead the Schola, accompanied by the Pro Musica, gave a programme of choral and instrumental music which celebrated Christ’s Advent and Nativity. After setting the scene with Handel’s overture Messiah a series of carols traced the narrative of man’s fall from grace, through the Old Testament prophecies up to Luke’s account of the Annunciation. The first half of the concert concluded with Vivaldi’s setting of Mary’s song Magnificat. In this the choir and playen were joined by Ruth Anderson (soprano) and Laura Santos (contralto) both currently students at the music colleges at Glasgow and Manchester respectively.

Corelli’s Christmas concerto introduced the second half, Rupert Collier (J), Peter Montien (D) and Charles Dalgleish (J) playing the solo parts. The gentle concluding movement Pastoral Symphony, for which the piece is best known, led fittingly into the Messiah recitatives that describe the angel’s visit to the shepherds and the chorus Glory to God. John Tavener’s haunting The Lamb was amongst a sequence of unaccompanied carol-antems that reflected on Christ’s birth and two further excerpts from Messiah, He shall feed his flock and Hallelujah concluded the programme.

I.D.L.

THE NEW THEOLOGIAN

The Summer issue of the magazine contained an editorial on abortion and priestly celibacy. Contributions were also welcomed from St Cecily Boulding on ARCIC and Edward Echlin on Christian ecology. An unusually large amount of space was given to essays by students of the Christian Theology A level course. Claudene Skinner of Our Lady and Pope John School, Corby wrote clearly and succinctly on the meaningfulness of statements about God, G.C.D. Hoare (O) and J.C. Lentaigne (H), both of Ampleforth, wrote accomplished pieces on the Incarnation and Resurrection. Book reviews included notice of a useful theological introduction to the New Testament by Edvard Schweizer, a profound and thoughtful treatment of Scripture and ethics by Fowl and Jones, and a fascinating discussion of God and the new science by Angela Tilby.

A.P.R.

OUTDOOR ACTIVITIES GROUP

Another active term in which over 100 members took part in a range of activities. The innovation of an Activities Fayre at the beginning of term for the 4th Form proved a worthwhile exercise for membership. The following two weekends were used as “Come and try it” times when sailing, canoing, climbing, caving and mountain biking were on offer with no compulsion to join. These proved successful.

Regular Saturday sailing training at Scaling Dam took place until half term under the leadership of Mr R. Carter ably assisted by S.E.J. Cooke (E). North Sea frets threatened to spoil the sailing on two occasions. Kielder reservoir weekend also experienced weather problems resulting in the hire of canoes at one point due to the lack of wind. So many members wanted to go that a coach had to be hired and we had to take our own boats on the newly made boat trailer by R. Craigie (T).

Canoes training continued in S.A.C. pool with many members learning to roll. E. Buxton (W) earned the title of greatest "poseur". Unfortunately, there seems to have been a reticence to transfer these skills to the river. A Riddell-
Carre (E) demonstrated a capsize drill on one of the trips. High water conditions prevented some of the planned trips.

Climbing at Brimham Rocks and Peak Scar proved as popular as ever with a number of notable efforts from E. Davis (O) and N. O'Loughlin (C) with new member R. King (T) showing early promise. The prize for the most melodramatic climber goes to G. Fallowfield (O).

Caving was popular. The most active member was M. Prichard (D). Some graduated to short ladder pitches which enabled a wider range of caves to be explored in the Dales.

Mountain biking extended their range of venues to Nidderdale and Brimham. Valuable assistance from D. Caley (C) with maintenance was much appreciated. Unfortunately, the same enthusiasm did not extend to mountaineering on foot.

We welcomed new staff member Dr R. Warren to the O.A.G. team.

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I hope The Panasonic Room continues to keep those interested in the school informed in the unique way that only pictures can. The facility is now well equipped and is undoubtedly an asset to the school. It has also provided boys with the opportunity of running and working in (what has now become) a small television company. One of those involved in the team, Tom Waller (A92), has been accepted, despite stiff competition, into the country's top television school, Ravensbourne. It is therefore important that the activity continues to be supported in the future.

H.P.M.

Production team 1991-92: Tom Waller (A92), Hugh Milbourn (B), Hugh Smith (H), Andrew Wayman (F92), Paul Howell (J), Maxwell Aitken (E), Tom Walsh (A), Charles Joyn (O), Jack Arbuthnott (E), Hugh White (E), Piers Hollier (H), James Lentainge (H), Edward Savage (D), Dominic Ribeiro (T), Patrick Acton (E), Editorial and commentary team: John Lentainge (H), Georges Banna (J), John Flynn (H), Malachy O'Neill (C), Nick John (W), Jamie Scott (E), Julio Martin (B), Harry Scrope (F92), Dominic Corley (D), Marc Dumbell (H), Tom Gaynor (D92), Dominic Spencer (H), James Channe (J), J.-P. Burgun (D), Charles Ingram-Evans (D).

PHOTOGRAPHIC SOCIETY

The Society presented an exhibition of landscape photographs by John Potter, L.R.P.S., 01.09.92 to 21.10.92 in the upper well of the Sunley Design Centre. Christened "The Sepia Man" by the press, many of his images were likened in both composition and technique to Frank Meadows Sutcliffe. Indeed John Potter does little to conceal the influence of the past master. "Photography is simply drawing with light and being there at the right time." His combination of breathtaking Moorland scenes together with photographs of a more pastoral nature displayed the strength, breadth and depth of his perception and camerawork. Testimony to the success of the exhibition was the enthusiasm with which it was received by pupils and staff, the numerous prints sold, the four commissions gained and the invitation to exhibit at the Yorkshire Post, Leeds in January. His talk to Society members about life as a professional photographer and the insight he gave into some of his most accomplished prints was both educational and informative. He has kindly offered to return in February to give a workshop entitled "The Art of Sepia Toning".

