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THE AMPLEFORTH JOURNAL

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Rev J. FELIX STEPHENS OSB

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CONTENTS

A Trick of the Light	<i>John Ryan (O40)</i>	1
St Laurence's Abbey		
Obituaries		
Columba Cary-Elwes OSB	<i>Anthony Mavett-Crosby OSB</i>	5
	<i>Sir David Goodall GCB (W50)</i>	8
Walter Maxwell-Stuart OSB	<i>Anthony Mavett-Crosby OSB</i>	11
	<i>Mark Ainscough (C75)</i>	13
Gerard Sitwell OSB	<i>Fr Abbot</i>	15
	<i>Harmon Grisewood CBD (1924)</i>	16
Joseph Carbery OSB	<i>Fr Abbot</i>	17
Gilbert Whitfeld OSB	<i>Fr Abbot</i>	19
Members of the Community: September 93		20
Community Notes	<i>ed Fr Prior</i>	24
Monastery of our Lady of Mount Grace	<i>Terence Richardson OSB</i>	26
St Benedict's Prayer Book		30
Liturgy Renewed	<i>Cuthbert Madden OSB</i>	38
Eucharistic Memorial	<i>Gabriel Everitt OSB</i>	43
Holy Spirit and the Liturgy	<i>Cassian Dickie OSB</i>	45
St Mary's Knaresborough 1693-1993	<i>Colin McGarity</i>	47
Santiago, Chile: Fr Abbot and the Manquehue		
Apostolic Movement April 93	<i>Fr Abbot</i>	51
Europe: Reflections on the Future of the Church	<i>Basil, Cardinal Hume OSB</i>	57
Plots Within a Plot	<i>Kate Fenton</i>	72
Loving the Church: Another View	<i>Sir David Goodall GCB (W50)</i>	79
Book Review: Gothic Rage Undone: English Monks in the Age of Enlightenment (Geoffrey Scott OSB, Douai Abbey)	<i>Sir David Goodall GCB (W50)</i>	82
Old Amplefordian News		
Obituaries		
Lt Col Oswald Cary-Elwes (O31)	<i>Charles Cary-Elwes (W57)</i>	88
Lt Col R.C.M. Monteith (C32)	<i>Peter Drummond-Murray</i>	89
Col E.M.P. Hardy (A45)	<i>Simon Trafford OSB</i>	91
(RSM Patrick Hennessy)	<i>Simon Trafford OSB</i>	92
News from St Bede's		99
News from St John's		107
Reflections on Life and Death	<i>Raymond Anakwe (A93)</i>	112
Parish Life in the Andes	<i>Fr John Castelli (B42)</i>	115
Bosnia, Christmas 1993	<i>Christopher David (O44)</i>	119
Croatia 1993	<i>Jonathan Print (T89)</i>	120
St Edward's House Anniversary Dinner		122

Ampleforth College Cricket 1919-1993		
1000 matches: a statistical survey	<i>Felix Stephens OSB</i>	124
Ampleforth College 1st XI Cricket 1969-1993		
An XI to Challenge the Rest	<i>Felix Stephens OSB</i>	128
The School:		
Officials and Formalities		135
Common Room	<i>ed David Billett</i>	144
Obituaries:		
Ronald Rohan	<i>Philip Smiley (D41)</i>	144
Hugh Finlow (A38)	<i>Philip Smiley (D41)</i>	146
The Ampleforth News	<i>ed Simon Detre (A) and Tom Lindup (A)</i>	149
J.G. Willcox: 30th Anniversary		
Rugby Dinner	<i>Tom Judd (W77)</i>	155
Rugby	<i>ed Geoffrey Thurman</i>	157
Activities	<i>ed John Allcott</i>	177
Ampleforth College Junior School	<i>ed Jeremy Sierla OSB</i>	191
Gilling Castle Dormitory		
Accommodation	<i>Geoffrey Holland</i>	200

PHOTOGRAPHS

St Benedict's Prayer Book	frontispiece
Rt Rev Columba Cary-Elwes OSB, Titular Abbot of Westminster	6
Walter Maxwell-Stuart OSB	12
Gerard Sitwell OSB	15
Joseph Carbery OSB	17
Gilbert Whitfeld OSB	19
Ronald Rohan	144
Marco Baben	148
Rugby 1st XV	158
Gilling Castle: New Dormitory Building	201

SAINT BENEDICT'S
PRAYER BOOK



A TRICK OF THE LIGHT

JOHN RYAN (O40)

It had been many years since he had visited Ampleforth, but in the course of a successful career which had taken him all over the world he had never forgotten his happy boyhood there and the monks who had taught him so much. The place had changed a great deal in thirty years. New houses and classrooms had sprung up on all sides. Giles Gilbert Scott's new church was at last completed and a splendidly sombre bell tolled across the valley. A bold new central building with fretted gables and pinnacles and a wide semicircular approach had replaced his old house, the one-time architectural heart of Ampleforth, and of the ancient worn statue of St Benedict there was no sign.

But these he soon realised were surface changes only. St Benedict's statue might have gone, but his spirit remained and dominated as always. The monks – so often it seemed almost re-incarnations of those he had known – still moved with their characteristic gravitas about the Abbey, or shed their habits to join in the school's recreational activities. There were still some he knew, men who had taught him, and everywhere he met the same welcoming handshake, the same warm hospitality. Nothing fundamental had really altered.

That first evening he went to the Abbey Church for Vespers. As a boy he had been saturated in the liturgy, fascinated by the twenty four hour sequence of offices, and he still remembered how he had been woken sometimes in the early dawn by the faint chant of Matins from the Church which adjoined his dormitory monitor's turret room. Things had changed here too. A diminishing and widely stretched community no longer filled the monks' choir stalls and some of these were now occupied by layfolk, parents, friends, strangers. He took his place early, the lights were not yet fully on and in the shadows he could see others, visitors and here and there some elderly monks, those too old and infirm to join their brethren in their processional entry.

One figure, quite close in front of him turned, the face shaded but clearly visible. It was a face which with faint surprise he recognised, that of Fr Norman, his best loved teacher when he had been a boy. His surprise was in realising that Fr Norman was still alive. Surely it was a middle aged monk that he remembered, and that had been thirty, forty years ago. But then came the thought – 'When we were boys they all seemed middle-aged'. Fr Norman might yet be only in his seventies or eighties, and they were long-lived in the Ampleforth community. In any case the monk, whatever his age, raised his hand in a sign of recognition and smiled. Then the lights came on, all rose, and the Community began their entry.

As the office proceeded and the gentle persistent chant played around his consciousness, he thought about Fr Norman. It was Norman who had cheered him as a small frightened new boy, Norman who later taught him to know and love English poetry, Norman who throughout his schooldays had always been there somewhere, a steady friend in difficult times, a man of similar if far maturer turn of mind. They had corresponded spasmodically after he had left



the School, but other concerns, university, business, travel and family had superseded his recollections of earlier days, and the memory of Fr Norman, though never lost, had faded. And now it seemed the old man was still alive, tired, ill perhaps, but still smiling, still able to recognise his former pupil after so many years.

Vespers ended. The monks' procession departed, the choir stalls emptied, and of Fr Norman there was no sign. Tomorrow perhaps would be the best time to contact his old teacher.

Quite early next morning he set out from the guestroom to walk his dog. Yesterday it had run happily over the wide grassy expanses of playing fields and valley. Today he took another direction, crossed the road and struck up the path through the Monks' Wood. October mists filled the undergrowth and overnight rain had left trees and bushes dripping, leaves falling. A glance to the left reminded him that there below lay the monks' burial ground, a place out of bounds yet visited with great daring when he was a boy. By now there must be many old friends there. He turned aside and took the lower track.

The graveyard was very much as he remembered. Crosses and stones marked the resting place of lay people, friends of the Abbey and monks alike,



but the great majority of the departed community lay in vaults below, their names and dates remembered only in lists cut into long slabs of memorial stone.

SUSCIPE ME DOMINE SECUNDUM ELOQUIUM TUUM

ran the heading inscription, then the names and their dates. Treading softly on the bed of autumnal leafmould, he gazed at the list. A new slab was in place since his own day and on it there were so many he recognised, that redoubtable headmaster, his own well loved housemaster, the man who had taught him to paint and draw, learned men, holy and hearty men, worldly and wise, men from whom he had learned so much, some he had feared, some disliked even, they were all there.

One name caught his eye. It was partly obscured by wet brown and yellow fallen leaves, '... manus Bry ...' He bent and wiped the leaves aside, and read the whole inscription.

RD NORMANUS BRYERS 15 OCT 1971.

Fr Norman.

So his first thought in choir had been right. The figure and face which had smiled in the dim light and raised its hand could not have been that of his old friend for Norman had died, it seemed, about twenty years before. It must have been someone else, or a trick of the light perhaps.

Sadly he turned away. Then paused as a thought struck him. 'About twenty years before?' He checked the date on his watch. No – exactly twenty years. Today was 16 October. Yesterday had been the anniversary.

And as he made his way back down the damp leafy path he wondered.

A trick of the light ...

Maybe ... And yet ... ? The old Latin prayer slipped into his mind ...

REQUIESCANT IN PACE.

1903

RT REV COLUMBA CARY-ELWES OSB

1994

Titular Abbot of Westminster

The death of Fr Columba, founding prior of St Louis and titular Abbot of Westminster, came as a profound shock to all those who knew and so admired him. Just two months earlier he had celebrated his ninetyeth birthday and the diamond jubilee of his ordination to the priesthood both at Ampleforth and in London, attended by the oblates and his many friends, and a few months before that he had published his second commentary on the Rule. His death came suddenly and peacefully, as befitted him; he remained faithful to the daily prayer of the community in choir until his last two days.

Fr Columba, as he was known to his friends on five continents, was born on 6 November 1903 into a family of strong Catholic identity, and his upbringing was one firmly grounded in the faith. At the age of 11 he came to school at Ampleforth, where he became a noted sportsman and was appointed Head Monitor in 1922. After two years in the family wine trade he returned to Ampleforth, being given the name Columba by Abbot Smith, who in 1900 had become the first Abbot of the community. The novitiate had only been recently established in the house, replacing the previous system of a common novitiate for the whole congregation at Belmont, and it had an exacting nature that was the setting for that first experience of the call to holiness that he pursued for the rest of his life. In 1927, a year before his solemn vows, he began his studies at St Benet's Hall, also newly founded, where he studied French and later Spanish, which he learned out of his desire to enter into the mystical world of St John of the Cross in the original language. In 1930 he turned to the pursuit of theological studies, and was ordained at Ampleforth in 1933, after which he combined the monastic timetable with the duties of a teacher, of monastic librarian, and of a parish priest, visiting the small chapel at Helmsley on a motorbike famed for its eccentricity, a pastoral duty he maintained until 1937, when he was appointed to succeed Fr Clement Hesketh as housemaster of St Wilfrid's.

It was in his 14 years as a housemaster that Fr Columba made the first of a lifetime of indelible marks on those with whom he came into contact. An Ampleforth housemaster is a daily presence to his boys, and Fr Columba was able to impart to them something of his enthusiasm for the wider world and its philosophies, and above all something of his faith, a faith that was to sustain many of them in the dark hours of the Second World War. It was out of this deeply personal experience of the young that he wrote the first of his many books, and *The Beginning of Goodness* became his final gift to every boy leaving his house. There was no sense of self-advertisement in this; he wanted, quite simply, to share with them something of the way of faith that was so close to him.



Portrait by Simon Elwes, commissioned for St Louis, 1964

Fr Columba's time as a housemaster was also marked by the beginning of two great spiritual journeys, one very public and the other very private. In 1949, in a letter to *The Times*, he appealed, with a frankness that was shocking in its day, for a new understanding and a new love between the Christian churches that foreshadowed much of the insight of the ecumenical movement engendered by the Second Vatican Council. It was a quest that Fr Columba never tired of pursuing at home and overseas, and it brought him into contact with a world of faith that remained a delight to him into his old age. It was in this spirit that he undertook a historical portrait of Christianity in China, *China and the Cross*, and he was the guiding spirit behind a series of ecumenical congresses in the United States and Great Britain. In the last year of his life the news of an Anglican guest in the calefactory would still see him moving, almost quickly, to further the cause of union.

A second and more private journey also began in his years as a housemaster. Out of a correspondence initiated through a gift to the abbey library, Fr Columba came into contact with the historian and philosopher Arnold Toynbee, and from that beginning came a friendship, expressed in 30 years of letters, that was of profound significance to them both. In 1986 this correspondence was published under the title *An Historian's Conscience*, sharing with the world precious insights into the progress of a unique friendship.

In 1951 Fr Columba was appointed Prior of Ampleforth, and there began a new period in his life in which he was called repeatedly to offer inspiration to monastic communities throughout the world. In 1955 Abbot Herbert Byrne appointed him as founding Prior of the Ampleforth foundation at Saint Louis, Missouri, and for 12 years he led that community with vision and insight. Perhaps characteristic of Fr Columba in those years is a simple story of a guest at St Louis expressing his surprise at hearing the grace sung in English, only to be told that just as the Benedictines had kept the lamp of learning alight in the Dark Ages of early medieval Europe, so now they should lead the way in change. There was in him no sense of doom or despondency at the huge impact of the Council; just as he had been its standard-bearer in the field of ecumenism, so now he welcomed its insights and sought to express them within the monastic tradition, aware always of the over-riding loyalty to faith and the Church that could overcome any passing storms.

Fr Columba's return from St Louis in 1967 at the age of 64 might perhaps have ushered in a quieter period in his life, but it was not to be. In 1968 he travelled to Africa to explore the possibilities of making a Benedictine foundation there, and for more than a year he acted as spiritual father to the major seminary of Nairobi. In 1974 he founded, and later led as Prior, the community at Eke in Nigeria under the auspices of Glenstal Abbey in Ireland, and brought to that work his depth of experience in the monastic way.

In 1979 he returned to Ampleforth, and was appointed Master of the Oblates of the community, a body of lay people sharing in the prayer of the abbey that under his careful guidance expanded beyond all expectations, and once again allowed him to share his wisdom within a wide world. It was also a

period of travel, notably to India, the Philippines and Australia, to preach the gospel and to pass on the vision of the monastic life that he had gained so clearly. He also pursued further his literary work, producing among many other works a dictionary of spirituality that brought together a lifetime's reading, thought and prayer, two commentaries on the Rule and a collection of his poems, written in private moments throughout his life. But in his last years it was his influence on his community, and especially the young, that was most marked; his constant presence in choir and indefatigable cheerfulness in the Calefactory were testament to all who knew him of the peace he had found in God. He remained such until his last days, when he was taken to hospital for an operation, where he died on 21 January at the age of 90. Just two years earlier he had been granted the titular abbacy of Westminster as a sign of his immeasurable contribution to the Benedictine world.

Anthony Maret-Crosby OSB

David Goodall (W50) writes:

With the death on 21 January of Dom Columba Cary-Elwes OSB, titular Abbot of Westminster, Ampleforth and the English Benedictines have lost one of their oldest, most illustrious and most widely loved sons. Only two months earlier he had celebrated his ninetieth birthday and the diamond jubilee of his priesthood.

Fr Columba was born in 1903 into the junior branch of an old landed family which became Catholic in the nineteenth century, a background from which he inherited a mildly patrician appearance, an innate courtesy and a distaste for snobbery or self-importance. In 1914 he came to school at Ampleforth, then just emerging from its heroic age of small numbers, cold baths, earth closets and general remoteness. On leaving he went into the wine trade and spent two years enjoying himself, first in Bordeaux and then as a young man about town in London. But the seed of his vocation had been sown, and in 1924 he applied to join the Ampleforth community, receiving from Abbot Oswald Smith the laconic reply (on a postcard) 'You can come if you like'.

In the novitiate he experienced a call to holiness to which the rest of his life was a struggle to respond. At Oxford, reading French at St Benet's Hall, he learned Spanish in order to read St John of the Cross in the original: and the contemplative cast of his mind was strengthened by a visit in 1932 to the Charterhouse of Miraflores. There he fell in love with Spain (to which he made an adventurous return during the Civil War) and had an experience of the nearness of God which he never forgot. Ordained at Ampleforth in 1933, he combined teaching in the school with a demanding monastic round and the life of a rural parish priest, serving the mission at Helmsley on an ancient and unreliable motorbike.

A Housemaster for 14 years from 1937, he imprinted on several generations of boys (including many who were killed in the war) an indelible example of faith informed by a critical understanding and supported by a resolute will.

During this period there developed his lifelong friendship with Arnold Toynbee, which generated the fascinating 30 years' correspondence published in 1986 as *An Historian's Conscience*. Not by temperament a scholar (patient attention to detail not being among his many virtues), Fr Columba began with Toynbee's encouragement to write, publishing what is still the fullest history of Catholic missionary activity in China, *China and the Cross*, and a reflection on the role of obedience in the shaping of Western civilisation, *Law, Liberty and Love*. An ecumenist before his time, he wrote to *The Times* in 1949 an eirenic letter calling for reconciliation between Catholics and Anglicans which brought him, along with the gratitude of prominent Anglican churchmen, some sharp criticism from fellow-Catholics including the then Archbishop of Westminster, Cardinal Godfrey.



In 1951 he became Prior of Ampleforth and then in 1955 he was sent to the United States as founding prior of the monastery and school which Ampleforth was invited to establish at St Louis, Missouri, now a flourishing and independent abbey. He spent the next twelve years in America, where this archetypally English Benedictine made lasting friendships among warmhearted people there. Leaving St Louis in 1967 was a painful wrench, but he returned to Ampleforth mellower, wiser and more relaxed than he had left it. Although saddened by some of the fall-out from Vatican II, he welcomed the new directions set by the Council, especially on ecumenism and liturgical reform; and neither the serenity of his faith nor his loyalty to the Church was shaken by the ensuing turbulence.