In September Bill and Joan Spence presented "Colorado Country" to the Society. The audience were treated to a carefully sequenced series of stunning Colorado landscapes. However "Islands of the Gods" incorporated every conceivable photographic theme to capture the mysteries of the Aegean and the mythology associated with each of the Isles.

146 members subscribed. Fr Stephen and Br Xavier have given invaluable support to the new members. Meanwhile the colour course has continued to thrive, attracting pupils of all ages and abilities.

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We were fortunate, as a result of the popularity of ATV News Vol.1 (1990/91), to be able to purchase several new items of video equipment including a new S-VHS edit suite and a TV monitor. We were also the beneficiaries of a kind donation from National Panasonic UK Ltd. (the original donors) which enabled us to obtain an S-VHS portable camera early in 1992. We have since bought a similar camera ourselves from the proceeds of our work last year.

Our team has again been following up stories around Ampleforth and was able to produce Vol.2 of ATV News by the end of the Summer term last year. This volume was an improvement both in content and quality on the last edition, and reactions seem to be favourable. We were lucky to be able to claim an "exclusive" when the new appointments were made at the end of June. ATV News was about to be duplicated but a story about the changes was quickly put together, edited and included before the main news items.

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P.S.K.
PUBLIC SPEAKING

It is hard to think of an area of human communications in which the ability to express oneself clearly and effectively is not essential. Public Speaking is now offered at Ampleforth as a regular afternoon activity. It aims to coach boys of all abilities in the skills of expression and self-presentation. They are expected to turn up with a prepared case or argument, and submit to questioning from floor and chair. Boys in the sixth form are chosen to represent the school in regular public speaking competitions, and in February two teams will be competing in the first round of the English Speaking Union, to be held at the Guildhall in York. Public Speaking, as well as debating, are activities in which Ampleforth has traditionally excelled, and we are hoping to preserve and develop this tradition.

ROVERS AND CHESHIRE HOMES DAY

"Rovers" has once again been visiting the Leonard Cheshire Home at Alne. Every Thursday afternoon a group of Sixth Formers give up their free time between lunch and afternoon lessons to travel to the Home and spend an hour or so chatting to the residents. Our hosts look forward to the visits but the Amplefordians who take part would say it is they themselves who get the most out of the afternoon.

The College also hosted one of its two annual Cheshire Home Days when approximately 70 residents from local Homes, accompanied by staff, spent an afternoon with us. The guests were formally welcomed in the Abbey Church in the Songs of Praise, a lovely service of prayers, readings and sacred music sung by the Schola. Our visitors were shown around the College, or they could watch a video of recent events. Poetry reading and musical entertainment were also provided. The afternoon ended, as is traditional, with tea for everyone, visitors and boys, in the Main Hall.

Many visitors say Cheshire Homes Day at Ampleforth is the highlight of the year – many of those at the College who generously give of their time and energy would wholeheartedly share that view.

ST ALBAN CENTRE

Anyone who gets pleasure out of playing sport, whether alone or with friends, could not grumble at the variety on offer in S.A.C. in the Autumn. One could choose from weight training in the fitness room to canoeing in the pool, where newly acquired skills could be tested in a game of bat polo (rules obtainable from Mr Adair). Basketball is much played and many boys showed an interest in the game which incorporates many of the fundamental techniques needed in all ball games. Much talent was seen to develop both at senior and junior levels. The newly renovated squash courts seem to have renewed an interest in squash both in school and the public alike. Invaluable practice at hockey skills could be obtained from Mrs Melling on Wednesday evenings in the six-a-side sessions and on Thursday evenings we have a thriving Badminton Club.

At one time the end of term would mark a slightly quieter time for S.A.C. staff with the exodus of 700 boys and just the members to cater for. No longer is this the case. Since the introduction of the Sports Development Department residential and non residential courses in cricket and swimming are on offer to anyone wishing to take the opportunity to receive international standard coaching in these sports. The swimming course and four cricket courses, catering for all levels and ages were well attended and the sports centre continued to be a hive of activity.

Each Christmas we also stage a squash tournament and this year's winner of the Neil Watson Trophy was Rob Taylor with Phil Speake picking up the Dick Otterburn Plate.

THE SCIENCE SOCIETY

Refounded by P. Greeson (D93) and A. Sutton (D93) as secretary and treasurer, with Mr Elliot's assistance, the Society has evolved from the old Maths and Science Society, the mathematical side being reconstituted to that new Society. There is no subscription to the Society, as it exists to provide lectures on scientific subjects to any members of the school who wish to attend. In the Autumn there were three lectures, all by speakers from outside the school and who are well known in their fields, in AIDS, cancer and lasers by Dr R. Reese of Sheffield University Hospital, Dr M.C. Bibby of Bradford University and Prof O. Heavey of York University respectively. These lectures were free and widely advertised throughout the school. The Society has also retained the old MASS magazine which is due to emerge in a new guise at Exhibition, edited by myself and typed by C. Joynt (0), with a selection of articles, some from relatively well known names. The Lent term begins with a lecture on the History of Combustion with two further lectures scheduled for May subject to confirmation.

SENIOR DEBATING SOCIETY

This term has proved a lively one for the Society, with many of the Middle Sixth showing a keen interest in debating. The first debate considered the motion "Catholic education was out of place in the 'nineties". Edmund Dilger (O) and Hugh French (J) spoke for the motion but were opposed successfully by Simon Martelli (E) and Mark Berry (T). The motion was defeated soundly by 23 votes to 6. The house debated a more frivolous issue in the debate asking itself whether life after 30 was pointless. Mark Brightman (A) and Nicholas Ramage (A) proposed the motion and Rupert King Evans (T) and Mark Berry (T) opposed it. It was a close run thing, and the opposition only carried the motion with three votes to spare. A more serious motion lay before the house towards the end of term, namely that "This house regrets the Church of England's decision to allow
women priests”, proposed by Thomas Spencer (E) and Daniel Gibson (E) and opposed by Dominic Erdozain (C) and John Lentaigne (H). The house showed itself of a conservative train of mind by voting in favour of the motion by a convincing majority. A.D.