Almost at once he was sent off on another enterprise, this time to explore the possibilities for making a Benedictine foundation in Africa. He travelled extensively in Kenya, Uganda and Tanzania (covering enormous distances by bus), acting as French interpreter for the Pope's visit to Uganda in 1970 and, for more than a year, as spiritual father to the major seminary outside Nairobi. He then moved west, first to Cameroun and finally to Nigeria, where he helped to form the community now established at Ewu under the auspices of the Benedictines of Glenstal.

Although he continued to travel widely, visiting and encouraging monastic and religious communities in India, Australia, the Philippines, and the United States, for the last twenty years of his life he was based firmly at

Ampleforth, praying, writing and counselling. It was during this last chapter of his life that he found his truest vocation, as inspirer and spiritual father to an ever widening circle of friends from many countries and all walks of life, not least the members of his own community. Although memories of the Carthusians at Miraflores gave him a hankering for the eremitical life, his special gift was for friendship and empathy with people, to whom he was able to impart some of the fruits of his own long search for God with an unforgettable simplicity and gentleness.

He loved the Church and saw her with all her faults not as a repressive institution, but 'spread across the world as a gentle cloak of mercy'; while a monastery was 'a place of intercession, a place of community, a showing of the meaning of the Church to the world'. He leaves behind friends on every continent to echo the words which Arnold Toynbee wrote to him on 3 September 1939: 'Besides feeling you one of my closest and dearest friends, I also feel that you are my most direct door to God'.

Fr COLUMBA: an appreciation

Fr Anthony writes more informally:

When I think back to my years in the school or to more recent years as a novice and young monk, the figure of Fr Columba occupies a special, indeed a unique place. I never knew him in his days of responsibility or in his years as a monastic founder, but rather in the last years of his life, when he had, in the words of secular society 'retired'. But monks do not retire; the work of prayer and seeking God goes on; and from this Fr Columba found a spirit of peace and tranquillity that enveloped him and spread to all with whom he came in contact. This was the source of the admiration, respect and affection which he inspired in so many, and it is this which is my strongest memory of him, fleshed out in three simple pictures.

The first, and in some ways the most powerful, comes from a school retreat of 1985 or 1986, when St Oswald's were considering the life of St Aelred. On the last afternoon we walked to Rievaulx, where on a side altar he celebrated the final mass of that retreat. In such a setting, a Mass conducted by the light of torches could hardly fail to be a powerful experience. What Fr Columba may have said I cannot now remember but in that place of abiding holiness he seemed to me a living sign of what the monastic journey is about. To my eyes as old and venerable as the great church around us, he clearly shared with it and its builders the certainty of the peace that comes from God.

A second impression, very similar to the first, comes from our own Abbey Church at Ampleforth, the day after five of us had made our first Profession to the monastic life. It was, I think, the last time that Fr Columba felt equal to presiding at Sunday Mass, but through the frailty one could clearly perceive his sense of dignity and awe in his priesthood and in the mass. Indeed, to the end of his life, the way he said the mass spoke far more eloquently than any homily could have done. But then it was his faith that seemed to speak to me, a faith in the mystery of God in which he was immersed. I remember on a later occasion

he talked about faith when talking of his understanding of liturgy and the Eucharist, a faith which was deeply personal but which he wished, and longed, to share with all whom he knew.

A final image does not have him in the picture at all, but centres on an action, repeated many times over the months during which I had a room near him in the monastery infirmary. I would hear him shuffle past my door many times on his way to the Church, calefactory or refectory. As he went past each time, as though to steady himself, he would run his hand along my door, creating just the quietest of sounds that he knew I would hear and recognise – his way of saying that he was with me and praying for me in the discomfort I was undergoing at that time. Such is but one example of the way his self-deprecating (even ironic) thoughtfulness could speak more than a thousand words. These three pictures of Fr Columba are, of course, mine alone. But all his brethren, and all who met him could contribute those of their own. In his funeral homily, Cardinal Hume spoke of the mixed feelings of pain and pleasure with which we remember those whom we love. We might also add a third aspect, the certainty that derives from so strong a monastic witness, and the conviction that he has set us all on a path to follow.

1913

WALTER MAXWELL STUART OSB

1994

Charles Walter Maxwell-Stuart was born at Arundel on 4 April 1913, the son of Florence and Henry Maxwell Stuart. He was brought up near Beverley on the Evringham estate of the Duke of Norfolk, coming to school at Ampleforth when he was 10 years old. He left the school in 1932 and after a year spent in France he joined the novitiate in 1933. His fellow novices – four of whom, Thomas Loughlin, Christopher Topping, William Price, and Bede Burge stayed the course with him – found him gentle, tranquil, taciturn and imperturbable, only once in the two years appearing disconcerted. 'Evil hath not touched him,' said one of them.

In 1936 he went to St Benet's Hall to read history. The academic life was no distraction to him and he made his solemn vows a year later in 1937. He returned to Ampleforth in 1939 to take up the life of a junior monk, the routine of choir and community being enriched by a little teaching, continuing study for the priesthood and time for the countryside. He was ordained in 1942.

In 1946 he joined Fr Peter Utley and Fr Gabriel Gilbey in the Junior House, where he stayed for ten years. His recollections of those days are recorded with characteristic self-effacement in a previous *Ampleforth Journal* (Autumn '93, 191-3). In 1956 he was made housemaster of St Cuthbert's, in succession to Fr Sebastian Lambert, who had himself been housemaster for the thirty years since the foundation of the house in 1926. Fr Walter was to remain there for 32 years, until in 1988 he moved to the nearby parish of Easingwold as assistant.



It is not easy to put into words whatever it is that a housemaster gives to his house. Anecdotes about Fr Walter abound, and some will be found elsewhere in this Journal, but they cannot adequately capture the stability, depth of understanding and simple humanity which Fr Walter, monk and priest, brought to his house and to his brethren. Many shared his delight in the life of the countryside, were grateful for his humour, patience, forgiveness, welcome. Some were perhaps most appreciative of his nelsonian eye. None would deny that his readiness to encourage rather than to reprimand, to give life and hope and simple affection to others was rooted in the life of prayer and in his devotion to the Mass. He would not want much more said than that. He

was a private person, but only in the sense that he preferred to say little and to think less (one guesses) of himself than of others, of God and the things of God.

Because of his regal surname the story got about among Ampleforth boys that he was the 'rightful King of Scotland'. He had some Stuart blood, but no claim and even less desire for the throne or any other trappings of state or position. He won enduring loyalty and affection by his unostentatious qualities as friend, father-figure and man of prayer. He was not in the least remote from ordinary people. His friendship extended to many in the countryside around Ampleforth: it was said of him that he knew who lived in every house in the Vale of Pickering. And yet he took pleasure in the genial task of celebrating Christmas each year with the Stirling family at Keir. He was at home in cottage and in castle.

Fr Walter was a complete lover of nature. Anyone who has journeyed with him knows he saw more in the fields and cared more about what he saw than others. His mind and prayer lingered in the eternal present of the seasons and animal life. In fishing he had the patience and slow satisfaction of unfussy skill, with an eye for the run of the river; and all these he liked to teach. He knew beagle puppies and hounds as few others, with a swift judgment that guided the pack to many prizes over the years at Peterborough and the Great Yorkshire Show.

Fr Walter was for 47 years, 1941-88, the honorary secretary of the Ampleforth College Beagles – making him the longest serving hunt secretary in the whole of the British Isles. He started running with the hounds when he came to the school in 1923, and by the 1931 season was Master. A fair part of its standing as one of the great foot-packs in the country, and of the committed local following it attracts, must be attributed to him. And yet when the time came in Fr Walter's last months to bring that chapter of Ampleforth College history to a close, he saw, indeed had long foreseen and accepted, its inevitability. His concern was for the burden falling on those who had to carry through a difficult and painful decision. How pleased he must be at the outcome.

Sixty years a monk, fifty years a priest, forty seven years as hunt secretary, thirty-two years a housemaster, seventy years man and boy within a few miles of Ampleforth: not a life to enter the headlines, but one founded on the rock of faith and lived humbly in unflinching devotion and charity.

Fr WALTER: an appreciation

Mark Aincough (C75) writes:

Fr Walter as we all know was a countryman and sportsman whose own interests were concentrated around his hounds, his fishing rod and his gun. He got pleasure and satisfaction from educating boys in these pursuits and was able to share his knowledge of these and the countryside in general. But his interests, cares and concerns for these rural matters were undoubtedly matched by his devotion to St Cuthbert's House and all the boys who came and went under his guidance. He was immensely proud of all the boys and their achievements both at and after school.

He had a wonderfully wry smile and a humour to match. One felt that he really rather appreciated schoolboy humour which led to him having a soft spot for some of the 'shifty' characters of the house. There was the occasion when a dead rabbit was placed carefully in the garden at the back of the House to look as though it was sunning itself on the lawn. It was of course only too simple for us sixth-formers to fool Fr Walter into rushing for his gun and then for us to watch in laughter from the window while he stalked the dead rabbit. Having shot it, he then found, pinned to the rabbit, a note advertising the prank. All good clean fun and exactly the sort of trick he would love to have played!

One would never immediately connect Fr Walter with ball-sports, apart from possibly his great pride in the playing fields over which he presided. However he did fancy himself as a bit of a cricketer and many happy hours were spent late in the evenings playing with a tennis ball, poker as cricket bat and fireguard as the wickets. In the confines of the housemaster's room it is not surprising that occasionally windows became broken but this was accepted as an occupational hazard quickly cured by a call to the estate yard the following morning. I recall the day when one of the estate men came to mend a window but had to inform Fr Walter that he couldn't do the job because the window was only cracked - 'sorry, estate policy'. Fr Walter grunted, picked up the poker and thrust it through the offending pane. The job could then be completed within the rulebook!

He was a very shy man and never got involved in the big school events unless he had to. Exhibition was possibly his least favourite weekend in the year, when he had to try to force himself to be available to parents at times when he would have loved to have hidden himself away at the lakes: needless to say he managed a compromise and did a bit of both! He had a wonderfully individual way of doing most things: watching the hounds he would normally be far from the majority of the field but nearly always in the best vantage place; watching a rugby match he would park by the black gate some time after kick-off and be gone before the final whistle but he always knew the result; cricket was the same, he watched from a huge distance for only very short spells but always knew the scores and who had done well, especially if they were Cuthbertians. This I am sure was the secret of his long and successful time as housemaster of St Cuthbert's: the ability to read and assess a situation quietly and from a distance gave him the time to decide on how best to act. This enabled him to be fair with the boys, punishing where necessary but offering constructive criticism or advice where possible. For this he invariably earned the respect and in many, many instances the friendship of the boys.

The huge congregation at his funeral was a wonderful tribute. Speaking to Old Boys afterwards it was obvious that the relationships we all had experienced with Fr Walter both at school and afterwards were very important and dear to us. For those of us Old Boys, Fr Walter had been one of, if not the most influential individual of our schooling. It was a privilege to have been taught so much by him, experienced his great friendship and witnessed his lovely humour.

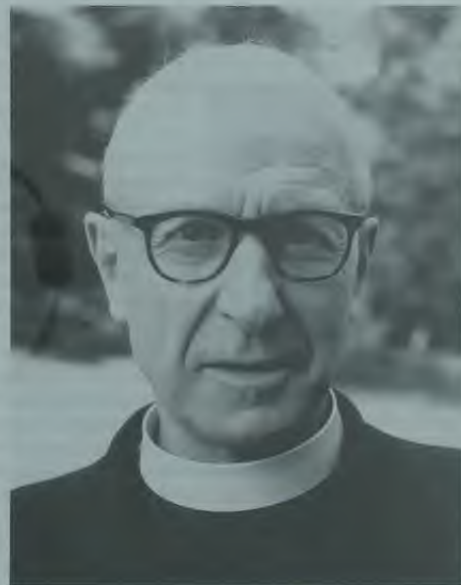
1906

GERARD SITWELL OSB

1993

Francis Gerard Sitwell was son of Major Francis and Margaret Elizabeth Sitwell and was born on 22 December 1906 at their home at Woole in Northumberland. He was educated at Ampleforth and ended his school career as Head Monitor and Master of the Beagles. He was a gifted long-distance runner with prodigious stamina. All his life he was a man of the open country who was not at home in the town - except perhaps in Oxford. On leaving school he joined the monastery at Ampleforth and received the Benedictine habit in September 1924. He went up to St Benet's Hall, Oxford to read English and obtained a Second in 1930. For the next three years he stayed on at St Benet's to read Theology at Blackfriars. He returned to his monastery at Ampleforth in 1933 and began to teach English in the College. At the weekends he served in various local chapels, notably at Helmsley. In 1940 came the most improbable episode of his life when there was a crisis in the administration of the Procurator's Office and he joined another distinguished academic (Fr Thomas Loughlin) in the Accounts Office to write up ledgers and draw up bills. It was slightly more convincing when he was put in charge of the Farm. This brought him out into the country which he loved and until 1947 he was a contented farmer - and also Subprior in the last year.

Then came a very big change when Fr Gerard was sent to be Master of St Benet's Hall. He went into a world which had attracted him as undergraduate. He had all the instincts and habits of a scholar even though he had not done himself fully justice in Schools. Besides looking after the young men at the Hall as Master, he gave them an impeccable example of monastic stability and fidelity together with a scholarly absent-mindedness which for the young was alternately endearing and frustrating. He was Master for 17 years and during that time came into his own in scholarly writing on *The English Mystics*, various topics in



Benedictine History and on other spiritual subjects. The following were the most notable publications: *St Odo of Cluny* by John of Salerno. Translated & edited. *Holy Wisdom* by Augustine Baker. Edited and translated. *The Scale of Perfection* by Walter Hilton Translated & edited. *The Ancrene Riwele* translated and edited. *Medieval Spiritual Writers – Faith & Fact Books*. Various Articles in *The Ampleforth Journal* and the *Dowds Review*. There were articles also in the *Encyclopedia Britannica* and the *Dictionnaire de Spiritualité*.

Fr Gerard left Oxford in 1964 to become Assistant at the Ampleforth parish at Warwick Bridge. In 1966 he succeeded as Parish Priest. It was far from Oxford in more senses than one, but it was nearly in his own Northumberland and appealed to his love of the northern countryside. He came back to the Abbey in 1969 to become parish priest in Ampleforth village. Then he retired from active work in 1977 and his ill-health started with anaemia. He became steadily weaker during the '80s and visibly more frail but got about as much as he could with great cheerfulness and abandon. It was a special cross for him when he ceased to be able to read and then there was a gradual deterioration of his speech until it became almost impossible to communicate with him except through that unforgettable smile which used to shine forth quite suddenly in spite of all frustrations and impatience. He had a long wait for death through years in which his inability to communicate by speech brought the suffering of increasing isolation, although he always had contact with the community through the devoted care of the infirmarians. When at last he was released on the morning of 20 December 1993 it was during the Prayers for the Dying that he gently ceased to breathe and his long vigil was at an end. May he rest in peace.

NPB

Fr GERARD: an appreciation by a contemporary
Harmon Grisewood (1924) writes, in a letter to the Editor:

I read this morning that Gerard Sitwell has died. He was my oldest friend. Joe Massey (Fr Paulinus), Tom Rittner, Frank Sitwell and I were a quartet of close friends all through our schooldays and beyond. I owe much to the companionship of those three. It is in those formative years that the catholic religion and personal affection become intertwined. Confidences are exchanged which teach one the value of friendship. Jokes are shared, appreciations are enhanced or diminished, weaknesses are confessed and fidelities are confirmed. The insights thus engendered would not have been what they were nor would they have lasted without the influences which each gave to the others. And so it is that I owe to Gerard Sitwell an inexpressible gratitude – a gratitude for more than I can know.

He had a brother who lived near here [Suffolk]. Commander Oswald Sitwell RN. Gerard used to visit him and would visit me at the same time. Oswald had something of same reticent holiness as his brother. He was the mainstay of the Catholic Church at Framlingham and always served the Mass of the parish priest who was blind and old. He said his Mass by heart because he

couldn't read. I shall never forget the well-mannered tact with which Oswald would say the passages in the liturgy which poor Fr Jolly had forgotten. Gerard would have done the same.

When Gerard came on to see me after staying with his brother it was a great joy to slip easily into the familiarity which we had enjoyed at Ampleforth. He talked of prayer as easily as he told me of the life he led at the Abbey. As he was leaving one evening he said: 'Keep on saying the Angelus and you will be all right'. It is because of the way Gerard said this that I do 'keep on'. He spoke, too, fluently about the grace of God within us as we pray and of the trust we should have in God. He spoke to me, too, with wonderful insight and sympathy about marriage and its attendant difficulties. He understood the special difficulties for anyone with an artistic temperament. I doubt if I could have received this help from anyone who had not known one as a boy. It relied upon an ease which only the years can bring.

Nor should we omit his kinship with those other Sitwells – Osbert, Edith and Co. Oswald did explain this to me once but the detail has fallen from my memory – except that there is a well known picture of three Sitwell brothers – a Gainsborough or a Gainsborough-like painting – and each of the three had large estates in Northumberland. Renishaw was one. It is from a neighbouring estate that Gerard's ancestors flourished.

1906

JOSEPH CARBERY OSB

1993

Thomas Carbery was born in Athy in Ireland on 10 January 1906. He was the second in age of a family of eight with four brothers and three sisters. Father was a builder who took his eldest son into the business with him and encouraged Thomas to qualify as an architect. To this end Thomas was sent to Castleknock school and then on to University College Dublin where in due course he qualified as an architect. The troubles of the time seem to have affected him little and it was at university that he developed a strong sense of vocation to religious life. After his finals he went to Killarney to join the Franciscan novitiate and, to the amusement of this family he took the name of 'Brother Rock'. He completed the year of novitiate but did not go on to take vows. He was very run-down and returned home where anxieties increased about his general health. He remained at home for two or three years after that fighting an illness which seriously affected his lungs. The diagnosis seems to have been uncertain but in the end he recovered and after that was never again prone to illness. When fit for work he got a job as architect in the Board of Works (the Government department which was responsible for public



buildings). That was in the years before the war. He hadn't changed in his sense of dedication to God and during all this time he continued to think seriously about a vocation. Even in everyday lay life he was so easily lost in prayer that it did not surprise his family when, after the war, he became serious again about a vocation to religious life. Fr Eugene Boylan, the Cistercian, was an old friend from university days and it was he who guided Thomas to the novitiate at Ampleforth. After a number of visits, which he found encouraging, he received the Benedictine habit from Abbot Byrne on 19 September 1948 taking the name 'Joseph'. There was never a hesitation in his monastic vocation, which was for him above all else quite simply an unreserved commitment to prayer. He made his Solemn Vows in 1952 and was ordained priest on 18 July 1954 at the age of 48. After a further year in the Abbey he went out to serve on various of the community parishes. He became assistant priest successively at Cockermouth, Cardiff, Harrington and St Benedict's Warrington.

There was something unexpected and even incongruous about this vocation to the English Benedictines at Ampleforth. Fr Joseph was always quietly but unreservedly Irish. He was never anglicised by the very English community he joined. He remained himself. He never compromised and was incapable of pretending. He was Irish through and through; but the memorable thing was that he achieved this in a way that caused no friction. He was full of Irish views about everything but he was never political, never provocative. He hardly ever went back to Ireland, although in a sense he had never left it. In a small way he showed what reconciliation can mean without compromise to culture. For those who could see it, that was a lesson very relevant to our times.

Fr Joseph had been for about sixteen years at St Benedict's Warrington when he began to suffer from loss of memory and in October 1984 he returned to the Abbey, where he settled down to a regime, with the Abbey Church as its centre, which was almost unaffected by his loss of memory and concentration. He continued and intensified his routine of prayer and the monastic framework sustained him marvellously. There was a gradual deterioration over the last ten years but it was not until this year that he had to move to the infirmary. Even then he continued to attend all Offices, unless absolutely prevented. From the early days when he was a young man at University in Dublin (where he had joined the Legion of Mary) he had been faithful to a deep devotion to Our Blessed Lady. He had been especially known for that devotion as a layman in Ireland, in the monastery and on the parishes. There was nothing flamboyant or aggressive about it. It was there as an essential part of his life, part of his Catholicism, part of the monastic vocation to which he was always faithful. Fr Joseph suffered a stroke on 6 December. He remained conscious to receive the sacraments. After that his condition deteriorated and no one who knew him was surprised when he died quietly and peacefully during Vespers on the feast of the Immaculate Conception.

NPB

1913

GILBERT WHITFIELD OSB

1993

Lloyd Francis Whitfield was born in Hobart Tasmania on 24 July 1913. His parents left Tasmania when he was six and he went to school in Essenden High School in Victoria Australia. His University education was at Trinity College Melbourne where he took his BA in History and Latin in 1934 followed much later by MA (by thesis in History) in 1951. After his first degree he completed a course of Theology for Ordination in the Church of England also at Melbourne and was ordained there for the Anglican Church in 1937. After ordination he served two curacies in Melbourne and was then put in charge of an extensive outback parish in Victoria. In 1942 he joined the Australian forces as chaplain and served until 1945 in New Guinea. At this stage he was already thinking seriously about the Catholic Church. From 1946 to 1950 he turned to teaching and served on the staff of Melbourne Church of England Grammar School. He then moved to England and from 1951 to 1962 he was Assistant Chaplain and Junior Housemaster at Christ's Hospital School in Sussex. In spite of the difficulties he must have felt in moving from Australia he fitted in well at Christ's Hospital and was remembered with appreciation and affection. However, he now wanted to be received into full communion in the Catholic Church and in 1962 he came to Ampleforth where he at first taught in the School as he prepared for reception. In September 1963 he was accepted as a Postulant and in January 1964 he received the Benedictine habit from Abbot Basil Hume and began his novitiate. He made his Simple Vows in 1965 and his Solemn Vows in 1968. He was ordained priest on 5 July 1970. From then on Fr Gilbert led a quiet and exemplary monastic life in the Monastery. He taught in the School with great kindness and understanding for those who were struggling; in the Monastery also he taught Latin to any novices who needed it. He was responsible for the Catholic Chapel at Helmsley from 1972 to 1982. For 25 years he was in charge of the monastic clothes store and no trouble was too much for him in response to any request. To the end he was an example to all in his fidelity to monastic life and prayer, his readiness to help, his availability to the brethren. During the last two years his health deteriorated gradually but he remained active nearly to the end. He spent his last week in hospital and, having received the sacraments, died peacefully there in the early hours of the feast of All Monks 13 November 1993.



NPB

MEMBERS OF THE COMMUNITY
RESIDENT AT AMPLEFORTH ABBEY – SEPTEMBER 1993

Abbot Patrick Barry	<i>Abbot</i>
Fr Justin Arbery Price	<i>Prior, Master of Studies</i>
Fr Columba Cary-Elwes	<i>Titular Abbot of Westminster, Oblate Master</i>
Fr Anselm Cramer	<i>Sub-Prior, Monastery Librarian</i>
Fr Benet Perceval	<i>Titular Prior of Durham</i>
Fr Dominic Milroy	<i>Titular Prior of Chester, Delegate to General Chapter, Representative with the Confraters of Ampleforth in England & Chile</i>
Fr Gerard Sitwell	
Fr Bernard Boyan	
Fr Christopher Topping	
Fr Vincent Wace	
Fr Philip Holdsworth	
Fr Simon Trafford	<i>Chaplain to St Cuthbert's House Chaplain to St Martin's School</i>
Fr Nicholas Walford	
Fr Joseph Carbery	
Fr Adrian Convery	<i>School Guestmaster Episcopal Vicar for Religious, Middlesbrough Diocese</i>
Fr Osmund Jackson	
Fr Gerald Hughes	<i>Acting Parish Priest St Benedict's, Ampleforth</i>
Fr Edward Corbould	<i>Housemaster, St Edward's</i>
Fr Dunstan Adams	
Fr Stephen Wright	<i>Housemaster, St Dunstan's</i>
Fr Alberic Stacpoole	<i>Parish Priest of Kirkebymoorside & Helmsley</i>
Fr Aelred Burrows	<i>Warden of the Grange, Vocations Director</i>
Fr Leo Chamberlain	<i>Headmaster</i>
Fr David Morland	
Fr Matthew Burns	
Fr Timothy Wright	<i>Second Master, Housemaster, St John's</i>
Fr Edgar Miller	
Fr Gilbert Whitfeld	
Fr Richard Field	<i>Third Master, Housemaster, St Thomas's</i>
Fr Francis Dobson	<i>Second School Guestmaster</i>
Fr Christopher Gorst	<i>Housemaster, St Oswald's</i>
Fr Christian Shore	<i>Housemaster, St Hugh's</i>
Fr Cyprian Smith	<i>Novice Master</i>
Fr Bernard Green	<i>Housemaster, St Aidan's</i>
Fr Hugh Lewis-Vivas	<i>Housemaster, St Bede's</i>
Fr Bede Leach	<i>Procurator</i>
Fr Benjamin O'Sullivan	<i>Monastic Choirmaster</i>
Fr Jeremy Sierla	<i>Headmaster Ampleforth College Junior School</i>
Fr Cuthbert Madden	<i>Master of Ceremonies</i>

ST LAURENCE'S ABBEY

21

Fr James Callaghan	<i>Housemaster, St Wilfrid's</i>
Fr Barnabas Pham	
Br Paul Browne	<i>Joint Guestmaster, Wayfarers</i>
Br Andrew McCaffrey	
Br William Wright	<i>Joint Guestmaster, Wayfarers</i>
Br Raphael Jones	<i>St Benet's Hall, Oxford</i>
Br Kentigern Hagan	<i>St Benet's Hall, Oxford</i>
Fr Robert Igo	<i>Infirmarian, Assistant Novice Master, Assistant Guestmaster</i>
Br Oliver Holmes	<i>St Benet's Hall, Oxford</i>
Br Gabriel Everitt	<i>Assistant Master of Studies</i>
Br Cassian Dickie	<i>St Benet's Hall, Oxford</i>
Br Xavier Ho	<i>Assistant Infirmarian, Assistant Guestmaster</i>
Br Anthony Marett-Crosby	<i>Assistant Guestmaster</i>
Br Boniface Huddleston	
Br Luke Beckett	<i>St Benet's Hall, Oxford</i>
Fr George Corrie	<i>Guestmaster, Monastery</i>
Br Laurence McTaggart	
Br Oswald McBride	
Fr Jerome Middleton	
Br Bruno Ta	
Br Chad Boulton	
Novices:	
Fr Kevin Hayden	
Br Damian Humphries	
Br Kieran Crews	
Br Maximilian Fattorini	

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Pastoral Centre: 21 Blossom Street, York, YO2 2AQ. Tel: (0904) 610446
Fr Geoffrey Lynch *Prior*
Fr Aidan Gilman
Fr Ian Petit
Fr Cyril Brooks
Fr Peter James

St Benet's Hall, 38 St Giles, Oxford, OX1 3LN. Tel: 0865 513917
Fr Henry Wansbrough *Master*

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Bamber Bridge	Fr Alban Crossley	St Mary,
	Fr Raymond Davies	Brownedge Lane,
	Fr Francis Vidal	Bamber Bridge,
	Fr Herbert O'Brien	Preston, PR5 6SP
	Fr Terence Richardson	Tel: (0772) 35168

- Brindle Fr Thomas Loughlin St Joseph's,
Fr Piers Grant Ferris Chapel Fold,
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- Easingwold/
RAF Linton Fr John Macauley St John's Priory,
Fr Walter Maxwell-Stuart Long Street, Easingwold
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- Knaresborough Fr Theodore Young St Mary,
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- Leyland Fr Jonathan Cotton St Mary's Priory,
Fr Wilfrid Mackenzie Broadfield Walk,
Fr Maurus Green Leyland,
Fr Charles Macauley Preston, PR5 1PD
Fr Bonaventure Knollys Tel: 0772 421183
- Liverpool Fr Benedict Webb St Austin,
Fr Martin Haigh 561 Aigburth Road,
Fr Felix Stephens Liverpool, L19 0NU
Ed. Ampleforth Journal Tel: 051 427 3033
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- Warwick Bridge Fr Edmund Hatton Our Lady & St Wilfrid,
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- Workington Fr Rupert Everest Our Lady Star of the Sea
Fr Justin Caldwell & St Michael,
Fr Gregory Carroll The Priory, Banklands,
Workington, Cumbria,
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- Cardinal Basil Hume Archbishop's House,
Ambrosden Avenue,
SW1P 1QJ
- Bishop Ambrose Griffiths Bishop's House,
East Denton Lodge,
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Newcastle upon Tyne,
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Tel: 091 228 0003
- Very Rev Fr Placid Spearritt (Prior) Holy Trinity Abbey,
New Norcia,
Western Australia 6509
Tel: (010 61 96) 54 80 73
- Fr Mark Butlin Collegio S. Anselmo,
Fr Alexander McCabe Piazza Cavalieri di Malta 5,
00153 Roma, Italy
Tel: (010 39 6) 575 8774
- Fr Thomas Cullinan Ince Benet,
Cross Barn Lane,
Ince Blundell,
Liverpool, L38 6JD

During the winter of 1993, we have seen the deaths of five senior fathers. On the feast of All Monks (13 November) Fr Gilbert Whitfeld died peacefully in his sleep in hospital, aged 80. He had been suffering from a weak heart for some time, and was prepared for death when he left for hospital that last time. By his own request his funeral was conducted entirely in Latin, save for the scripture readings – a novel experience for many of the junior monks. Less than a month later, Fr Joseph Carbery died, aged 87. He had had a stroke during breakfast on 6 December, and with the whole community praying for him, he died during Vespers on the feast of the Immaculate Conception. His death was announced at the end of that Office, and the Marian antiphon 'Sub tuum praesidium confugimus' was sung for his soul – which was a very moving experience for all. A fortnight later Fr Gerard Sitwell died on the 20 December, two days short of his 87th birthday. He had been ill for many years, and had been well cared for by a succession of infirmarians, from Fr Gervase to Fr Robert. Fr Gerard's huge grin will always be remembered by those who had the good fortune to receive one from him.

1994 began where 1993 had left off. Fr Walter Maxwell-Stuart arrived back in the monastery from St John's, Easingwold, suffering from a recurrence of cancer. He died two weeks after his return, on 11 January, aged 80. Whereas Fr Joseph's and Fr Gerard's funerals had been quiet and intimate in the monks' choir, Fr Walter's was a splendid affair. Abbot Patrick was joined on the sanctuary by Cardinal Basil and Bishop Ambrose, together with Mgr Gilbert robed nearby. The congregation numbered seven hundred, including many old boys of St Cuthbert's house, compared with the seventy or so at the previous two funerals.

On 22 January the community suffered possibly its greatest recent loss. Fr Columba Cary-Elwes died aged 90 in hospital after a short illness. Despite his age, his death came as a shock to many because of its suddenness. His funeral on 31 January, the feast of St Alban Roe, was possibly even more splendid than Fr Walter's. Again, Cardinal Basil and Bishop Ambrose were present, but to these were added Bishop John Crowley, the Bishop of Middlesbrough; Mgr William Gordon Wheeler, the Bishop Emeritus of Leeds; Mgr Augustine Harris, the Bishop Emeritus of Middlesbrough; Abbot Francis Rossiter, the Abbot President of the EBC; Abbot Luke Rigby, the Abbot of St Louis; and Abbot Christopher Dillon, the Abbot of Glenstal, in Ireland. Abbot Luke and Abbot Christopher were here for special reasons; Fr Columba had been the founding Prior of St Louis, and had helped the monks of Glenstal to make a foundation in Ewu, Nigeria which is flourishing today. Also present were many oblates for whom Fr Columba was a spiritual father without equal.

With the deaths of Fr Gerard and Fr Columba an era is brought to a close for Ampleforth. They were the last two surviving novices clothed by Abbot Oswald Smith, the first Abbot of Ampleforth – he died a month later in September 1924. Although there are still some members of the community

who remember Abbot Oswald from their school-days, we have sadly lost a living link with the past.

Despite the sad losses, the community also had reason to give thanks this winter. On 8 January Br Gabriel Everitt made his solemn profession in the Abbey church before a congregation of about two hundred. This was the eve of the feast of the Baptism of the Lord, which was a pleasant coincidence since Br Gabriel had been received into full communion with the Catholic Church on the feast of the Birthday of St John the Baptist in 1989. He continues with his studies for ordination, and as assistant to Fr Cuthbert in the RS Department, and to Fr Prior for monastic studies.

On 1 January Fr Terence Richardson and Fr Barnabas Pham took possession of our newest mission, the priory and parish of Osmotherly and Crathorne. Situated just off the A19 between Ampleforth and Middlesbrough, this parish also includes the shrine to Our Lady of Mount Grace, an ancient site of pilgrimage. At the new monastery of Our Lady of Mount Grace in Osmotherly, the Prior and parish priest Fr Terence and Fr Barnabas will be joined by Fr Ian Petit and Fr Aidan Gilman in April.

Fr Marcel Rooney returned twice this year to finish his course of lectures on the Liturgy, despite being elected Abbot of his own community at Conception, USA. In August he led the conventual retreat, based upon the spirituality of the Mass. This included a seminar on the correct way to homilise (we no longer preach). He was invited to give a practical demonstration at the end of the retreat by celebrating the Mass of the Assumption for us. Unfortunately this climax to our week was missed by some. As he began his homily the fire alarm sounded, causing the mass evacuation of most of the junior brethren to answer the call!

The final series of talks came in January this year. There had been minor mishaps on the previous two occasions, and this time was no different. Abbot Marcel, along with Fr Cuthbert who had spent Christmas at Conception Abbey to observe their liturgies, arrived minus his luggage which had been left at Amsterdam when he had transferred carrier. Despite this setback, and without any notes, he began on the day planned. The first two days were spent on developing our spirituality of the Divine Office, including some practical advice on how to involve the laity, especially in the parishes. He then spent the rest of the week concluding his history and theology of the Mass for the junior brethren, plus a few more and very senior brethren who persevered to the last through the 50 hours or so of lectures in the three series, covering the period from the fifth-century until the Second Vatican Council in just three and a half days!

We are all very grateful to Abbot Marcel and his community for being so generous and we hope that the completion of this course does not end our links with Conception Abbey.

Boniface Huddlestone OSB

THE MONASTERY OF OUR LADY OF MOUNT GRACE

This work was begun in January 1994. The new Prior, FR. TERENCE RICHARDSON, writes:

There is no doubt about it – the second month in the life of a new monastery is very different to the first. Even after so short a time, there is a sense of having established some sort of tradition, some established patterns of behaviour. The routine has stopped being strange; we no longer need to look at our pocket timetables every few hours to remind ourselves of the next event. Even practical details, like cleaning and cooking are now becoming second nature. Fr Barnabas is learning to cope with my over-cooked lamb chops, and I am now a genuine fan of fried rice, fish sauce and egg soup.

Perhaps it is a bit early to take stock of what we have achieved, but we have made a lot of progress in the last few weeks. We began in the afternoon of New Year's Day, when the two of us drove here from Ampleforth, a half-hour's journey, in separate vehicles (only because we had too much luggage), to be greeted by Fr Dunstan Baker, who had celebrated Mass for the last time at the Shrine that afternoon. He is the last Franciscan to live in Osmotherley, the inheritor of a three hundred and fifty year history of the Friars' involvement with the village of Osmotherley and its ancient shrine to Our Lady. As custodians of the shrine, we are the successors to that history, and to that of the Carthusians of Mount Grace Priory in the valley below who looked after the shrine before the Reformation, and to those unknown people who established the Lady Chapel long before the Carthusians arrived.