SUB-AQUA CLUB

Three members I.J. Andrews (T), M.T.C. Edmonds (T) and S.E. Cook (E) returned in September to complete the lectures for the Sports Diver qualification. There were five new members R.J. Rohan (B), M.G.H. FitzGerland (C), T.W.C. Clive (C), R.D. Pepper (D), and G. Panalva-Zuasti (W) who began training for the Novice Diver. In the Spring term Chris Hill, the Biology Technician, began to help with instruction in the pool and Fr Barnabas has also started to take part. A Schools Federation branch, such as Ampleforth has had for some years, is supposed to have a minimum of two qualified divers to run it and so the new addition to the training staff for the Club brings it up to what should be regarded as the norm. Mr Mike Jakulis, the Chairman of the White Rose Branch of the BSAC in York has agreed to be an external examiner and assessor for training. Fr Julian is a member of his branch which is composed of teachers and their families. Training will in future be following the new BSAC Instructor Handbook and the club has three training videos to illustrate the theory classes including “Dive Scapa Flow”, acquired recently. P.J.R.

THEATRE

No sooner had the coaches departed on the last day of term than the electricians moved in to embark on an extensive re-wiring operation that continued throughout the Summer months. They installed attractive new lighting in the auditorium, provided powerful illumination backstage and below, and raised electrical standards everywhere. Meanwhile, the Theatre Management initiated a series of alterations to the Green Room area which involved not only the demolition of interior walls (anticipated with glee) in order to bring a new and spacious workshop into being, but also the sorting and clearing of numerous properties, costumes, timbers and flats. It was decided to convert the former costume cupboard into the new Panasonic Room, while costumes were brought upstairs to be sorted, labelled and hung in the former Panasonic Room next to the Green Room. So now workshop, costume cupboard and a rather smart, new make-up bench from the workshops of Matthew Rohan (OA), Malton, all stand in immediate relation to each other on the same floor: In the main auditorium above, the apron stage was extended to the side walls, thus providing the largest acting area yet seen in the Theatre - without any reduction in seating. All this, plus a good deal of ancillary work, was more than enough to occupy the Green Room till Christmas; and with the Downstairs Theatre doubling as Panasonic Studio and temporary lumber room, ACT focussed all its remaining energies on a mini-budget production of A.A. Milne’s “Toad of

Toad Hall” in mid-November – an effort which attracted some entertaining letters of appreciation from one of the local primary schools.

WESTMINSTER SOCIETY

The Westminster Society has enjoyed another vigorous term and has secured a loyal following from among those studying history in the Upper Sixth. Contributions from the Society’s members included a paper from John Lentaigne (H) on the final days of Hitler which, in view of recent revelations from the former Soviet Union, proved to be both topical and controversial. Tarquin Cooper (C) delivered a carefully researched piece on the Whigs’ use of patronage in the early nineteenth century, dwelling on the importance of “connection” in the political machinations of the time and providing a wealth of illustrative detail. John Flynn (H) shared with the Society’s other members his enthusiasm for the study of the Ottoman Empire, arguing both its uniqueness and dependence on the ability of the Sultan, and provoked stimulating discussion. It is pleasing to note in conclusion that both the chairman, Dan Gibson (E) and secretary, Dominic Erdozain (C) as well as other Society members, have been awarded places at Oxford University. P.M.

WINE SOCIETY

The Wine Society provides a practical study course for senior boys who want to be able to choose and enjoy wines with knowledge and confidence. Each week we look at a grape variety, a region or a specific style, first as study, then as practical tasting. A greater number of boys than ever before passed the examination in November, and won the right to wear the Society tie: C. Hurst (C), O. Matthias (C) with distinction; K.J. Rohan (B), Mr A. Reed with merit; also J. Hughes (C), X. le Gris (J), R. Foljambe (O), and S. Marcellin-Rice (J).

Certainly our most memorable evening so far was on 17 November when Alexander Paul (49) provided us with a tutored vertical tasting of 11 bottles of Ch.Malescot St Exupery (3rd growth, Margaux) starting with the youngest wines but going all the way back to the exquisite ’59. With generosity and courtesy, he taught us all we could hope to learn about vintages and maturation.

J.A.S.
At the end of last Summer Term Fr Stephen Wright, who had served the House as Assistant Housemaster for 14 years, became Housemaster of St Dunstan's House. At the end of the Autumn Term the two Australian students, Andrew Reed and Martin O'Donnell, returned home to be replaced by two more from Daramalan College, Canberra: Luke Needham and Matthew Hall.

**NEWS**

There were 30 new names on our books this September, and as usual we entertained them for the first three weekends at Redcar Farm, Eden Camp, Flamingo Land and Lightwater Valley. Mrs Dammann entertained all the first year at her house on the Moors with a tea and barbecue of gargantuan proportions. Mr & Mrs Holroyd of Harrogate made us welcome at their house after the Lightwater Valley excursion with hotdogs and burgers, and an air rifle competition. It was a delight to be able to invite them both to celebrate the Immaculate Conception with us at the end of term, too.

The retreat this year centred on the idea of community. The first year looked at JH as a community with its different gifts as its features, the second year explored the Church as community with the seven sacraments as its features, while the third year examined the virtues and sins of living in Christian Unity.

**Style**

In a couple of months' time we will be able to tell all the good news about the new school. In particular, we are grateful to the many people who have contributed to the new school's growth. Many of you have helped in some way or other, and we are very happy to be able to share this news with you.

**Changes**

Ten years ago the idea of A Termly Newsletter was born. Each year we have gathered to discuss the new school, and to reassure each other that everything is well and that the new school is to be the home of learning and growth. The Christian community is concerned for the well-being of each individual, and it is our responsibility to ensure that the new school lives up to its ideals.