The house where we live is right in the middle of the village. Parts of it date back to the fifteenth century, but it was remodelled in the eighteenth. Four bedrooms, kitchen, dining room, office, calefactory-cum-library, shower room, and the parish church on the top floor, reached by an outside staircase. We have yet to have a funeral, but they must be tricky. There is a large garden, mostly grass, but with two attractive rockeries, and a vegetable patch. The village itself is typical of those surrounding the North Yorkshire moors: yellow stone, pantile roofs, trim grass verges, parking problems, lots of walkers and tourists out for the fresh air and scenery.

Our job, at the invitation of Bishop John Crowley, and with the agreement last August of the Abbot and Community at Ampleforth, is threefold. We are to carry on the Friars' role of looking after the pilgrims, to care also for the parish of Osmotherley, an extensive area, including twelve villages, with one church in Osmotherley itself and another in Crathorne, fifteen minutes' drive away, and most importantly, to establish a monastery, not

just a parochial residence. It is no easy thing to create a monastery with only two monks, especially when they are both accustomed to the size and scale of Ampleforth. Fortunately, we had had some time to meet and plan beforehand, and were able to learn from the experience of St Bede's, York, and Ince Benet, as well as from other small communities, such as Farnborough and Cockfosters.

We have made the Divine Office and simple routine common life into real priorities. Right from the very first evening we have sung the Office together in the tiny parish church which is most of the top floor of our house. As far as possible we have tried to pray the Office in a simple, meditative way, with a good deal of silence and attention to the Word of God. We have used a few of the Ampleforth psalm-tones. No doubt the sound we make is not always good music, but it is the best we can do. We are looking forward to Easter, when our community will double. Fr Aidan and Fr Ian are coming to join us from St Bede's in York, when the monastery there closes, and the Pastoral Centre is handed over to the IBVM nuns.

It has been very encouraging to us that the lay people have welcomed us so warmly. The idea of a monastery in their village must have been very strange, yet we have been made to feel part of the place already. It has been good, too that a few lay people, together with Mgr Peter Storey, who lives in active retirement next door, have begun to join us for some of the Office, and we hope that this involvement will grow in the years to come. As the weather improves and the days increase in length, we may move some of the Office to the Lady Chapel. It would be particularly appropriate to keep the vigils of major feasts, especially those of Our Lady, up there.

There is a real sense of a combination of old and new. This little monastery is on the one hand so new, so fragile, so simple, growing so rapidly in numbers and in experience, and so open to future possibilities. Yet at the same time, it is the inheritor of two great traditions, that of the monks at Ampleforth, and its predecessors at Dieulouard, Westminster, and all over England, and the local one of the place of pilgrimage, the chapel of the Assumption of Our Lady and Saint Nicholas, which remained a place of prayer right through the penal times, and even today is visited every day by pilgrims who simply want to be quiet with the Lord and his blessed Mother. That is not a fragile tradition, and it gives this little foundation real roots in the historic life of the Church.

As we move into the Spring and Summer, pilgrims will arrive in their hundreds, and sometimes in thousands, to walk the mile up the rough track from the village to the shrine and pray there. This is a holy place, not because of us monks, but because of all the prayer which has gone on here for so many years. This is humbling and puts us in our place. Our job in the monastery here is to be part of this prayer, to join the Divine Office to the prayer of the pilgrims, to welcome them, to pray with them, make cups of tea for them, and clean the loos for them, but above all to be part of the Church with them, the Church which has Mary for its mother.

FR DOMINIC. Roger Haslam writes:

In my role as Chairman of Professional Committee of the Secondary Heads Association, I have known, quite well, several Chairmen of the Headmasters Conference and also Presidents of the Girls Schools Association; Heads of some of the most renowned schools in Britain. All have been impressive and have made their particular contribution to secondary education in Britain. They have done so in their own characteristic manner, whether it has been the extrovert, larger than life, ebullience of David Smith of Bradford Grammar School or the quiet, persistent persuasiveness of Geoffrey Parker from an equally well known school across the Pennines. Yet none has been more effective than was Dominic Milroy.

Dominic's period as the most influential Headteacher in the country, a responsibility he took very seriously, came at a time of unprecedented government education depredation, when Secretaries of State took more powers unto themselves than ever before and imposed their own personal wills, and the views of a small clique of extremists, upon the land.

Their worst excesses were moderated, to a degree, by the charm, the wit and the evident intellectual superiority of a most generous and dedicated spirit; no mean achievement in the face of such arrogance. Dominic argued persuasively for all boys and girls, all young men and women, all teachers and for all parents. He fought doggedly for young people in both independent and state schools, youngsters of all abilities and backgrounds.

He became much admired by all who heard him speak and greatly respected by all who worked with him. He served education well.

FR DOMINIC MILROY FUND

In April 1993 an appeal was launched to establish a fund to mark Fr Dominic's time as Headmaster of Ampleforth. Letters were sent to parents whose boys had been in the School between 1979 and 1992 and also to recent Old Boys. The response was excellent and money continued to be received long after the planned closing date. Over £15,500 was raised (an upper limit to gifts of £25 a head had been requested) and, in line with Fr Dominic's wishes, gifts were first made to St Benedict's School in Ampleforth village and to the College's Fine Art Department. The village school received a new computer. The Fine Art Department received a group of plaster casts from the British Museum and copies of *objets d'art* from the Victoria and Albert Museum permanent collection which will be used both in drawing classes and in teaching the History of Art. The balance of about £13,400 has established a Travel Fund in Fr Dominic's name, which the Headmaster will be able to use to help pupils in the School or Old Boys to meet the travel expenses of projects or expeditions of intrinsic value or service.

FR DOMINIC writes . . .

I am extremely grateful to all those who have contributed to this fund. When the idea first came up, I was concerned about two things. Firstly, that it was important that the scheme should be a modest one, ie with a limit both on the contribution and on the target. Secondly, that the purpose of the Fund should be clearly defined. The development of the CAP scheme, and other similar ones (eg our own involvement with the Apostolic Movement of Manquehue in Chile), has opened for many the possibility of constructive service overseas. This often involves considerable personal expense. I hope that this Fund may, when applied to particularly deserving cases, help to ease the burden.

My own work during recent years has involved me in a good deal of travel, and I am touched that my Headmastership should be remembered in so appropriate a way.

THE HEADMASTER was invited to the November Manchester Hotpot, and was happy to meet many old friends, and in particular Tony Brennan who has organised the gathering for so long. After the splendidly unvarying black pudding, the hotpot, the apple pie and the cheese, there was, as usual, only one speech, and that not too long; FR LEO spoke about the current state of the Abbey and College and about plans for development.

FR FELIX was invited to give the inaugural address to the newly formed Association of Development Directors in Independent Schools (ADDIS). This is an association, formed in June 1993, which aims to provide a forum for those responsible for marketing and fund-raising in independent schools. The first general meeting and conference took place at Rugby School on 10 November. 160 independent schools were represented at the conference by those with a variety of titles: Bursar, Director of Marketing and/or Public Relations; Director of Development and/or Fund-raising, Headmaster, Headmistress, Registrar, Accountant, Chief Executive.

Old Boys of the vintage 1960-70 may be interested to know that the invitation came through Peter Anwyl, a master at the College in those years, currently the successful raiser of c£2.5m for Stonyhurst College after retiring as Headmaster of the prep school: St Mary's Hall. Fr Felix chose as his title for the address: 'Development - a science?; Fund-raising - an art?'.

In 1933 there was published 'For the Abbot and Community of Ampleforth Abbey by Walter Lewis MA at the University Press, Cambridge': 'DEVOTIONS AND PRAYERS, for use of the boys of Ampleforth College at the Benedictine Abbey of Saint Laurence the Martyr'. Sixty years later, after a growing chorus, both as to its need and also zeal to see it through, there has appeared – and printed handsomely in similar scale and style (but harder paper) by the more anonymous 'University Press, Cambridge' – its welcome successor ST BENEDICT'S PRAYER BOOK FOR BEGINNERS. Not least among its characteristics – and especially for historians – is the fact that the first publication appeared 30 years before Vatican II while the second appears 30 years following the initial impact of Vatican II.

Beautifully presented, it was typeset at the College by Edward O'Malley (D), son of Stephen (D58), intriguingly the only named person in the book. Like its predecessor it is anonymous. In similar fashion it sets out to be exactly what it says: a book of prayers 'For Beginners', thus mirroring St Benedict's phrase in the final chapter of his Rule commending 'this little Rule for Beginners'. So, for example, 'Prayers to know by heart', heading the section 'Traditional Prayers', gives more than two pages of text to both the Latin and English versions of the Lord's Prayer, the Hail Mary, the Doxology: Glory be to the Father. It is a book for the youngest boy at the College Prep School and for the bedside of a couple well established in length of years and emerging wisdom. Indeed one can go further: it could well be the first book that a young child has in its hands as it learns to pray and then to read; certainly, by experience over the past six months, it could be (and perhaps should be) at the bedside of the dying, not merely because there is a section on 'Commendation of the Dying' but because in those days and at that hour when we return to our true simplicities, it will supply all our needs in terms of recalling those simple, straightforward, routine, but such powerfully evocative prayers as we face away from one temporary home to enter the vision of God. As the Prologue puts it: 'It is for everyone of every age, because we are all beginners in prayer.'

There is, however, one novel and imaginative development which will be welcome to all readers. At the foot of each page is a single sentence taken from the Rule of St Benedict. It is mighty effective, stylistically a gem, and the content of the Rule stands out like a rainbow of hope.

This, then, is no book of complexity or one which needs review in the traditional sense. Instead what follows is outline and then some text to indicate style and approach.

CONTENTS

Prologue
Morning Prayers
Evening Prayers
Night Prayer
Praying the Scriptures
The Holy Eucharist
Prayer before the Blessed Sacrament
Reconciliation
Traditional Prayers
Stations of the Cross
The Rosary
Prayers to Our Lady
Prayers for the Sick
Commendation of the Dying
Prayers for the Dead
Litanies
Hymns in Latin and English

While morning prayers are on a two week cycle, evening prayer is on a one week cycle and night prayer is wisely the same throughout the year. This balance of variety and sameness is characteristic of a book which blends much traditional style with a new feel and some new composition. In addition to a Prologue there are brief introductions to Praying the Scriptures, Holy Eucharist, Praying Before the Blessed Sacrament, Sacrament of Reconciliation, the names of the 14 Stations of the Cross are given, followed by a two paragraph meditation on them. The Rosary merits the same length of space as the Eucharist and for each of the 15 decades there is the name, a sentence of introduction and a scriptural reading, devotional in all cases without lapsing into piety. For the rest the prayers are as indicated in the list of Contents.

Finally we present the Prologue together with the Morning Prayer of Wednesday, Week 1.

PROLOGUE

Some may think that the point of prayer is to get our own way with extra-terrestrial help, or to save us from facing the problems of life, or to provide an escape from 'reality', or to give an emotional uplift that makes you feel good. Some may think that prayer is a way of expanding our consciousness which is achieved by our own discipline and personal effort at self-improvement. These are caricatures of what Christian prayer really is. There may be a strand of truth in some of them, but they miss the real point of prayer.

To get to the true meaning of Christian prayer we have to go back to the beginning. We need first of all to face the truth, at once awesome and reassuring, that we are not alone in a time-bound universe; that another mode of being interpenetrates the life we live in sound and sight and sensation; that the very heart, in every sense of the word, of that other life is love. Thus St Paul (Gal, 2) writes: "I am living here and now this mortal life, but my real life is the faith I have in the Son of God, who loved me and gave himself for me." That gives the clue to where Christian prayer begins. We are not crying out alone in uncomprehending darkness. We are called into communion with One who loves us. In responding through prayer we begin to find our way to a love beyond imagining. That is what prayer is about.

The next point is that the further we are from seeing things as St Paul saw them, the greater is our need of prayer. We need the gift-love of God because without it we sink into spiritual death; and prayer is the only way to open our hearts to that love. It is the response God asks of us and for which he waits with infinite patience. We never can appreciate love by neglecting it, by turning away from it. And it rests with us to open the door to that love, admitting it with its gifts and demands into our lives. It is through prayer that every day we may open the door a little wider and come a little nearer to understanding who we are and what our lives are really for.

This prayer book is to help anyone who comes across it in that daily pilgrimage. The prayers and texts in it rely on the special means that have been given us in the great Catholic tradition; they rely on the word of God in scripture, on the sacraments, on traditional devotions of the Church, on the prayers of saints. These are the prayer-centred gifts by which we are

helped to open the door to God's love in our lives. We should think carefully, then, on how best to use them. Remember that the words are nothing in themselves. Words can be recited with our minds far away. It is the meaning that matters and calls for our attention. Yet even the meaning is not enough for the fullness of prayer. It is possible to take the meaning of a prayer or text of scripture and think about it, analyse it, criticise it without ever letting it penetrate our heart and spiritual consciousness. But that penetration is what we need; it is the true purpose of prayer.

To bring prayers to life, then we must give time for the meaning to sink in. It is good to pause between prayers and readings and above all to listen carefully in our heart for what the words say to us at this moment at which we pray. For those who listen prayer is never a one-way traffic, especially in the reading of the word of God in scripture. If we listen "with the ears of the heart", as St Benedict put it, the word of God comes to us here and now to teach and guide and His love touches our individual lives. It makes all the difference, if we are attentive and spiritually on the alert in prayer.

To illustrate such an approach let us take, as a random example, Morning Prayer for Wednesday of Week One. It begins with a short prayer to offer the day to God Our Father. We offer to Him ourselves and the day to come, but the point of the prayer is in our personal surrender to God's love as this day begins; the words of this prayer will help and guide, but the true act is within; the more genuine, the more loving, the more personal it is, the more fruitful is the prayer in our hearts. The prayer is realistic; it mentions sufferings, disappointments, joys; whichever predominates will colour the prayer and bring it to life. We have started with our real self in a real offering in a particular situation on a particular day.

After that comes the great psalm 138 about God's providence. We are lifted by it into a world in which we share with all God's children a perception (given us through His word in scripture) of His guiding hand. Using words that saints have used through the ages, words that Christ himself used on earth, words that bring to our individual lives a timeless cutting edge, we recognise our utter dependence on God in life and death. After that comes a reading from Hebrews which takes up the theme of our nakedness before God, but it

does not leave us there. It turns to focus on the ground of our hope and confidence, that is to our faith in Christ and the forgiveness and salvation he brings: "Let us, then, have no fear in approaching the throne of grace." Thus we are led in our prayer by the word of God. Everyone who listens "with the ears of the heart" will find his or her own special inspiration for the day in some word or phrase from the psalm or reading. That is how the word of God sustains and guides us in our prayer.

We are ready now for the first of all prayers. It was given us by Christ in the gospel – the Our Father. It expresses all our deepest needs. It ends with the most urgent of all in the plea that we should be delivered from the evil which threatens us daily. Words, that are not ours but are given to us, say for us what we most need to say – ask for us what we most need to ask. With that, we turn to ask Our Lady in the Hail Mary for the care of a mother in whatever we face today.

Our morning prayer is nearly complete and we move to the final prayer. That passage from Hebrews has reminded us how Christ identifies with us in our greatest need. It gives us courage to end with a prayer that God will see Christ in us and lead us to share his life.

Such a morning prayer is not a bad way to begin any day. It leads us through the word of God to discover his love and make it real in our lives. That is what prayer should be – a dialogue of love. As we try to make it our own there will be many obstacles: distractions, laziness, ambition, the dullness of life or the excitement of life, the pleasure, the happiness, the hardship that we meet with, the suffering, the pain, the disappointment. We should never let them discourage us or turn us away from prayer. They are part of our lives and so they are part also of our offering, of our repentance, of our thanksgiving; as such they are all an essential part of our prayer to God our Father so that he may heal us, confirm us in good, draw us closer to him, and give us the intimate guidance we need in life. What are called distractions in prayer can thus be turned into part of our self-offering. The gentle discipline of this beginner's book will help us on the way. It is for everyone of every age, because we are all beginners in prayer. This must be true since the end of prayer is here and beyond, now and always; its perspective begins in time and is lost to our comprehending in God and eternity.

MORNING PRAYERS WEEK ONE
W E D N E S D A Y

Morning Offering

Father, we offer to you this day
all our thoughts, words and actions, all our sufferings
and disappointments,
and all our joys.
And we unite our lives
with that of your beloved Son, Jesus Christ. Amen.

Psalm 138 (Part 1)

O Lord, you search me and you know me,
you know my resting and my rising,
you discern my purpose from afar.
You mark when I walk or lie down,
all my ways lie open to you.

Before ever a word is on my tongue
you know it, O Lord, through and through.
Behind and before you besiege me,
your hand ever laid upon me.
Too wonderful for me, this knowledge,
too high, beyond my reach.

O where can I go from your spirit,
or where can I flee from your face?
If I climb the heavens, you are there.
If I lie in the grave, you are there.

*We must prepare our hearts and bodies for the battle of
holy obedience.*

MORNING PRAYERS WEEK ONE

If I take the wings of the dawn
and dwell at the sea's furthest end,
even there your hand would lead me,
your right hand would hold me fast.

*Reading**Heb 4: 12-16*

The word of God is something alive and active:
it cuts more incisively than any two-edged sword:
it can seek out the place
where soul is divided from spirit,
or joints from marrow;
it can pass judgement
on secret emotions and thoughts.

No created thing is hidden from him;
everything is uncovered and stretched fully open
to the eyes of the one to whom we must give
account of ourselves.

Since in Jesus, the Son of God,
we have the supreme high priest
who has gone through to the highest heaven,
we must hold firm to our profession of faith.

For the high priest we have
is not incapable of feeling our weaknesses with us,
but has been put to the test
in exactly the same way as ourselves,
apart from sin.

Let us, then, have no fear
in approaching the throne of grace.

*What is not possible to us by nature, let us ask the Lord to
supply by the help of his grace.*

MORNING PRAYERS WEEK ONE

*Our Father... Hail Mary...**Concluding Prayer*

Almighty God, accept our adoration and our praise.
See and love in us what you see and love in your Son, who is
true man and true God.

By your goodness, lead us to a share in his divinity,
who humbled himself to share in our humanity.

We ask this through Christ our Lord. Amen.

We must do now what will profit us forever.

The Liturgy is the summit towards which the activity of the Church is directed, it is also the fount from which all her power flows. (Constitution on the Sacred Liturgy, section 10)

Just over 30 years ago, on 4 December 1963, the Second Vatican Council issued the Constitution on the Sacred Liturgy. The changes which followed in the wake of this document have caused a revolution in our perception of the Church: some would maintain that these are changes for the better, others would argue that they have undermined much that was precious in the Church and placed the Church itself at risk.

In the Abbey there were many changes in the years following the Vatican Council: large parts of the Office previously recited in Latin are now sung in English whilst we maintain our custom of singing Vespers in Latin. The Mass uses some of the Plainchant texts from the monastic tradition but also includes a variety of English chants written by a number of the brethren here. Nevertheless as we embarked upon the decade which will lead to our second centenary on this site in 2002 many of us began to see the need to take stock of what we are doing in our Liturgy. Why?

It is important to remember that the liturgical renewal which followed the Second Vatican Council did not begin with the Council. It can be argued that its roots lie in the early nineteenth century in the foundation of Solesmes in France and in the great abbey of Beuron in Germany. Liturgical scholarship and the practical implementation of that scholarship continued in the twentieth century in the German monastery of Maria Laach, in the Klosterneuberg in Austria and in the Centre Pastorale Liturgique in Paris. With this great catalogue of names it might be thought that there was something peculiarly monastic about liturgical renewal and that it was somehow outside the mainstream of the Roman Church. That this was not true is amply demonstrated by the interest and support shown by two great pontiffs of the twentieth century, Pius X and Pius XII. The first changes easily noticed by the laity were made by Pius XII when, between 1955 and 1958, he renewed the liturgy of Holy Week.

With this brief historical sketch it will come as no surprise to learn that liturgical renewal did not end with the Second Vatican Council and the documents which followed it. Liturgical scholarship has continued. We have come to realise that some of the changes made immediately in the wake of the Council were not appropriate. This is most clearly seen in the work of the translators where some of the translations of prayers owed more to the art of paraphrase or invention than to translation. On the other hand many of the changes were good and have led to a deepening of the knowledge of God and of his mercy towards us.

At Ampleforth we were particularly well served by the brethren who undertook the revision of the Breviary for the Community. The Breviary has

served us well since it reached its final incarnation as three bound volumes in 1978, but it was produced before the *Thesaurus Liturgiae Horarum Monasticae* was issued from Rome, it has been unable to take account of the great explosion in Patristic scholarship which has continued apace since the Council, and it has suffered from the first with faults in its glued binding. In addition successive popes and Chapters of the English Benedictine Congregation have made changes to the Calendar and the Community has changed the distribution of psalms in the Psalter. All these changes made it desirable that we should consider revising our Liturgy of the Hours and that we should look again at the way we celebrate the Mass and other Sacraments.

One of the deficiencies suffered by our Community over the years has been the lack of a number of trained liturgists. We have been blessed by a number of liturgical enthusiasts but so far we have never sent anyone away for a specialised liturgical training. There are those, of course who would say that this is a very good thing; that liturgists are those people sent by the Holy Spirit to test and try the Church when there is no external persecution to fulfil this purification and it may be argued that in the immediate post conciliar period there were no reputable centres of liturgical excellence. Recently however it has become clear that the Liturgical Institute at Sant Anselmo in Rome is a centre of sanity in a troubled world and we were very fortunate to be able to enlist the help of Fr Marcel Rooney, a monk of Conception Abbey, Missouri and Professor of Liturgy at Sant Anselmo, to help us prepare for liturgical renewal by a series of three study weeks.

The first and third of these study weeks took place in the usually quiet period after Christmas and before the beginning of the Lent term. They took the same form on each occasion: three days of talks given to the whole Community followed by four days aimed at the junior monks and novices though open to any monk who cared to be present. The stamina of the brethren was fully tested in these days: Fr Marcel was happy to lecture for three hours each day in two 1½ hour sessions! Fortunately Fr Marcel was able to leaven his talks with a fund of stories of liturgical eccentricity: a number come to mind – the Ascension Day Mass celebrated in the lift with different parts of the liturgy on different floors; the baby Jesus descending into the crib at Midnight Mass suspended on a wire at the moment of the Consecration – Fr Marcel though it desirable that we did not attempt to introduce these practices at Ampleforth.

The first session took place in January 1993 when a good number of the Community, both resident and from the missions, gathered to hear Fr Marcel reconsider the Liturgy Constitution and its background. In the course of this brief article it is not possible to try and recount even a fraction of what was said; a few of the highlights, as they appeared to me, will have to suffice.

One important message for me was that the Liturgy is God's work – not ours. Our part in the liturgy is to respond to the divine initiative – an initiative which is made available to us through the Church, Christ's Body on earth. In the Church we are called together to hear Christ our Head speak to us through

the Scriptures and to accept Christ into our lives through the Sacraments. There is, therefore, supposed to be an objectivity about the Liturgy, a certain 'givenness'. We should not come to the Liturgy expecting emotional 'highs', nice feelings and the like – though these may be helpful if they occur. Our Liturgy is about God's work in us and our response to that work.

Once we accept the work is all God's it is not too surprising that our response should be one of thanksgiving and joy and this is true in every circumstance, even painful ones, since we see that God is at work and will change all things for good if we will allow it. This does not imply that we should go round in a state of permanent euphoria – this would be untrue to our human nature – but it is a call to deepen our faith. When we ask how we deepen our faith then Fr Marcel's message was that one way to deepen our faith is through our participation in the Liturgy. This is one of the reasons why it is so important to understand what we are doing in the Liturgy: to appreciate the resonances of words, to understand something of the signs which we use; it is one of the reasons why it is important that our liturgical practice is true to Christ's command since what we do in prayer and worship is what we come to believe: the Latin tag puts it more succinctly when it says 'Lex orandi, lex credendi'.

Two other messages stand out from those first three days: first, the immense diversity of practice which has always been a feature of the Catholic Church: there are 17 different rites in the Catholic Church. I had somehow acquired from my youth a picture of the Church as a monolithic whole: everyone, everywhere doing exactly the same thing at Mass: this was not true historically – and we are all aware that it is not the case today. The second message for me came in the discussion on adaptation to contemporary cultures. Fr Marcel made the point that if we accept that the world was created by God and has been redeemed by the saving action of Christ, then we must see that contemporary cultures, despite all that might be wrong within them, are God's redeemed creation and that they need to stay that way: It is by allowing Jesus Christ to enter into every culture that we make it possible for all men and women to experience the salvation which he brings. That is not to say that it is easy to adapt the Liturgy appropriately and in conformity with the Truth – but it does mean that it is an enterprise to be undertaken willingly rather than one to be resisted.

The second part of the first session began an history of the Eucharist – to try and ensure that the younger monks in particular had the appropriate perspective against which to view the changes which would be required: it is interesting to reflect that many of the younger monks have only known the revised Roman Liturgy – it is to be hoped that a sound liturgical formation will make the process of adjustment now easier than that experienced by the older brethren in the late 1960s and 1970s.

At this stage it looked as though Fr Marcel's programme, which was scheduled to last for three visits, might founder. The Abbot of Conception Abbey resigned and in the ensuing election Fr Marcel was chosen by the

Community to be their Abbot. It seemed inconceivable that the newly elected Abbot would be allowed by his Community to continue this arduous task – and even if they allowed him to come, would he have the stamina and personal desire to continue when there were so many other tasks claiming his attention? We were singularly blessed by the fraternal charity of the Community at Conception and by Abbot Marcel's sense of commitment: he has returned twice since his election.

The second visit was to conduct the Community Retreat in August 1993. In this visit Abbot Marcel gave us seven days of lectures and reflection on the Eucharist. Again I can only touch on some of the aspects of his talks which I found particularly illuminating.

If I limit myself to three key areas I think I would choose his comments on the Liturgy of the Word, the notion of Sacrifice in the Eucharist and the importance of the Prefaces in bringing out different aspects of our Salvation History.

Abbot Marcel sees the revision of the Lectionary as one of the great achievements of the renewal inspired by the Second Vatican Council. Past A level students of mine will recall that in the Tridentine Liturgy the average churchgoer was likely to hear the Old Testament read in Church on the feast of the Epiphany, Ash Wednesday and Good Friday. If he was especially virtuous he might hear the 12 Old Testament Readings at the Easter Vigil – but the Easter Vigil has never been as well attended as its central place in the Church's year demands. What a contrast with today when we hear the story of our salvation which began in the Old Testament read to us each Sunday. By the same token, with the three year cycle of Sunday Readings we are familiar with a much greater portion of the New Testament than were many of our forebears. Just hearing the Scriptures read, however, will not necessarily make us better people: there is still a long way to go: we have a great need of pastors who explain the Scriptures in the homilies and show us how God is speaking to each of us through his inspired Word – but it is early days yet, a mere 30 years – and we have made a start.

The notion of Sacrifice in the Eucharist will be familiar to those brought up in an earlier generation but it will, perhaps, be less familiar to those brought up in the Church more recently. Abbot Marcel first discussed this topic in the Christmas talks for the Juniors – but it came up again in the Summer. His exegesis of the letter to the Hebrews will remain with me for many years to come. I do not think I can do justice to his argument here, suffice it to say that the notion of sacrifice is far from dead and that if one examines the letter to the Hebrews in the light of the Old Testament understanding of sacrifice then one comes to the realisation that the Eucharist is a sacrifice in which our participation is required if it is to be effective in our lives. The need for our participation in the eating and drinking of this sacrifice makes it plain that the participation of all of us in the Liturgy, bishops, priests, deacons and laity is not an optional extra but an essential part of the life of the Church.

Abbot Marcel's last visit was in January (1994). Again there were three

days devoted to the Community as a whole and then the remaining time was spent completing our historical study of the Eucharist. The Community's study was devoted to a consideration of the Liturgy of the Hours. This was, perhaps, the most controversial of Abbot Marcel's topics. The Liturgy seems to be a controversial topic wherever one goes nowadays and nowhere is that more true than in a monastery. To present a Spirituality of the Liturgy of the Hours to a monastic Community almost inevitably involves the Community in looking to its own practice and facing the uncomfortable prospect of making adjustments when these are necessary in something which has been comfortable, familiar – a form of prayer where one no longer has to concentrate on all the words all the time.

In these talks Abbot Marcel made two points of considerable importance. First, that the Liturgy of the Hours is the prayer of the whole Church: it is even called the Prayer of the Church. It is quite incorrect to think of the Liturgy of the Hours as the prayer of priests, monks and nuns. It is true that these men and women have a particular duty to pray the Office for the whole Church but the real purpose of the revision of the Roman Office was to make that prayer available for every man and woman in the Church. Clearly this is not going to happen overnight and Abbot Marcel repeatedly stressed how important it was for monks to teach both in words and by example – but he has a vision of the whole Church praying the Liturgy of the Hours.

The second point he made in these talks goes some way to explaining why he thinks this vision is important: at the heart of every Hour in the Liturgy of the Hours is Scripture, the Word of God alive and active among us. If we pray the Liturgy of the Hours, day by day, we are creating a space in which God can act, day by day we are allowing Christ into our lives so that he can transform us into his own image, so that we can become the sons and daughters of God. This, of course, is the point of the Liturgy: through our participation in the Liturgy we become by grace what Christ is by virtue of his nature and becoming what Christ is we are assured of everlasting life.

Abbot Marcel has presented the Community with a challenge. Not everyone will agree with his vision – but he has given a renewed understanding of the centrality of the Eucharist and the importance of the Liturgy of the Hours. He has given us an historical perspective against which to view the signs of our times and our own liturgical practice. It is to be hoped that we shall not be engaged in a radical reshaping of our Liturgy but rather that our Liturgy may continue to develop so that it will become a more transparent vessel containing Christ's life for us: then indeed will the Liturgy at Ampleforth become the summit towards which the activity of the monastery is directed; the fount from which all its power flows.

anamnesis

In addition to the text supplied by the Master of Ceremonies of the Abbey, a role which in today's world is close to a sort of Director of Liturgy as it might be described in a diocese or a parish, the *Editor* has dared to tackle two central events in the Eucharist to give a flavour both of the depth of study and their importance. In asking two of the more recent additions to the community – not the youngest (one is older than your *Editor*), they are both experienced communicators – to make their debuts in the *Journal*, the *Editor* asked for simplicity and brevity.

ἀνάμνησις and ἐπίκλησις (anamnesis and epiclesis) define the reality of the celebration as MEMORIAL and the role of the HOLY SPIRIT in the Eucharistic sacrifice.

JFS

ANAMNESIS: THE EUCHARISTIC MEMORIAL

GABRIEL EVERITT OSB

A favourite point of preachers and teachers is that the true Christian meaning of certain key words has been lost. Before you can fully understand the meaning of an aspect of Christian truth, you need to rescue certain key words in the expression of that truth from their debased modern usage. 'Love' is a good example. I expect that you have heard it said that the meaning of the love God has for us, and that we are to have for him, for ourselves and for one another is obscured by the romantic, emotional and sexual associations of love in modern culture. The first step in the ascent to Christian truth is the proper definition of terms.

Another good example of this – indeed a particularly dramatic and clear cut one – is the interpretation of the terms remembrance or memorial (in Greek 'anamnesis'). The proper translation of this term is a key to unlock the mystery of what Christ intended by his institution of the Eucharist. In the earliest account of this institution (believed by most Scripture scholars to be contained in St Paul's first letter to the Corinthians 11:23-26) Jesus adds both to the words over the bread 'This is my body which is for you' and to those over the cup 'This is the new covenant in my blood', the phrase 'Do this in anamnesis of me'.

The meaning of remembrance or memorial in normal English usage is fairly well indicated by the Concise Oxford Dictionary definitions of to remember: 'keep in the memory, not forget, bring back into one's thoughts'. Some of the main characteristics of an act of remembrance according to this standard definition are that it is 'in the mind', individual and subjective.

In traditional Catholic eucharistic theology, however, more happens in the offering of the Mass than a devout calling to mind by the individual worshipping Christian of Christ's sacrifice, effected by his death, resurrection and ascension. More happens than an individual and subjective act of

remembrance. The word 'anamnesis' in fact suggests not just the mental representation of a past event, but that the past event is in some sense re-presented, that is that it becomes present again to the believer through the action of the church. Contemporary ecumenical agreements have reflected this enriched understanding; it is clearly expressed, for example, in the final report on Eucharistic Doctrine of the Anglican-Roman Catholic International Commission. 'The notion of memorial,' according to the Commission members, 'as understood in the Passover celebration at the time of Christ - i.e. the making effective in the present of an event in the past - has opened the way to a clearer understanding of the relationship between Christ's sacrifice and the eucharist. The eucharistic memorial is no mere calling to mind of a past event or of its significance, but the Church's effectual proclamation of God's mighty acts.'

The key phrase is 'the making effective in the present of an event in the past'. Of course we cannot pretend that this meaning of anamnesis is immediately accessible. All we are ever going to 'see' is that we are sharing in a symbolic meal of bread and wine, not that we are in some sense reliving the key events of the crucifixion and the resurrection. It is no doubt unfortunate that none of the possible current English translations for anamnesis, such as 'remember', 'remembrance', 'memorial' immediately convey this enriched meaning without further theological signposting; perhaps only to 'recall' in the sense of 'to recall a witness' (admittedly a rather specialised meaning) has the sense of actually making someone present.

It helps however to observe that our anamnesis of Christ's death and resurrection takes place within the context of the Eucharistic Prayer. We are not remembering Christ's death and resurrection as isolated individuals nor even as part of the corporate personality of the Church remembering its foundation event, but we are remembering before God who transcends time and for whom all human events are present. It is by God's will and by God's power that the offering of bread and wine in the Mass are identified with the offering of Christ; both our Mass and Christ's sacrifice are equally present to God. This would seem to be the idea behind the line in the third Eucharistic Prayer of the current Roman Rite which asks: 'Look with favour on your Church's offering, and see the Victim whose death has reconciled us to yourself.'

The paragraph of the Eucharistic Prayer from which this phrase comes - the part immediately after the Institution Narrative and Acclamations - is itself called the 'anamnesis', since it explicitly recalls Christ's death and resurrection. The second Eucharistic Prayer of the Roman rite has the simplest version:

In memory of his death and resurrection
we offer you, Father, this life-giving bread,
this saving cup.

This is a key part of the Eucharistic Prayer, as it draws out (from Christ's words and actions at the Last Supper which are narrated immediately before it)

the meaning of the Mass, of what it means for the Church to make anamnesis. The Church pleads the sacrifice of Christ which took place historically in his death and resurrection and which is now present - according to God's will and power - through the offering of the life-giving bread and the saving cup. The bread and the cup give life and save because they are now identified with Christ's body and blood offered to the Father to take away our sins and to unite us with God.

EPICLESIS: THE HOLY SPIRIT AND THE LITURGY

CASSIAN DICKIE OSB

If you walk through the Roman catacombs you will in several places come upon a wall-painting of a woman, hands held aloft, palms open. Who is this mysterious figure, one of the earliest Christian Icons? In more recent times she has been represented as the Blessed Virgin. She has also been seen as representing the church or simply a person at prayer. Whoever she is, it is clear that she is engaged in an epiclesis, a calling down of the Holy Spirit. The act of epiclesis is thus an ancient part of the Church's tradition.

The Holy Spirit, co-eternal and co-equal with the Father and the Son, presents us with a problem. It is not difficult for us to think of God's fatherhood or Christ's sonship but spirithood does not conjure up an immediate image. This is not really surprising for the Holy Spirit functions like a window. We can see what is revealed through it but do not see it itself. Christ himself explained this at the Last Supper, 'When the Spirit of truth is come he will guide you into all truth; for he will not speak about himself . . . He will take what is mine and will show it to you.' (John 16:13-14). What we see through the Spirit is the Risen Christ.