**Dear Parents and Friends**

Believe it or not, it is already ten years since the new school opened. In those ten years we have seen many changes, both inside and outside the school. Some of these changes have been positive, while others have been more difficult. However, we are always working towards a better future for our school.

**A Termly Newsletter**

December 1999

**AN OPEN INVITATION**

Any prospective pupils are invited to come and visit the new school. We welcome all visits, and encourage you to come and see for yourself what we have to offer.

**Opportunity**

Many parents are very keen to hear about the new school. They are interested in the opportunities it offers, and in how it will benefit their children.

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community with each other. The results were impressive. All the staff and all the boys took part in a spirit which reflected the content of the two days' reflection. In November the third year went to see "Macbeth" at the Leeds Grand Theatre, performed by the English Shakespeare Company. Their experience was intensified by the arrival in the House the following day of two of the actors, who spent the afternoon doing a drama workshop with them, specifically on aspects of the play they had seen.

The end of term presentation was put together by Mrs Dammann, Mr Young and Mr Bird. It was a variety of readings, tableaux, sketches and music tracing the Old Testament expectation of the Messiah, beginning with Adam and ending with Mary and Joseph setting out for Bethlehem. It was called "Advent's Lumen Gentium". It was certainly effective, delightful to eye and to ear, and spiritually refreshing.

SPORT

RUGBY

The team was strong, seven of them having played for the Under 13s last year. We played 8 matches, and won 7 of them. The first win was against Gilling, where the first half was definitely the better half, some complacency setting in after that. Against Pocklington the pack was dominant and in no mood to let things slip again. The score against St Martin's was rather one sided, but the opposition was a young side, although spirited. One of the closest games was against St Olave's where our victory was secured very late in the play. Two of our best players, Patrick McKeogh and George Heining were injured, and so absent from the team that faced Cundall Manor, but fortunately this game demonstrated fine team play and coordination. The one lost game was against Hymer's, always reputed to be a very strong side, and indeed it may have been that our team allowed themselves to be psychologically disadvantaged even before the kick-off.

Particular commendation goes to the captain James Dumbell, to James Melling, Patrick McKeogh and Uzoma Igboaka who were responsible for much of the ball-winning, showing admirable commitment to training, to Oliver Hurley at fly-half and to Matthew Camacho at inside centre for the progress they made. To Gregory West for excellent defence as full-back, and to Nicholas Bacon and Edward Chapman-Pincher for their contribution on the wings. The player of the season, however, is Mark Hassett. His strength and speed helped him to score 20 tries for us.


Under 12s

This team played four games, winning two and losing two. Although they lost the first match against St Olave's, they played well, giving them the confidence as a team to score a victory over Barnard Castle. The match against Pocklington was exciting rugby, and close right to the end; although we won, the general feeling was that it had been a victory for the sport itself. The Hymer's team, however, were in another class, and gave them a lesson in rugby. Indeed, the team still have much to learn in terms of teamwork, and commitment, especially in defence where one or two individuals are being left to carry the play.


Results:

<table>
<thead>
<tr>
<th>Team</th>
<th>Results</th>
<th>Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>v Gilling</td>
<td>won</td>
<td>26-12</td>
</tr>
<tr>
<td>v Pocklington</td>
<td>won</td>
<td>26-0</td>
</tr>
<tr>
<td>v St Martin's</td>
<td>won</td>
<td>53-0</td>
</tr>
<tr>
<td>v St Olave's</td>
<td>won</td>
<td>29-19</td>
</tr>
<tr>
<td>v Cundall Manor</td>
<td>won</td>
<td>51-0</td>
</tr>
<tr>
<td>v Ashville</td>
<td>won</td>
<td>46-0</td>
</tr>
<tr>
<td>v Hymer's</td>
<td>lost</td>
<td>5-25</td>
</tr>
<tr>
<td>v Barnard Castle</td>
<td>won</td>
<td>25-5</td>
</tr>
</tbody>
</table>

Under 11s

The short experience that the Under 11s have had could best be described as a learning experience. For most of the boys it was their first season of rugby, so it was always going to be difficult to form a successful combination with the limited time available. Of the three games played, the boys won one and lost two. There were consistently good performances from T. Anderson, W. Heneage, P. O'Connor and I. de la Sota.

Results:

<table>
<thead>
<tr>
<th>Team</th>
<th>Results</th>
<th>Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>v Howsham Hall</td>
<td>lost</td>
<td>7-22</td>
</tr>
<tr>
<td>v Gilling</td>
<td>won</td>
<td>15-5</td>
</tr>
<tr>
<td>v Cundall Manor</td>
<td>lost</td>
<td>0-15</td>
</tr>
</tbody>
</table>

SCOUTS

The two main weekend events were a Youth Hostel expedition to Grasmere which included a tour of Dove Cottage, a guided walk on White Moss Common and a day of more rugged hill walking, and a camp at the College Lakes. Both gave the boys opportunities to practice different scouting skills.

The task of choosing Patrol Leaders proved to be difficult, as there was a
talented group in the third year. It was decided to select from Scouts who were able to meet on Monday evenings, and to appoint additional leaders for weekend camps. The four third year Patrol Leaders are James Dumbell, Mark Hassett, Thomas Westmacott and Christopher Williams.

Canoeing proves to be one of the most popular weekend activities, with camp cooking a close second. On Monday evenings there has been training in map reading, compass work and First Aid. One patrol is responsible each week for selecting or devising a game. Alex McCausland’s bird game, played with conkers, has so far proved to be the most popular activity.

H.M.D.