The use of an epiclesis in the Liturgy is hardly a modern innovation. Justin Martyr, writing about the eucharistic celebration in around 150 AD, talks about blessing the Maker of all things through his son Jesus Christ and through the Holy Spirit over all that is offered. At Edessa in Syria the words 'May your Holy Spirit, Lord, come and rest on this offering of your servants' were clearly in use at an early date.

In the British Museum there is a small tablet of wood on which is inscribed in Coptic part of the Liturgy of St Mark (used in Alexandria). Here the epiclesis has moved closer to the words of consecration. In some sites, in fact, the epiclesis was to be so closely tied as to constitute the act itself. This seems fairly clear in the rite used in fourth century Jerusalem where the words 'For everything that the Holy Spirit has touched has been sanctified and changed' appear. Clearly the picture is of the Father sending down the Holy Spirit to effect the Son's presence in the consecrated gifts. It is certainly a Trinitarian vision of the Mass.

Many churches in communion with the Holy See use Mass rites which are very different from our own. In almost all of these the epiclesis is given much more emphasis than in the Roman rite. Some of the prayers are

accompanied by symbolic gestures like the fluttering of a cloth (the Aer) above the gifts in the imitation of the descent of a dove representing the Holy Spirit. In some rites the descent of the Spirit is symbolised by the waving of fans.

In these liturgies the epiclesis is very difficult to miss. It is obviously regarded as being of the first importance. In Orthodox churches it is regarded as the moment of consecration. Our own epiclesis prayers contained in Eucharistic Prayers II, III and IV are extremely brief and almost go unnoticed. Have we perhaps sacrificed too much beauty and mystery in our search for brevity and what we assume to be verbal exactitude? If God gave us ears to hear he also gave us eyes to see. The act of human communication is by no means confined to words.

You may have noticed that discussions about liturgy can become rather heated! This is no bad thing if it reflects the importance we attach to it. Arguments about at which point in the Mass the gifts become the real Body and Blood of Christ do not seem terribly productive. What is important is that we believe that they do. When looking at the epiclesis we have to see it in the context of the rest of the Mass.

The epiclesis in the Rite of St Basil ends with the words, 'Unite all of us to each other who become partakers of the one Bread and Cup in the Communion of the Holy Spirit.' The Spirit is invoked not only upon the gifts but upon us. 'Where two or three are gathered in my name, there am I in the midst of them' said our Lord (Matthew 18:20). Surely that presence is the presence of the Holy Spirit.

The Holy Spirit is a sign of our unity. Unity with the Father and the Son and unity with one another in that communal act which is at the very centre of Christian life. Whilst we invoke him in a special way at Mass he is ever present, the very ground of being in all our joys and sorrows.

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COLIN McGARITY

From the 16th-century religious upheaval and throughout penal times, Catholic faith and practice were kept alive in this area, often at great risk, by strongly recusant local families: the Middletons of Stockeld, Tancred of Boroughbridge, Knaresboroughs and Bickerdikes of Farnham (one of whom, Ven. Robert Bickerdike, was martyred at York in 1586), Trappes of Nidd, Byrnands of Knaresborough, Swales of Rudfarlington, Percys of Scotton, some of the Slingsby family and, until the early 17th century, the Inglebys of Ripley, family of the martyr, Francis. Other families, whilst conforming, were by no means anti-Catholic.

In the early 16th century Knaresborough Parish Church was dedicated to Our Lady but at the Reformation Saint John the Baptist was adopted as patron. Today's Saint Mary's parish had its origins in the chaplaincy maintained by the Plompton family whose home had been at Plompton, two miles away, from early Norman times. Plompton family tombs can be seen in Spofforth church. The earlier history is unknown because keeping written records was too dangerous. In the 17th century Sir Edward Plompton paid large annual fines for the family's recusancy and later both the Plompton and Swale families were bankrupt at various times for the same reason. But in 1693 the English Benedictines took over the Plompton chaplaincy and records were kept in their monasteries on the Continent: Douai, now Downside; Dieulouard, now Ampleforth; Paris, later at Douai, and now, retaining the French name, at Woolhampton, Berks; all these in France, and Lamspring in Germany, suppressed in the 19th century. Knaresborough has long been in Ampleforth's care but monks from all those houses looked after the parish, even after its transfer to Knaresborough itself.

In 1749 Robert Plompton died leaving no heir; the estate was bought by the Lascelles family and the chapel closed. In 1750 Fr John Charlton went to live at a farm on Thistle Hill. He was succeeded in 1762 by Fr Bede Newton who in the same year set up his Mass centre in Follifoot where, in Fr Joseph Storey's time, 1775, land was bought and a large house built. This house, known as The Priory, can be seen almost opposite the village church. In 1797 Fr Anselm Appleton left Follifoot and settled in Knaresborough in a large house behind Briggate where the old chapel could be seen until it was demolished in the 1960s before the Fisher Gardens housing was built. Immediately after the Catholic Emancipation Act of 1829, land was acquired at Bond End and the present church opened in 1831.

Saint Robert's Cave, 1200, and the Chapel of Our Lady of the Crag, 1408, are both well known parts of the parish story. Although the chapel at Saint Robert's Cave was in ruins by the 18th century, there is surprising evidence of open devotion at the Crag Chapel. At Rudfarlington there was an ancient chapel of Saint Hilda which had been given to Saint Robert by a patroness, probably one of the Plompton family. When the present church was

to be built, what remained of this chapel was dismantled, brought by James Swale to Knaresborough and built into the foundations.

It is not known when the first parish school began but it was probably in the very early days at Bond End. Certainly by the middle of the century there was a flourishing school which enjoyed a very good reputation and received glowing inspectors' reports. In 1967 a new primary school building was opened in Tentergate Road and Saint Mary's School continues maintaining high standards.

The parish has a link with a martyr, Saint Ambrose Barlow OSB. Edward Barlow was born in Manchester in 1585. For a time he conformed to the Church of England but eventually returned to his Catholic faith. In 1614 he was professed at Douai as Dom Ambrose and, after ordination in 1617, returned to England and worked in the Manchester and Liverpool areas for 24 years. He was by all accounts a jovial, witty man with a great love for the poor. He was imprisoned for his activities four times and finally, on 10 September 1641, hanged drawn and quartered at Lancaster. His canonisation was in 1970. His left hand was kept as a relic at the old Knaresborough chapel, probably previously at Plumpton and Follifoot, but Fr Austin Rolling took it to his monastery, Downside, for safer keeping. Since 1830 the relic has been in the care of the Benedictine nuns, first at Abbot's Salford and then, since 1838, at Stanbrook Abbey, Worcs.

The monks who have had charge of the parish:

From 1693 at Plumpton Hall

1693-1702	Dom Cuthbert Hutton, alias Salvin	Ob. 1702
1702-1717	Dom Bernard Bartlett	1735
1717-1725	Dom Maurus Buckley	1729
1726-1740	Dom Francis Rich	1740
1740-1745	Dom Cuthbert Hutchinson	1760

At Plumpton Hall; then, 1750, at Thistle Hill

1745-1762	Dom John Charlton ¹	1786
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From 1762 at Follifoot

1762-1764	Dom Bede Newton	1777
1765-1787	Dom Joseph Storey ²	1799
1787-1791	Dom Bernard Butler	1825
1791-1795	Dom Stephen Hodgson	1816

At Follifoot; then, from 1797, at Knaresborough

1795-1802	Dom Anselm Appleton ³	1842
1802-1808	Dom Denis Allerton	1829
1808-1816	Dom Alban Molyneux ⁴	1860
1816	Dom Jerome Brindle ⁵	1871
1816	Dom Anselm Glover	1840
1817-1824	Dom Austin Rolling	1864

1825-1828	Dom Ambrose Prest ⁶	1860
1828-1830	Dom Basil Bretherton	1837
1830-1838	Dom Ephrem Pratt	1875

1831: the present church opened

1838-1856	Dom Jerome Hampson	1867
1856-1873	Dom Ambrose Gillett	1874
1873-1883	Dom Benedict Lynass	1883
1883-1889	Dom Gregory Smith	
1889-1891	Dom Dunstan Ross	1902
1891-1896	Dom Gregory Smith, again	Suddenly, 1896
1896	Dom Basil Hurworth	1907
1896-1913	V Rev Dom Paulinus Wilson, Prior ⁷	1915
1913-1938	Rt Rev Dom Ildephonsus Cummins, Abbot ⁸	1938
1939-1942	Dom Gerard Blackmore ⁹	1950
1942-1945	Dom Theodore Rylance	1958
1945-1950	Dom Gabriel McNally	1976
1950-1954	Dom Antony Spiller	1974
1955-1971	Dom Denis Marshall	1982
1971-1983	Dom Jerome Lambert	1983
1983	Dom Theodore Young	

1. Fr John Charlton, in danger of prosecution for illegally officiating at a marriage, returned to his monastery at Douai.
2. From 1775-1785, at the same time as being in charge at Follifoot, Fr Joseph Storey cared for the mission at Lawkland, beyond Settle.
3. Fr Anselm Appleton was responsible for the transfer from Follifoot to Knaresborough. On leaving in 1802 he became Prior of Ampleforth where his community had settled in the same year.
4. Fr Alban Molyneux became Abbot President of the English Benedictines from 1850-54 and titular Abbot of Saint Alban's.
5. An Ampleforth monk, Fr Jerome Brindle was dispensed from his monastic vows in 1830 to become a secular priest of the old Western District. In 1850 he was appointed Vicar General of the new Diocese of Clifton.
6. Fr Ambrose Prest was born in Knaresborough in 1801 and entered at Ampleforth in 1818. He was Prior of Ampleforth, not yet an abbey, 1846-50 and titular Prior of Gloucester from 1850.
7. Fr Paulinus Wilson was a canon of Newport Diocese which had a monastic chapter with today's Belmont Abbey church as its cathedral, 1875. He became Vicar General and, in 1901, titular Prior of Worcester.
8. Abbot Cummins also was a Canon of Newport, 1873, and Cathedral Prior, 1901-10. In 1917 he became titular Abbot of York.
9. Fr Gerard Blackmore was of the family of W.D. Blackmore, best known for his novel, *Lorna Doone*.

Monks who have come from the parish:*Benedictines:*

Dom Michael Pulleyn	1653	(Of Scotton Hall.)	Ob. 1723
Dom Laurence Casse	1668	(Provincial of York.)	1732
Dom Laurence Swale			1718
Dom Adrian Horsman	1765	Lamspring 1785	1799
Dom Ambrose Prest	1801	Ampleforth 1818	1860
Dom Ambrose was priest here, 1825-28. Later Prior of Ampleforth, not yet an abbey.			
Dom Austin Shann	1801	Ampleforth 1818	1860
Dom Vincent Dinmore	1805	Ampleforth 1823	1879
Dom Bede Swale, baronet	1808	Douai, France, 1826	1887
Dom Cuthbert Murphy	1826	Douai 1847	1891

Cistercian:

Dom Augustine Collins	1820	Mount Saint Bernard	1919
Dom Augustine was of the Collins family of Knaresborough House. A convert. Was for some time Prior of Mount Saint Bernard Abbey, Leics. A hymn writer.			

Nuns who have come from the parish:*Benedictines of Cambrai, now Stanbrook*

Dame Placida Pulleyn	1653	Cambrai 1674	1720
Dame Angela Plompton	1696	Cambrai 1713	1779
Dame Bernarda Plompton	1700	Cambrai 1717	1768
Dame Ellen Placida Pulleyn	1706	Cambrai 1720	1786
Dame Juliana Horsman	1769		1851

Dame Juliana was professed in the York Bar community in 1790. Later she joined the Cambrai community, temporarily at Woolton, Liverpool and was professed there as a Benedictine in 1806. She died at Stanbrook.

Dames Angela and Bernarda Plompton were the daughters of Robert Plompton who died in 1749 and Dame Angela was the last surviving member of the family.

Carmelites:

Sister Teresa of the Holy Child	b. Margaret Josephine Minogue	1915	Entered 1934
Sister Mary of the Resurrection	b. Maureen Colohan	1910	Ent. 1939

Religious sisters who have come from the parish:*Good Shepherd Sister:*

Sister Therese of the Dolours	b. Mary Kathleen Minogue	1910.	Ent. 1927.
			Ob. 1993

Sister of Charity S.V.P.:

Sister Anne	b. Joan Tindall	1921	Ent. 1947
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Institute of B.V.M.:

Sister Lucy	b. Janice Wilson	1944	Ent. 1962
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Fr Abbot, San Lorenzo and the Manquehue Apostolic Movement

While Fr Abbot was in Chile he kept a diary. The following extracts show how he, with Jose Manuel Eguiguren and his brethren, began to explore the ways in which the monks of Ampleforth and the Manquehue Confraters might accompany each other in the way of faith, discipleship and work. Although the visit is now twelve months of history, earlier publication in the Journal was not possible (see Editorial: Autumn '93). However this diary is an important document in the growing relationship between the Abbey and the Manquehue movement and is, therefore and for that reason, published now.

Extract from Fr Abbot's Diary of a Visit to Santiago, April 1993:

15 April

I am met by Manuel Jose, Rodrigo Vidal and Jonathan Perry who take me to Jose Manuel's house. [*Rodrigo Vidal is one of those living in community under solemn promises; three years ago he and Cristobal Valdes spent the Easter term with us in the monastery. Jonathan Perry left the School (C) in 1984, went to Cambridge, got a job in BP International Trading, met some Old Boys active in the English Manquehue community in London, went to Chile to see for himself and is now a close assistant to Jose Manuel Eguiguren, the founder of the Movement.*] I had rest in the afternoon then a very good general talk with JM, R, and J about development of the Manquehue Apostolic Movement (MAM), value and centrality of the idea of small communities, questions concerning relationship with Ampleforth and what we might hope for from my visit. There is an excellent relationship with the Archbishop, who had heard from all sides good reports of members of MAM. The position of the movement is that they are radically 'lay', deeply committed to RB as their spiritual guide, strongly committed to Ampleforth in a mysterious way that has apparently grown stronger, anxious to avoid 'clericalisation'.

One important topic was the role of the MAM small communities meeting regularly for *lectio* and meditation. JM claimed that he had got the idea from Cardinal Hume's book. These small communities of prayer were the real power-house of the movement. Regular meeting, concentration on the word of God, meditation on its meaning 'for me here and now', getting to know each other through the word of God - all these were important aspects and also the friendship which developed. We contrasted this experience with that of a large community like Ampleforth [which had been experienced and valued by Rodrigo]; it left me with much to think about and a lively wish, which grew in the following fortnight, that we might find ways of combining the best values of both.

This conversation brought out very clearly the agenda for the visit. They are looking for a more coherent expression and perhaps development of the relationship with Ampleforth. The existence of seventy lay members of the Movement in England poses both opportunities and problems and they need help to find the right way of development.

16 April

After Mass with Luz, R. and J, I went to the monastery at Las Condes for 11.30. This was an important visit. Abbot Gabriel (then Fr Gabriel) had guided Jose Manuel in his conversion, his discovery of the Rule, of *lectio*, his development of small communities and founding of the Movement; it was he who directed JM to Ampleforth and Fr Dominic in particular.

Abbot Gabriel understands quite a lot of English but does not speak it. Rodrigo and Jonathan helped with their translation (from now on they were always available to me, either together or separately, as minders, chauffeurs, interpreters). I reviewed Ampleforth's relationship with the Movement. I explained our hopes during the present visit stressing how we had benefitted and the value we set on the association. I explained that JM and I thought it was time for strengthening of the relationship which is unique and for which there are no obvious models. The continuing benefit to boys from A who came out to Santiago, the contribution of JM and MJ on their yearly visits, the deep appreciation of members of our community and the development of MAM among the young laity at University level and after in England all pointed to the need to find an appropriate model; but it was important not to impose structures which did not arise out of spiritual realities; in fact structures were not what we were thinking about. I said I had always been very aware that he, Abbot Gabriel, had been the first to inspire in JM the zeal for the Rule of St Benedict which had been his constant inspiration and that he had guided JM to Fr Dominic and Ampleforth. He was in many ways the father of the whole enterprise.

Abbot Gabriel listened carefully. He agreed with me in rejecting rigid structures. The whole thing had been the result of the Providence of God and the Holy Spirit had been active. It was a time of change and we could not easily predict how things ought to develop; that is why we must remain open and responsive. He said emphatically (and it came to me as a surprise) that he thought Ampleforth was the only monastery in the world which could have filled the role we had filled. It was important to preserve the relationship which had grown up under the guidance of the Spirit; this was especially true in a world which was so much smaller.

In the evening I went with Rodrigo to the house of the Oblates of St John Chrisostom [the first of the two Houses of young men who have made Solemn Promises and live in community as Benedictine laymen; they work mostly at San Benito, San Lorenzo or University].

17 April

The Archbishop's Mass is the first of the great ceremonies for which I have been invited. Jonathan Perry takes me with Rodrigo to San Benito. Great crowds at SB. Abbot Gabriel and I concelebrate with the Archbishop. JM opens proceedings with a speech of welcome to the Archbishop; the Abp preaches and I speak before the final prayer. After Vespers with Jonathan and Cristobal I had a long talk with them about what MAM had meant to them. Thus I had the English and Chilean view of the young and they spoke freely to

me responding to all my questions about their experience of the communities and meditation on the Word of God. They spoke with simplicity and directness of what the friendship, inspiration, support of the communities meant to them and so many others. It was an unplanned exchange but all the more illuminating for that, and a perfect prelude to more formal discussions to follow.

18 April

In the morning I had a wide-ranging talk with JM by ourselves in the sitting room. We discussed development in the MAM and at Ampleforth and various ways in which our relationship might develop. He liked as a model the concept of Spiritual Accompaniment with its emphasis on the sharing of a common spiritual journey without juridical subordination. To strengthen and define our relationship it might be good to have a monk from Ampleforth here regularly for a period every year – say from March/April to July. JM thought this idea would be welcomed and understood by the Archbishop.