MUSIC EXAMINATION RESULTS
The following boys took practical examinations for the Associated Board:

<table>
<thead>
<tr>
<th>Boy</th>
<th>Instrument</th>
<th>Grade</th>
<th>Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>J. Barnes</td>
<td>grade 3 flute</td>
<td>116</td>
<td></td>
</tr>
<tr>
<td>B. Hall</td>
<td>grade 2 violin</td>
<td>123</td>
<td>(with merit)</td>
</tr>
<tr>
<td>W. Heneage</td>
<td>grade 3 trumpet</td>
<td>109</td>
<td></td>
</tr>
<tr>
<td>J. Gaynor</td>
<td>grade 1 cello</td>
<td>130</td>
<td>(with distinction)</td>
</tr>
<tr>
<td>T. Westmacott</td>
<td>grade 3 piano</td>
<td>104</td>
<td></td>
</tr>
<tr>
<td>M. Bennetts</td>
<td>grade 2 clarinet</td>
<td>124</td>
<td>(with merit)</td>
</tr>
</tbody>
</table>

Army Officer

The Army has a continuing need for high quality young men and women who seek the challenge of leadership in service as Officers (Regular or Short Service).

We require graduates and non-graduates, technical and non-technical.

We offer Sixth Form and University Sponsorships.

If at school, see your Careers Teacher or write direct to:

Lieutenant Colonel Peter Barker OBE,
School Liaison Officer,
Imphal Barracks, York Y01 4HD
Tel: York (0904) 662402

STAFF
Headmaster
Tutor, 5th Form, Head R.E.
Assistant Head
(Teachers & Juniors)
Tutor, Remedial Adviser
Tutor, Induction Year
Head of Mathematics
Head of Classics, President of Common Room Society
Director of Music
Head of Games & P.E.
Tutor, 2nd Form
Head of English
Head of History and Tutor, 4th Form
Resident Assistant
PART-TIME STAFF
Assistant R.E.
Assistant Teacher: Science
Assistant Teacher: Science
Art
Carpentry and Golf
Rugby Coach
Music (Viola/Viola)
Music (Flute/Piano)
Music (Brass)
Music (Piano)
Music (Clarinet/Saxophone)
Music (Cello/Piano)
Music (Piano)
Music (Guitar)
ADMINISTRATION:
School Secretary
Medical Officer
Matron

GILLING CASTLE

Mr G.J. Sasse, M.A.
Fr Matthew Burns, M.A., Dip.Ed.
Mrs P.M. Sasse, M.A.
Mrs M.P. Sturges, B.A., Cert.Ed.
Mrs M.M. Hunt, Dip.Ed.
Miss S.E.L. Nicholson, Cert.Ed.

Mr C.A. Sketchley, M.A., P.G.C.E.
Mr G.H. Chapman, B.A., F.R.C.O.,
G.B.S.M., A.B.S.M., L.L.C.M., P.G.C.E.
Mr G.A. Hansen, B.Ph.Ed.
Dip.N.T.
Mr J.P. Duffy, B.A., P.G.C.E.

Mr J.D.M. Sayers, B.Ed.
Mr D.C.C. Mochan

Fr Bede Leach, A.R.I.C.S., M.C.I.O.B.,
M.C.I.A.R.B.
Mr R.H. Jewitt, B.Sc., Dip.Ed.
Mr B.L. Hilton, M.Sc., B.A., Cert.Ed.,
L.R.I.C.
Mrs P. Elliott, Cert.Ed.
Mr R. Ward
Mr C. Rennie-Fowler
Mrs V. Leary, A.R.C.M.
Mrs R. Greenfield, A.R.C.M.
Mr N. Blenkiron, L.T.G.C., Cert.Ed.
Mr J. Wadsworth, G.R.N.C.M.,
P.P.R.N.C.M., P.G.Dip.R.N.C.M.,
P.G.C.E.
Mr O. Greenfield, M.Ed., L.R.A.M.,
L.G.S.M.
Mrs K. White, B.A.
Mrs P.J. Armout, G.R.S.M., L.R.A.M.
Mrs L. van Lopik, B.Sc., A.L.C.M.
Mr P.G. Martin, G.C.L.M.

Mrs M.M. Swift
Dr P.G. Ticehurst, M.B., B.S., M.R.C.S.,
L.R.C.P.
Mrs S. Heaton, R.G.N.
Deputy Matron: Mrs D. Bolam, R.G.N.
Housekeeper: Mrs V. Harrison
Assistant Matron: Miss R. Hardy


We said farewell to the following boy in December 1992: I. Dolz

Deputy House Captains: G.E.B. Blackwell, J.E. Borrett, H.J.B. Murphy, J.W. Tarleton

Captain of Rugby: T.R.H. de Lisle

STAFF DEPARTURES

Kevin Evans came to Gilling as Games and P.E. Master in September 1988. He soon showed his own style of running the games department and developed the new fixtures like Gryphons Weekend into a pattern which has become established. From the outset he made it a policy that all boys should be able to achieve some personal success in sport. It was up to each to find his own field and there should be satisfaction even in small achievements. His school reports were remarkable for the accuracy with which they summed up a boy’s strengths and weaknesses.

During his time here he was responsible for initiating changes. He pressed for hard cricket nets and a review of the playing fields, and after finding support from a report from Father Felix, in due course hard nets arrived and a programme of turf restoration was inaugurated. In rugby he supported the move to introduce the New Image Rugby and the Continuum, which makes rugby more of a ball control sport and less of a contact sport for younger boys. He took a great interest in the design and equipment of the Sports Hall and saw it become a reality. He developed the range of our fixtures and saw more activities introduced under the heading of Sport. On one occasion with his brother he gave the boys a marvellous display of slides and music which held them spellbound for over an hour, and thus we saw a glimpse of Kevin the photographer.

He has now decided to develop his photography into a business enterprise in County Durham. We are sure it will be a success. We thank him and wish him well.

G.J.S.