As to England a parallel development was urgently needed. JM had already been considering sending one of the Chilean married Oblates to live in England and help the development of the seventy odd members there. Recently he had asked the English members what they wanted from him and they answered very simply 'a direction'. We did not try to formulate decisions but became clear about the needs and essential parameters and how we must start from a profound understanding and respect for their lay status; this would increase the possibility of active co-operation in any future work.

19 April

I left with Jonathan for San Lorenzo at 9.00am. It was my first visit to the new site which was a bare bit of earth when I last saw it. There are now concrete block buildings, single storey, unpretentious but practical which provide the essentials of classrooms and some offices and there are also a number of temporary wooden buildings. They have 600 boys and girls up to 13/14. There is a small chapel building, ample playing area and room for expansion.

I met Mario in his office; we recited Terce in the chapel; then I was taken to meet all the teachers. I said a few words, then they all introduced themselves with some not very good attempts from me to lighten the situation which was becoming dangerously solemn. Rodrigo after that took me round a series of interviews; he was an excellent and patient interpreter. The first meeting was with two mothers, Marcia and Anna Maria, who are also members of a MAM community. They were clearly different – one more extrovert, the other more volatile, but both were articulate and cheerfully positive about their experience as mothers with children at San Lorenzo. It had changed their lives, changed their families and brought hope to life for which they were grateful.

20 April

At 9.00 I met with Jonathan, Rodrigo, Ignacio, Jose Miguel to discuss the pastoral work of San Benito and San Lorenzo. At their request I suggested line

of discussion which interested me, namely: how to elicit faith rather than teach about it. Each of them spoke eloquently and convincingly on what inspired their work in this area in the Movement – love of the children, personal concern, interest, involvement, their families, the bringing of God into everything and, I think, above all their own attitude to educational work as an expression of their own faith and their spirit of evangelisation. They spoke of the importance of communicating what the Opus Dei meant to them, to the boys and girls through sharing it, of a life-style centred on God, of teaching them through the word of God and especially of letting them find their own answers in the Word. What happened out of class was most important in religious education; the most important things could not be taught in class. Nevertheless they had a carefully thought out programme of Religious Studies and Ignacio had a programme 'for love' which sounded interesting.

Afterwards I wandered round the school with Jonathan for half an hour, talked to many children and attended midday office with a lively group of young children (12 year-olds) in the chapel; they organise this daily by themselves. There were a couple of English boys but otherwise we were the only adults present.

I had to leave at 8.30 for San Benito with Jonathan, who had taken part in our discussion. I went to meet the community of married oblates, men and women. [*the word 'oblates' is used in the Movement in Santiago to refer to those members who have made solemn promises, whether they are celibate and living in the two Houses of St John Chrysostom and St Frances of Rome or married. Their commitment is not a 'vow' but a solemn promise and their deliberate intention to remain in the state in which they made their promise.*] After a brief introduction they each spoke about their faith and spiritual development in that community – Rodrigo interpreting for those who could not manage English. They were very open and much of what they had to say both about their difficulties and about the help and inspiration they had received in the communities from their mutual support and meditation on the Word of God and the Rule of St Benedict was moving and impressive. They all have young families but a constant theme was their need for the community and how their association together had developed their understanding of love and how the meditations had brought their relationship with God into a new perspective. They were honest about the difficulties in the modern world but positive about the value of the MAM. I had no difficulty in finding words of encouragement and appreciation to conclude the meeting.

21 April

Next morning they gave me an office to myself at San Benito for the morning. I had quite a prolonged and valuable discussion with the English boys (Old Amplefordians) and girls together: Martin Mullen (B), Matthew Macmillan (W), Charles Grace (A), Charles Crichton-Stuart (W), Richard Fattorini (O), Paddy Thompson (A), and of course Jonathan Perry with Rebecca Fell (Anglican from New Hall), Sarah Knox (St Mary's Shaftesbury), Philippa Kerrigan (St Mary's Cambridge). We covered a wide range of subjects getting

down before long to serious questions of religion and irreligion, of the meaning of their opportunity here in Chile with MAM, with the real meaning of MAM, its connection with Ampleforth.

27 April

This was the day for the blessing of the new school at San Lorenzo. Mario had invited me to do this nearly two years ago; it had been delayed by various problems; it was the primary purpose of my visit. The PP, who was most friendly and helpful, was chief concelebrant; the curate, who is chaplain of San Lorenzo, and I assisted. My homily had been translated into Spanish and was read beautifully by Mario.

In the late morning I returned to a meeting at San Benito with the community of St Frances – married women oblates and some other committed women. They, like others who in these meetings had spoken so openly, gave a clear insight into the search for faith in a society which is traditionally Catholic and in which the search for real faith often involves a radical re-examination. The formality and other aspects of a 'Catholic' society can inhibit the growth of genuine faith. There is none of the subtle hostility of secularism but there are real problems. These Manquehue communities were proving the perfect answer for these women.

At 3.30 I had a meeting with Anthony Dore (A) and Martin Mullen (B) about their experience and much later at 7.30 I met a group of University students. In spite of the presence among them of Cristobal and Fernando Ossa this meeting seemed to me from the start to be very dead and I had to struggle hard against the grain to keep things going in any way. When we parted I thought it had been a disaster and I returned home with a taste of disappointment and dejection. I was surprised next day that Rodrigo referred to this university meeting as an 'earthquake'. JM had heard all about it and seemed delighted. Evidently the problems of 'laid back' university students in Catholic Chile are not so different after all.

29 April

In the morning I went with Rodrigo and Jonathan to the Archbishop for a private meeting with him. We began with a discussion of the Movement and I introduced him to the question of the seventy English members who are looking for a direction and work. He asked me for my own impressions of the Movement and I answered honestly and enthusiastically and spoke of strong impression of real spiritual growth that I had found in all age groups. We spent some time on that and then he asked about the Anglican Church and present problems in England. I answered in detail and at length because he kept on asking questions. We then departed after a much longer meeting than I had expected.

30 April

In the morning by 8.30 to San Benito for a meeting with Jaime Yrarrazaval [*Jaime Yrarrazaval is a distinguished lawyer, fluent in English having spent some time at*

school in Belmont during the war; he is not a member of the Movement but sympathetic. Some years ago he accepted my invitation to be my representative on the Board of San Juan Apostol, which manages and governs San Lorenzo which was particularly welcome and helpful. He is delighted at the grant for the technical school for San Lorenzo. The Friends of San Lorenzo in Chile were crucial and doing well and the Friends in England were vital. The connection with Ampleforth was of value and my visit a bonus.

At 11.00 to Las Condes monastery with JM and Jonathan to meet Abbot Gabriel. Jose Manuel interpreted and took part. I explained how the visit had gone and where we were: our attempt to express our relationship and the lines of its growth, the importance of avoiding juridical and rigid concepts and language and leaving everything open to the spirit, our preference for the term 'confrater' rather than 'oblate', the hope that it may be possible to arrange more frequent visits from monks of Ampleforth, etc. My two meetings with him had been important for me and also for Jose Manuel and opened up new opportunities and dimensions. He is an impressive man, who looks as though he has stepped out of an El Greco painting, with a quick understanding and deep sympathy.

1 May

Rodrigo arrived at 8.30 and drove me to the diocesan retreat centre in Punta de Tralca on the coast south of Valparaiso and not far from San Domingo where we had been staying in the Carvallo's house the week end before. The retreat centre is a series of buildings spread out in a haphazard way on the dunes overlooking the Pacific; it was aptly described by Jonathan as a sort of spiritual Butlins. I went into the hut for the youth retreat. Many of them members of MAM from University etc, many of them not; all the English boys were there. JM had urged me to 'give it to them strong' and I tried to do this. Rodrigo translated and I think we worked well together in short spurts having done some careful preparation beforehand.

I left about 1.15 with Jonathan in a highly electronic car which they had borrowed to get me there and back. It was so electronic that after about 20 miles, when he switched off the engine when held up at road-works, he couldn't start it again. Eventually he thumbed a lift for me in a little blue car with a charming young couple and a little boy. The plan was they would take me to Santiago where I would get a taxi to Las Condes. We set off with a glimmer of hope; but after a mile or two they turned off the main road to go the scenic way by the old mountain road; I think they just liked the view. The road was deserted – perilous corners, hideous drops, lovely views and a sense of being lost in the Pyrenees. My hopes of seeing US the next day dwindled almost to zero and led me to invoke St Alban Roe with a feeling that I was asking rather a lot. At last we got back to the main road and had gone some miles on it at a sedate pace when, to my delighted astonishment, Jonathan came thundering past; he had started the car again with the help of two policemen and a mechanic. Fortunately he saw us and stopped to pick me up. I was back just in time for a shower, something to eat and then to the Airport for 6.30; it was a close-run thing.

EUROPE: REFLECTIONS ON THE FUTURE OF THE CHURCH

CARDINAL BASIL HUME OSB

This is Cardinal Hume's address at the extended symposium of the Council of European Bishops' Conferences (CCEE) in Prague on 8 September 1993.

We meet at a critical juncture in the post-war history of our continent. It is a period of anxiety but also of real opportunity. The vision of a newly liberated and peaceful Europe which appeared briefly in 1989 has been eclipsed by the tragedy of Yugoslavia. There are risks of extremist nationalist pressures elsewhere, and post-communist countries are straining hard to contain them by embracing democracy. In the West social fragmentation, a loss of shared moral values and a widespread lack of political vision all contribute to an atmosphere of drift and disillusion. Yet the opportunities are also immense. Here in Prague we stand at the heart of our continent in which many people are striving to build a more stable and prosperous Europe founded on freedom, justice and respect for human dignity. In post-communist countries there is a yearning for a moral and spiritual renewal to restore respect for truth and to rebuild trust; many in the West also sense that rediscovering shared moral and spiritual values is essential if hard won democratic freedoms, and even the fabric of law and order are to be preserved. In all parts of Europe today people are looking afresh to the churches for a positive contribution towards realising the dream of true peace and unity in Europe.

Coming of the Spirit

Like the disciples gathered with Mary and the other women in the upper room on the Day of Pentecost, we too wait for the guidance and inspiration of the Holy Spirit. Orthodox theology has always laid a particular emphasis on the role of the Holy Spirit as a well-spring of constant renewal at the heart of the church's life: 'The coming of the Holy Spirit in the church', wrote one of its theologians; 'is not an isolated historic event in the past, but a permanent gift which gives life to the church, ensuring its existence in the history of humanity, making possible its witness to the inaugurated Kingdom of God.'

Pentecost is now. The Spirit is constantly at work in the church and in the world, and to live in the movement of the Spirit is to expect renewal and transformation: it is to believe in the future, trusting in him whose hands sustain all creation in being and whose breath gives life to all creatures. The book of wisdom teaches us that 'The Spirit of the Lord, indeed, fills the whole world' (Wisdom. 1:7). Our attitude to the modern world, therefore, must never be one of rejection motivated by fear. Human failure and wickedness can never extinguish or ultimately defeat the loving power of God who has created and sustains all things in being. The profound consequences of the revolutions in Central and Eastern Europe will take generations to emerge and unfold. We are still only just beginning to grasp the extent of the social, political, economic

and spiritual implications for Europe and the wider world. And yet much has already been done in pondering the future shape of Europe and the churches' role.

The need for conversion

I was particularly struck by the emphasis placed on the need for conversion (*metanoia*). True conversion, to which we are all constantly called, is more than an acknowledgement of past wrongs and an acceptance of forgiveness. It is a profound change of mind and heart, an opening to the renewing power of God's life and love, an inner transformation of our attitudes and a deeper awareness of God's presence in our lives and in the World. To be converted is to see more clearly that Christ is at the centre of everything. It is to embrace and adopt his values and his life, and thereby to see the world more closely as Christ sees it. Then we can clearly recognise where the true priorities are and where he is to be found. Only then are we able to move away from seeing ourselves as the centre of our world, and to see, in the opening words of *Gaudium et Spes* that 'the joy and hope, the grief and anguish of the people of our time, especially those who are afflicted in any way, are the joy and hope, the grief and anguish of the followers of Christ as well.' (n. 1)

Freedom and solidarity

A profound *metanoia* is called for in our time in Europe, and this leads us to reflect particularly on the themes of freedom and solidarity. Conversion of heart must for each of us include the proper use of freedom and a life which expresses true solidarity. These two profound ideas belong and fit together: they contain vital and balancing truths about the nature of humanity and our common destiny. They can greatly help us in seeking to understand more deeply the cultural forces shaping European societies today.

Both freedom and solidarity find their source and inspiration in Christ, 'in whom all things were made' (John 1:3). For true freedom is the possibility, realised through the death and resurrection of Christ, of our responding to his call to love God and our neighbour. We are always free to say 'Here I am'; we are never coerced. Freedom, then, is the responsibility given to us to make choices. It is a gift, and, like all gifts, it can be misused.

Solidarity is the practical expression in the world of the communion between God and humanity made possible through the death and resurrection of Christ. The church exists as the source and sign of this communion. The mystery of the church is a participation in the trinitarian life of God. This sharing in the one divine reality is the basis for communion in the church and so for solidarity in the world. Thus solidarity is the recognition of the communion of the single human family into which we are all born. From this follows our responsibility to share with others the goods of creation, which are meant for all. The Holy Father in *Sollicitudo Rei Socialis* stresses that solidarity 'is not a feeling of vague compassion or shallow distress at the misfortunes of so many people, both near and far. On the contrary, it is a firm and persevering

determination to commit oneself to the common good; that is to say to the good of all and of each individual, because we are all really responsible for all' (n. 38). True solidarity flows from a realisation that all creation forms a single whole and that human persons are interdependent both with one another, and with the rest of creation. To accept our solidarity is to acknowledge that we have no absolute ownership of anything. All that we have, including our lives, is given to us on trust for the benefit of all.

It is clear immediately that this understanding of freedom and solidarity is contrary to much that is said and done in modern European societies. Indeed, we might even say that Communist Europe abused solidarity and denied freedom, while Western Europe has abused freedom and, in part, denied solidarity.

The legacy of Communism

Communism was the systematic and grotesque parody of solidarity with its ideal of the common good. It promoted an atheistic, materialist and revolutionary ideal of human community and interdependence. It ruthlessly subjected human freedom to the will of a few powerful individuals in the name of the State. It denied the value of anything higher than the commune. The human person was seen as essentially the 'product of society' with no ultimate or transcendent value. Moreover, creation was treated with no respect, as is now all too clear in the appalling legacy of environmental degradation and pollution in post-communist countries.

Communism had no soul and it rotted from the inside. What finally collapsed in 1989 was the shell of a creature long since dead. The defeat of communism by largely peaceful protest was a triumph of humanity over inhumanity, of the Spirit of Truth over the lies of the State. It was a victory for the power of love over the love of power, and surely one of the most providential events in human history.

But the legacy of Communism is with us still, and in even deeper ways than environmental destruction. For the damage done to the human spirit through persecution and systematic oppression is incalculable. If human beings can oppress one another in this way for so long, what are we? Let me quote from Fr Josef Tischner, Professor of Christian Philosophy at the Papal Institute in Krakow:

If after the Enlightenment people asked how it was still at all possible to believe in God; after these immense crimes of communism one wonders whether and how it will ever be possible again to rely on man. Doubt in man was a significant factor in the destruction of social bonds and finally undermined communism itself. And today this doubt is the greatest hindrance in the search for a way to democracy. The communist disease in the post-communist era is based on calling man totally into question – doubt is all-embracing.

Many in Post-Communist Europe, as I understand it, have turned to the churches in the aftermath of Communism, painfully aware that a

demoralisation of the human person has taken place which urgently needs to be reversed. Although I have no direct experience, I imagine that given the way the churches themselves suffered under Communism this instant demand is one which in many areas it would be immensely difficult to meet. But the fact that the need is a real one and widely felt is itself a striking affirmation that the yearning for the 'things of the Spirit' lies deep within the human heart.

Freedom and solidarity in the West

What, then, of the West? If Communism was the abuse of solidarity and the denial of freedom, then the West suffers from a distortion of freedom and a fractured solidarity. The Czech President, Vaclav Havel, writing some years before the so called velvet revolution had a stark message for the West from the experience of Communism:

I think that, with respect to the relation of Western Europe to the totalitarian systems, no error could be greater than the one looming largest: that of a failure to understand the totalitarian systems for what they ultimately are – a convex mirror of all modern civilisation and a harsh, perhaps final call for a global recasting of that civilisation's self understanding.

His view was that corresponding to the totalitarian state in the East was an 'omnipotent dictatorship of consumption, production, advertising, commerce, consumer culture' in the West. His diagnosis was that Western culture is in the grip of a materialist view of life, which sees man only as an object, and which views every aspect of life as a merely technical problem.

Of course the picture is an immensely complex one, and indeed varies between and within individual countries. But there is, I believe, truth in this analysis. The extraordinary technological advances of our age, particularly in transport and mass communications, have transformed the way we relate to one another. Science and technology continue to advance at an astonishing speed, probing ever more deeply into the nature of the universe, and now exploring even the biological make-up of humanity. The new technological age in fact presents opportunities to develop the unity of the human family, but there is also an increasing danger of human alienation and spiritual impoverishment, of social injustice, and the fragmentation of communities.