GILLING CASTLE

STAFF ARRIVALS

We welcome the following staff who joined us in September: Father Matthew Burns who returns to Gilling as 5th Form Tutor to teach French and R.E. (and Spanish as necessary), having been Housemaster of St Wilfrid’s for the last eleven years; Mr Grant Hansen as Games and P.E. Master on attachment from Auckland Grammar School, New Zealand; Mr Brian Hilton as Science Teacher and Mr Dominic Mochan as Resident Assistant.

DIARY

We came back to find that we are now no longer using the old Gilling estate reservoir but have been connected to the mains supply. This is a welcome improvement but has seen the end of an era: for no longer will Mr Tommy Welford, who has worked at Gilling Castle since 1946, and who is responsible for the maintenance, be seen winding his way up to the Avenue to check the level of our 150,000 gallon reservoir. New tanks have been installed in the Green Room with a pumping system which shows its dismay at being caged in the drying room with a seemingly inexhaustible variety of mechanical expletives!

On 10/11 September there was great excitement among the boys when the pop singer Alex Springer was seen wandering around the Castle with his recording paraphernalia — obviously all set for a gig. In fact the gentleman with jeans and shoulder length hair was Mr Stephen Harcourt of the publishers, Longman, who was touring schools researching and recording current speech usage. Undaunted by the news, autograph hunters pursued Mr Cool throughout his visit!

On 6 October, shortly after the 5th Form trip to Lindisfarne (see article), Mrs Rigg (the mother of Christopher) brought a friend to talk to us about his job in India. Mr Tim Grandage was a former colleague of her husband who had resigned from the Hong Kong and Shanghai Banking Corporation two years ago to return to Calcutta where he had managed the Bank’s branch office, in order to work with and raise funds for the children who live on the streets of the city. He talked about his work, showed us slides and we learnt at first hand of his efforts to place children in foster homes. He returned with an assortment of unclaimed rugger kit for his boys who love the sport. We have decided to make the Calcutta Street Children our special target for this year’s charity fund-raising, but we will also include the Colombian Sewer children in our efforts.

On 8 October we had a farewell supper for Father Christopher when we were pleased to welcome his parents, Miss Mulcahy, Father Adrian and Father Nicholas. The whole school, including all the staff, sat down in the Great Chamber to a candlelit dinner of roast turkey followed by apple crumble and baked Alaska. After speeches by the Headmaster and Father Adrian, the presents which had been contributed by so many people were presented — an altar set for St Oswald’s House, of four chalices, two flagons, a bowl and paten — all beautifully made by Mr Marjoribanks-Egerton (father of Stephen and James and himself an O.A.).
J.E. Borrett Piano Grade 2 Merit

splendidly and nine boys were successful in the Trinity Music Grade Exams on

26 November with grades gained being:

M.A. Horrocks Trumpet Grade 1 Pass

O.C. Fattorini Piano Grade 1 Pass

C.E.C. McDermott Piano Grade 2 Pass

C.A. Monthienvichienchai Piano Grade 3 Merit

W.A.S. Sinclair Cornet Grade 4 Pass

On 3 December Mr Don Wilson, the Director of Sports Development from St Alban Centre, brought a party of sports celebrities to visit Gilling as part of a scheme to use the College sporting facilities for young people during the school holidays. After briefly seeing the gardens and looking over the Castle, they gathered for sherry in the Great Chamber when the boys had the chance of meeting Fred Trueman, Peter Lever, John Hampshire, Graham Roope, Adrian Moorhouse, Karen Dixon, John Jeffreys, Kevin Connolly and the film star Ian Carmichael.

The House Competition has, as usual, been contested vigorously with Etton winning (House Captain: N.P. McAlenean, Deputy H.C.: G.R.F. Murphy) followed by Stapleton, Fairfax and Barnes. The Funny Hat Competition, which is not only fun but also three dimensional application of Art and Craft, demonstrated a wide range of talent and ingenuity. With great difficulty the following were awarded prizes:


By kind invitation, members of the 4th and 5th Forms saw the play “Toad of Toad Hall” in the College Theatre. Riding has recommenced at Moor House Riding School, York and a new activity, Archery, has started.

On Sunday 6 December the school gave a service of lessons and carols at Holy Cross Parish Church, facing the entrance to the drive, at the invitation of the Vicar, the Reverend David Newton, and it was a great success. As a result, “The Starry Night” by John Masefield was performed at the end of term Mass, when all players were excellent but one particularly remembers William Mallory as narrator and the three North Riding shepherds, Stephen Langstaff, Marcus Benson and Andrew Cooper. The previous night’s splendid candlelight Christmas Feast with all its chaotic entertainment had augured the end of a happy and rewarding term.

VISIT TO LINDISFARNE

On the weekend of 19/20 September the 5th Form, accompanied by Father Matthew and Mr Sayers, visited the Holy Island (Lindisfarne) area of Northumberland as part of their historical studies, to go back in time 1300 years and walk in the footsteps of two much loved northern saints – the gentle, Irish missionary, Aidan, and the English hermit and patron saint of the North East, Cuthbert. After a picnic on the sands we visited Bamburgh Castle, site of the fortress of Aidan’s patron, the saintly King Oswald of Northumbria. The Norman castle which gazes out to sea from its rocky promontory impressed us with its magnificent strategic location and its priceless contents. We then made a boat trip from Seahouses round the Farne Islands, chugging past colonies of seabirds and inquisitive seals before exploring Longstone Island from whose lighthouse Grace Darling set off with her father on that perilous journey in 1838. On our return we passed the Inner Farne where St Cuthbert had lived for eight years.

After an excellent fish and chip supper in the Neptune Restaurant, where the boys were commended for their behaviour, and a look at the shops, we set off for the Youth Hostel at Wooler. The presence of a party of schoolgirls from
Glasgow undoubtedly enlivened the evening and raised the morale of the party. ("Do you know Sir, they think I’m handsome")! and after a hearty breakfast next morning we drove through early morning sunshine over rolling hills to Lindisfarne where Father Matthew would say Mass on St Cuthbert’s Island. We visited the fascinating museum run by English Heritage and, led by Michael Pepper and Robert Worthington, waded out to the island which was still cut off by the receding tide. The sight of Father Matthew wading out in his boxer shorts, balancing his case on his head, more than made up for any discomfort, but soon he was accoutred in his vestments for the familiar liturgy - whilst gulls circled overhead, the tide ebbed around as and the ruined Priory loomed in the background. For the gospel we ever had the Venerable Bede telling us about Aidan from his “History of the English Church and People”. Cuthbert, who loved to come and pray at this very spot when he was Prior, would surely have approved.

After changing into dry clothes (“No, you’re not getting into my coach!”) and eating our sandwiches we walked to Lindisfarne Castle, gazed over the battlements towards the Norsemen’s sails on the horizon and visited the lime kilns, Priory and Church before setting off on our homeward journey. It had been a memorable weekend which had brought us closer to those two hardy and courageous monks who are honoured at Ampleforth today for having brought the light of the world to illuminate Northern England all those years ago.

J.D.M.S.

VISIT TO TEESMOUTH

On Monday, 19 October, the 4th and 5th Forms visited Teesmouth as part of their geographical studies. Mrs Sturges organised the trip through Mrs Burns of the Teesmouth Field Centre, and Mrs Cooper (Andrew’s grandmother) kindly gave us a conducted tour. Indeed her infectious enthusiasm for the history, industry and wildlife of Teesmouth ensured that we will never again be able to regard this area with a detachment.

A traffic survey was carried out en route to show the disparity between the approach road through Bilsdale and our return along the less beautiful but more practicable A19 dual carriageway. We stopped at the River Tees and crossed on the unique Transporter Bridge before we visited the site of Bell’s Iron Works - now a Tar Works owned by Bimac. We saw the tugs which help to maintain Tersport as the third busiest port in the United Kingdom and the fabrication yards which make modules for North Sea oil rigs and which have replaced shipbuilding on the Tees.

As we watched motionless herons, numerous wildfowl and a hovering kestrel at Saltholme Marsh, we learnt how large areas of marshland, mudflats, sand dunes and saltmarsh are used as a staging post for migrant waders and ducks. This is despite the giant ICI chemical plants, oil terminals, and refineries, steel works, power stations and other industries which loom on the horizon — thus proving that industry and wildlife can co-exist.

We had our picnic at the Field Centre alongside the Nuclear Power Station and saw the interesting displays before crossing the Elevator Bridge and driving through Middlesbrough and past the steel works and other heavy industrial plants to the Bell Line Container Terminal. Thanks to the kindness of the Manager we were able to watch a giant gantry unloading one of their vessels, with precision, professionalism and speed.

Tea on the beach at Marske ended a day which, as well as having been a trip down memory lane for Mrs Sturges and Mr Hilton, gave us all a fresh approach to the crucial role that the Tees Estuary continues to play in our lives. Indeed the fifteen large ships anchored off the coast waiting to discharge their cargoes, and the seabirds flying overhead, seemed to echo our sentiments.

J.D.M.S.

RUGBY

1st XV

Coming from New Zealand with its fine rugby tradition, I wasn’t sure what the standard would be like at Gilling Castle. However, I have been pleased with the enthusiasm and determination during training and it is these factors that have brought success. I am grateful to Mr Wilkie and his ground staff for the excellent facilities and to our rugby coaches. Whilst not forgetting Messrs Duffy and Sayers, special mention should be made of recent arrivals — Father Matthew and Mr Mochan — who have brought enjoyable, fresh ideas into training whilst we welcome back to fitness Mr Rennie-Fowler who must be one of the most enthusiastic men in the game and who has produced some good performances from the Under 11s.

Many players have had two or three years experience in the team, they have been eager to learn and a pleasure to teach and credit should be given to the foundations laid by Mr Evans. As a result we have played 8 matches, won 6 with 251 points for and 84 points against and the team can be proud of its record so far.

1st XV v Junior House : Lost 12-26

Unfortunately we were slow in starting and after twenty minutes were 26-0 down. To the team’s credit, performance improved to outplay the opposition in the second-half. Tries were scored by N.P. McAleenan and P.A. Rafferty and converted by M. Wilkie. Man of the Match was Nick McAleenan.

1st XV v St Martin’s : Won convincingly

From the whistle Gilling outplayed St Martin’s and with tries worth 5 points this season, and Mark Wilkie kicking well, the score quickly mounted up. Tries were scored by P.R. Rafferty, G.A.B. Blackwell, T.R.H. de Lisle, H.F.B. Murphy, F.W. Mallory, N.P. McAleenan and conversions by M. Wilkie. The whole team was awarded the Man of the Match award!
1st XV v Malsis: Lost 10-31
In recent years Gilling has been unable to compete against this large rugby school. However, this year Malsis was given a game; in fact on four separate occasions we crossed their line, but couldn't force the ball down. A period of ten minutes, when Gilling went to sleep, lost us the match. Tries: M. Wilkie and P.A. Rafferty. Man of the Match: G.A.B. Blackwell.

1st XV v Pocklington: Won 50-0
The ability to start well was crucial and after fifteen minutes we were 20 points clear with the forwards securing the ball and enabling our backs to run riot against the opposition. Tries: P.A. Rafferty, T.R.H. de Lisle, H.F.B. Murphy, G.A.B. Blackwell and N.P. McAleenan. Conversions: M. Wilkie. Man of the Match: M. Wilkie and P.A. Rafferty.

1st XV v St Olave's: Won 17-13
On a cold, windy day the team were 13-0 down at half-time. Many sides would have given up at this stage but an early try and some excellent goal kicking from M. Wilkie, gave the scent of victory. Five minutes from time we took a deserved lead and hung on to win a tight encounter. Tries: R. Worthington and N.P. McAleenan. Conversions: M. Wilkie (2) and a penalty. Man of the Match: J.W. Tarleton.

1st XV v Howsham: Won 5-0
This match was frustrating for players and spectators alike. We had 80 per cent of the territory, but failed to use this advantage. To Howsham's credit, their defence and forward play were outstanding. Tries: G.A.B. Blackwell. Man of the Match: N.P. McAleenan.

1st XV v Bramcote: Won 41-0
The game kicked off in atrocious weather conditions with the pitch quickly turning into a mud bath. However both teams showed a willingness to run the ball, an attitude which is sometimes sadly lacking in men's rugby. This game was one of the team's most complete - the forwards showed outstanding commitment and outplayed the opposition and the backs used this quality ball well. A special mention must be made of Peter Rafferty who scored three tries. Tries: P.A. Rafferty, G.A.B. Blackwell, T.R.H. de Lisle. Conversions: M. Wilkie. Man of the Match: W.A.S. Sinclair.

1st XV v Barlborough Hall: Won 15-14
This was another frustrating game. In the first fifteen minutes it was all Gilling, and it was only dropped passes which stopped us from being twenty points up. To the team's credit we came back from 7-0 down, playing uphill and against the wind, to win a tough encounter. Tries: P.A. Rafferty, M. Wilkie. Man of the Match: F.M. Sheridan-Johnson.

In summary I must thank the whole team for their outstanding attitude to the game, for it is the hours of hard training which make a winning team. Credit is also due to Thomas de Lisle, Captain and Nick McAleenan, Vice-Captain. These two men are always outstanding on the field and have assumed their responsibilities with ease. Peter Rafferty has scored 24 tries so far, which may be a record here, and in all other areas of full-back play he is getting stronger each game. Congratulations to Thomas Chappell, George Blackwell and Hugh Murphy for gaining their 1st XV colours; all have been a major factor in the team's success. The challenge is there, and I look forward to this team continuing to play positive running rugby in 1993.

G.H.


2nd XV
This was a happy and successful term. Starting largely from scratch, by the end results were two wins out of three; 63 points for, 20 against. Stars were A.J. Cooper and F.M. Sheridan-Johnson, in the back-row; useful discoveries were
A.N.R. Norman and J.J. Rotherham as centres, fed by skilful half-backs, E.D.C. Brennan and M.J. Nesbit. St Olave’s were better trained and won an excellent game, when Santiago Vazquez, a newcomer to the game, was made Man of the Match. Bramcote played with spirit but were somewhat swamped and a good Pocklington side was surprised at the result. J.E. Borrett was a good, steady Captain. Try scorers were F.M. Sheridan-Johnson, E.D.C. Brennan, G.A.A. Rochford, A.J. Cooper, J.S. Egerton, M.J. Nesbit, C.E.C. McDermott. Conversions by T.J. Catterall.


Under 11 XV
The set has worked hard, the team has given maximum effort and individual skill levels have improved. Unfortunately the match results have not reflected this, mainly because we lack any bigger than average players who can “make things happen”. We played six matches, lost four, drew one and won one. Richard Wards earned his half colours and others should follow.

The match against St Olave’s showed many encouraging signs with tremendous team spirit and joint Man of the Match was awarded to A.J. Cooper and C.W.A. Evans-Freke. The draw against St Martin’s was a superb game with both sides tackling hard and contesting every minute of the game and F. Verardi being awarded Man of the Match. The crushing defeat against a large and powerful Malsis team was played in appalling weather with A. Cooper again Man of the Match. Junior House played tenaciously to win, having two tries in the last two minutes, with R.M. Edwards Man of the Match as he was in the thrilling game against the Haileybury touring side. The final game saw the team benefiting from their hard work with the two wins against Barlborough Hall and M.J. Nesbit earning a well deserved man of the match award.


Results:

|             | 1st XV | 2nd XV         | 11U |            |            |            |            |
|-------------|--------|----------------|-----|------------|------------|------------|
| v Junior House | Lost  | 12-26          |     |            |            |            |
| v St Martin’s | Won   |                |     |            |            |            |
| v Malsis     | Lost  | 10-31          |     |            |            |            |
| v Pocklington| Won   | 50-0           |     |            |            |            |
| v St Olave’s | Won   | 17-13          |     |            |            |            |
| v Howsham Hall | Won | 5-0         |     |            |            |            |
| v Bramcote  | Won   | 41-0           |     |            |            |            |
| v Barlborough Hall | Won | 15-14      |     |            |            |            |
| v Haileybury | Won   |                |     |            |            |            |

C.R-F.

Ryedale Lodge, Nunnington
(04395) 246
A small country house hotel and restaurant personally run by John and Janet Laird offers peace, tranquillity and good living.

The Rangers House, Sheriff Hutton
(0347) 878397
Featured on the BBC TV Holiday programme. A 17th Century house in secluded and peaceful surroundings offering excellent cuisine and accommodation. Personal attention by the owners.

Fairfax Arms, Gilling
(04395) 212
Country Pub situated by the stream. Close to Ampleforth Junior School and College Golf Course. Serving a wide selection of bar meals every lunchtime and evening. Two Holiday Cottages also available.

The Feversham Arms Hotel, Helmsley
(0439) 70766
An historic Coaching Inn luxuriously modernised retaining its old charm. 20 bedrooms with all facilities. Some with four poster bed and de-lux bathroom. Superb food specialising in shellfish and game. Own tennis court, swimming pool and gardens. Autumn-Winter and Spring Bargain Breaks available for parents visiting Ampleforth. AA three star, RAC three star and Egon Ronay recommended.

White Swan, Ampleforth
(04393) 239
A pleasant walk from the Monastery and College, this re-styled village inn with its top chef offers the highest standards of traditional comfort and fare. Every night, the restaurant presents the finest cuisine and the bar is open daily for meals.

M.B.