Authority of the individual

Western European culture has sanctified the authority of the individual. In a world that is seen by many to have no ultimate purpose or value, the Self is seen as providing the only realm in which our experience can have meaning. No authority external to the individual is acknowledged. This is freedom, but freedom cut loose from its bearings. In this perspective to be free is only to be unfettered, to have the widest range of choices from which to select. People are seen as consumers, who must also be free to decide their own life styles. The suggestion that there are any limitations on individual freedom is instinctively

viewed with suspicion or even hostility. Of course, the experience of Communism has shown all too clearly the pernicious effects of denying liberty to men and women. But in celebrating freedom as an absolute value Western Europeans have perhaps lost sight of the fact that the pursuit of freedom of choice is not an end in itself. What matters more is what we do with this freedom. Some choices enslave us; other choices liberate; they are life-giving when they are consonant with the truth about us. True freedom is not having many options from which to select, but rather about acting responsibly, wisely and well. It is the truth that sets us free. And the loss of this insight has led to a distortion of freedom. Let me quote from the Final Declaration of last year's Synod of European Bishops:

... the question of the relation of freedom with truth, which modern European culture has often conceived in opposition to each other, seems very important, since in fact freedom and truth are ordered to each other in such a way that neither can be achieved without the other. Likewise it is crucial to resolve other oppositions, connected with this one: freedom and justice, freedom and solidarity, freedom and mutual communion. For the person, whose greatest dignity is freedom, is fulfilled not by holding back, but by self giving. (n. 4)

This leads me to reflect on Western European attitudes to solidarity, and to see how in a sense solidarity has been opposed to freedom. It is certainly true that even within the more prosperous societies of Western Europe there are many who are effectively excluded from the material benefits enjoyed by the majority. Poverty, poor housing, unemployment, lack of health care and education are stark evidence of an absence of solidarity at home, and the growing disparity in wealth between the North and the South reveals how little global solidarity counts for in international relations. But there are contradictory signs. Solidarity in Western Europe is nonetheless present in many striking ways, for instance in the widespread concern for human rights; in the astonishing explosion of awareness of environmental issues and the interdependence of humanity and the rest of creation; in the heartfelt and genuine concern of many people in Europe for global poverty. These are all precious seeds of hope.

Solidarity as an option?

It would, therefore, be a mistake to say simply that solidarity in Western Europe is missing. But to live in solidarity with others is often seen as an option for some rather than an obligation upon all. The truth, of course, is otherwise. Each of us was born into a family, into a community, and into the single human family. These are not associations of individuals which we chose to join. We are irrevocably bound to them through birth. We are all members of the same family of mankind whether we like it or not. Human solidarity is no more than a recognition of our shared humanity, and our responsibility for others flows from this.

Recognising true solidarity, therefore, helps us to see freedom in a new context and to recognise that it is a gift with a moral and spiritual purpose. But there is a lack of agreement in Europe today about the reality of such moral and spiritual claims. The reality of objective values is disputed, and many doubt that there is ultimately any transcendent purpose to life. This is perhaps one reason why freedom as a value has become so predominant, and why there is more emphasis simply on having choices than on what human beings can become by choosing well.

Underlying the diverging and even contradictory understandings of freedom and solidarity in Europe is a deeper uncertainty about what it is to be human. Ultimately the answer to the question 'What is humanity?' is to be found in Christ. '... only in the mystery of the Incarnate Word,' the Council fathers said, 'does the mystery of man take on light. For Adam, the first man, was a type of him who was to come (Romans 5:14), Christ the Lord, Christ the new Adam, in the very revelation of the mystery of the Father and of his love, fully reveals man to himself and brings to light his most high calling' (*Gaudium et Spes* n.22).

The church in Europe today

It is the church's task to provide a richer vision of human life and destiny to satisfy the deepest needs and longings of many people today who are restless and searching. She does so by pointing to him who is the way, the truth and the life. It is striking that there seems to be a widespread thirst for authentic religious experience on the part of many people in Europe. There is a spiritual hunger which is often unrecognised, much less acknowledged. Some may distrust the institutional church, but many seek an experience that matters to them and which is real. This yearning for a direct encounter with God is a precious gift; it is part of God's enduring and transforming presence in the world. For the truth is that there is a space in the human heart which only God can fill.

The church, the sacrament or instrumental sign of intimate union with God and of unity with the whole human race, has been described in many ways. It is the Body of Christ, the Bride of Christ, the Temple of the Holy Spirit, the People of God. 'Since the Second Vatican Council much has been done to make the church, as communion, more clearly understood ...' we read in the Final Report of the Extraordinary Synod of 1985. The early Christian community was characterised in the Acts of the Apostles (Acts 2.42) as being faithful 'to the teaching of the apostles, to Koinonia, to the breaking of bread.' These were the essential sacred realities which were the life of the community; with its two focal points, the Word of God and the Eucharist. Baptism is the entry into this communion which is the church, but also into that communion with God through Jesus Christ in the Holy Spirit. It is in this context that I draw your attention to a fine passage from the Final Declaration of the Synod of European Bishops last year:

... the God of Christians is not a solitary God, but God living in the communion of love of Father, Son and Holy Spirit. This love was revealed most profoundly in the Son's self-emptying. Hence the communion of love and self-emptying are at the heart of the Gospel, to be preached to Europe and the whole world, so that there may be a new encounter between the Word of Life and the various cultures.

This synthesis of truth, love and communion, drawn from the witness of the life and Paschal mystery of Christ, in which God is revealed to us as one and three, constitutes the meaning and foundation of our whole Christian life and morality, which, contrary to popular opinion, is not opposed to freedom – since the new law is the grace of the Holy Spirit but is at once its condition and fruit. From these sources can be born a culture of mutual self-giving and communion, which finds its fulfilment in self-sacrifice and daily work for the common good. (n 4)

Christianity rooted in culture

In the encounter between the Gospel and European cultures today we have to seek God in each situation. We must learn from the insights of those who are trying earnestly to live out their Christian vocation in circumstances very different from our own. For the life of any Christian community is never divorced from its cultural roots. In language, custom, history and geography each local church has its own story which forms part of its identity. This symposium provides us with an opportunity to broaden and deepen our sense of communion as that in which each local church participates through Word and Sacrament. In this way we are all helped to see more profoundly our religious identity, expressed through membership of the local church, in its universal context. The same Holy Spirit working within the church and within each and every believer is the foundation of our unity and union. (*cf Lumen Gentium* n. 13).

The church does not exist for its own sake. The church has a mission to the world. **We come now to examine the specific tasks** of the church in Europe today in the context of our themes of freedom and solidarity. The list of tasks I now present to you is personal to me and, inevitably, selective; others would doubtless have a different list.

1. Prayer and witness

The **first** task for the church concerns prayer and Christian witness. The church in every age has needed the commitment of contemplatives and the example of martyrs to inspire all her members to prayer and to witness. The contemplative orders are at the heart of the church's life and mission, and essential to it. Their lives of loving intimacy with God remind all the baptised that union with God in faith and charity is the vocation of each of them. I recall words written by Paul VI in 1975. 'The world is calling for evangelisers to speak to it of a God whom the evangelists themselves should know and be familiar with as if they could see the invisible' (*Evangelii Nuntiandi* n.76). Note those last words 'as if they could see the invisible'. The eyes of faith enable us to

see, beyond the limitation of our minds and senses, that Reality which explains all things, which is God.

Ten years later Pope John Paul II speaking to our CCEE Symposium in 1985 said that we need heralds of the Gospel who 'are experts in humanity, who know the depths of the human heart, who can share the joys and hopes, the agonies and distress of people today, but are at the same time contemplatives who have fallen in love with God'.

Witnessing to Christ has never been easy. After all, we have been told that we must be prepared to suffer for the sake of the Gospel. The church has a special esteem for her martyrs. The church in communist countries has suffered grievously. We in the West have admired those witnesses to the faith in Central and Eastern Europe. There are, I am sure, many unsung heroes and heroines – and some in this hall today – who have been fine examples of Christian fidelity and fortitude. Such witnesses, in whom Christ shines forth, are crucial to the life of the church at all times. This has been admirably expressed by Fr Joseph Tischner reflecting on the experience of persecution in Communist Europe:

... there is quite simply no faith without heroism. Christianity is strong through the blood of its martyrs, for the testimony of blood is far more important than any instruction. We do not mean martyrs for abstract ideas, but martyrs for love of one's neighbour: my neighbour is an absolute value for me.

2. Justice and peace

The church's first and fundamental task, then, is prayer and witness to the Gospel. But the church also has a duty to advocate justice and to cultivate peace. This is the **second** task about which I wish to speak. Paul VI in *Evangelii Nuntiandi* stressed the importance of the relationship between evangelisation and questions of justice and peace. He said that 'Between evangelisation and human advancement – development and liberation – there are in fact profound links. These include ... links of the eminently evangelical order, which is that of charity: how in fact can one proclaim the new commandment without promoting in justice and in peace the true, authentic advancement of man?' He then recalled his own address to the Third General Assembly of the Synod of Bishops in 1974 where he said that it is impossible to accept 'that in evangelisation one could or should ignore the importance of the problems so much discussed today, concerning justice, liberation, development and peace in the world. This would be to forget the lesson which comes to us from the Gospel concerning love of our neighbour who is suffering and in need.' (n.31)

The role of the churches in promoting peace and justice in Europe was considered in great detail at the Ecumenical Assembly in Basel in 1989. I will only speak of a few issues which seem to me particularly relevant today; in relation to justice I shall speak about economic development and the problem of migrants; and in relation to peace about the question of nationalism.

a. Economic development

Both parts of Europe at the present time are experiencing severe economic and social difficulties. The transformation of post-communist economies from command to market based systems has led to a massive increase in unemployment. At the same time a worldwide recession has resulted in more unemployment in the economies of Western Europe. This situation has given rise to many complex issues which are economic in part but which also have a moral aspect.

One example is the extent to which Western governments are prepared to liberalise trade with their Eastern neighbours. The European Community still imposes tight import controls on many of the products where post-communist countries are most competitive, such as steel, textiles and food. Should these restrictions be further lifted? I am not competent to judge the specific economic and financial details, but I do say that there is a moral dimension as well. This must not be overlooked and it is the reason for the church's concern. A contribution to lasting peace and stability in post-communist Europe can perhaps be made if Western Europe makes some short-term sacrifices, and gives more assistance to countries struggling to regain economic strength, leading to a wider and more firmly based prosperity.

It is also important, however, to guard against promoting only a limited solidarity in the economic sphere. The universal dimension of solidarity I spoke of earlier leads us to ask what responsibility Europe has to the developing world. There is a real danger that efforts are being so concentrated on the rebuilding of post-communist Europe, and on the West's own difficulties, that the grave situation in the developing world will be forgotten.

The churches must work with others to ensure that the new Europe does not abandon solidarity with the Third World, and that it contributes to the just development of all peoples. Many less developed countries face crippling external debts and severe restrictions on international trade. What is needed is not only emergency aid from the wealthier in Europe, but the deep engagement of all Europeans in the welfare of the world's poorest people. It is only by demonstrating a real international solidarity that the whole of Europe can find a way to its moral health. If it shuts out the outside world, and attempts to create a separate wealthy bloc, it will risk being suffocated by materialism.

b. Migrants and refugees

The second issue I will mention in connection with justice is migration and the flow of refugees. The advent of market forces and disciplines in Central and Eastern Europe has encouraged many, particularly younger men and women, to move from settled communities in search of greater prosperity and job opportunities. Migration can present a tension between freedom and solidarity of people: the freedom to move, to seek work, and the solidarity of communities affected. There are also many refugees from the former Yugoslavia and other parts of the world. Strains can be placed on communities, and there is in many countries a worrying rise of right-wing extremism and

xenophobia. These pressures admit of no easy solution.

It must be recognised that communities have legitimate anxieties when faced with possible large influxes of people, and that governments have a proper duty to ensure that such matters are dealt with in an orderly way. But it is important for the churches to stress the moral imperative to help those in need. They should also emphasise the potential cultural gain from communities embracing foreigners. How much was lost to Spain, for instance, in expelling the Jewish community 500 years ago? How much lost to Central and Eastern European States in the post-war era through the tragic losses of whole populations through the holocaust and its aftermath? Humanity has a coat of many colours, and we should glory in the mixture.

c. Nationalism

This leads me to the question of peace, and the disturbing resurgence of nationalism in Europe. This is all too evident in the appalling and continuing agony of former Yugoslavia. This war, fought with unbelievable cruelty, is a grim lesson to humanity that the collapse of Communism has not crushed evil in Europe. At the end of the 20th century even after the experience of two world wars the capacity for man to obscure or deny the humanity of his neighbour on ethnic grounds is not only undiminished, but even newly unleashed. Among the very many victims of the war in Bosnia, the Muslims in particular have suffered from what amounts to genocide. This action has no precedent in the post-war history of Europe, and the concerted effort to eliminate a nation, its culture and its heritage must be abhorrent to all people of good-will. It is frightening that a sovereign state, recognised by the international community, is being dismembered primarily because of the religious and ethnic background of a substantial part of the population.

The curse of nationalism, which haunts Europe's past, resulted from the elevation of national identity into a false absolute. But the only absolute is our common humanity. What we share as human beings is far more important than what divides us. In Gospel terms we can say that solidarity constantly resists being limited. It is, of course, necessary for local loyalties to be fostered; family, region, nation, European, but none of these solidarities need exclude the others, and none should override the basic solidarity which we share with all humanity. The church must witness to this. And she must constantly guard against the temptation to allow herself to be used in support of exclusive regional or national identities. We have to recognise that many communities in Europe with strong traditions of religious adherence also have the deepest social and cultural roots in the historical development of the Continent. It is not easy in such circumstances to separate religious identity and cultural identity. But the principle of solidarity leads us to seek always to balance loyalty to fellow citizens with a wider loyalty to mankind. Solidarity has an inescapable universal dimension.

Europe is now multi-cultural to a degree unimaginable in previous generations. Major European cities all have substantial ethnic minorities living

within them. As opportunities for communications and travel increase European societies will become steadily less homogeneous. I believe this fact offers a great opportunity to combat nationalist pressures. For, if handled positively, it could help more people to see their common identity as residing in membership of the same community rather than exclusively in a shared ethnic, religious or social background. And this will assist European societies to promote an idea of citizenship which is not based on ethnic or social descent. The churches in Europe have a key role here in promoting peace by proclaiming the dignity of each person made in the image and likeness of God. We have to advocate an inclusive and open solidarity founded on love and respect for the stranger, and oppose an exclusive and closed solidarity founded on indifference or even fear of the stranger.

Immediately after the fall of the Communist dictatorships there was much talk of the 'peace dividend'. Of course, the cold war was enormously expensive in armaments and much of these resources are now thankfully being put to better use. Underlying the idea of such a dividend, however, was the thought that while preventing war is expensive, peace should be free. The truth is otherwise. Promoting true peace is harder than preventing war, because it involves us in constant self-sacrifice. For peace depends on justice. Peace is not merely the absence of war, but the fashioning of communities based on tolerance, mutual respect and constant regard for the common good. Building up true solidarity is difficult and costly. These, then, are some aspects of the church's concern for peace and justice in Europe founded on her concern for human dignity and the unity of humanity.

3. Christian unity and other faiths

And this leads me to the **third** task of the church today, which is the need for Christian unity. The church is the sign and source of reconciliation between God and humanity. And to fulfil her mission in society the church must herself be a united and reconciled community. One fundamental role for the church in Europe, therefore, is to pursue and foster Christian unity. It is for this reason that the Holy Father, in his letter to the Presidents of CCEE in January 1986 dwelt on this most significant point. I would like to quote what he said at some length:

... Europe has a special importance for the history of the church and for the progressive expansion, beginning in apostolic times, of the Gospel message throughout the world. The difficulties now being experienced by Europe must lead Christians to gather their strength, rediscover their origins and give fresh life to those genuine values which sealed the spiritual unity of the Continent and fed the bright flame of a civilisation from which so many other nations of the earth have drawn.

The Christian civilisation of Europe has its root in two venerable traditions which have developed through a centuries-long process with distinct but complementary features. These are the Latin tradition and the Eastern tradition, each one having its own theological, liturgical and ascetical

peculiarities, but each filled with the inexhaustible wealth of the one revealed Truth. For there is one soul giving them inspiration, one original source and one final goal. Since in the course of the centuries there occurred the painful break between East and West, a break from which the church still suffers today, there is a particularly urgent obligation to restore unity: so that the beauty of the Spouse of Christ may shine forth in all its radiance. For the two traditions, precisely because they are complementary, are, when taken separately, in a way imperfect. It is through a meeting and harmonisation of the two that they can be reciprocally completed, and offer more adequate interpretation of the 'mystery hidden for ages and generations but now made manifest to his saints' (Colossians 1:26).

Search for unity

Furthermore, Europe is the continent in which there occurred that other rending of the 'seamless garment' which goes under the name of the 'Protestant Reformation'. It is obvious to everyone what a serious obstacle to the evangelising effort in the modern world is constituted by this situation of division. Every individual must therefore strive with complete commitment in the cause of ecumenism, in order that, through the contribution of all, progress towards unity will not only not cease but will rather experience that speeding up which the most fervent souls, moved by the Spirit, long for. Europe is the original 'homeland' of these religious divisions; to Europe therefore belongs in a particular way the task of seeking the most suitable means for overcoming those divisions as soon as possible. And the better coordinated this search is the more effective it will be.

The search for Christian unity, therefore, remains of paramount importance for the church in witnessing effectively to a divided and fragmented Europe. There is a further aspect too, which is the importance of building up closer relationships with the Jewish, Moslem, and other faith communities in Europe. I have already referred to the worrying rise in xenophobia in some parts of Europe, and there are disturbing signs of renewed anti-semitism. It is increasingly important for the Christian churches to denounce such action. The responsibility of Christian Europe in respect of anti-semitism has to be acknowledged, and the churches have an urgent obligation to foster closer relations with our Jewish brothers and sisters.

Of no less importance is Islam. In the aftermath of the Cold War some in Europe have been quick to identify Islam as the outsider, that against which the new Europe has to define itself. The truth is, of course, that Islam has been an important part of European culture for several centuries. The Tartars in Poland, the Pomaks of Bulgaria, the Gypsy Muslims of Rumania and the Muslims of Bosnia are just a few of the muslim communities which have long formed part of the rich mosaic of our continent.

Dialogue with Islam is particularly important and there is much work to be done. One area of dialogue with Islam which the church in Europe can contribute is its experience over the last few centuries whereby church and State in European societies have gradually separated, to the point where in

most European societies now the State professes little or no explicit religious affiliation. There is an increasing recognition that it is possible for citizens of the same State whose laws allow religious freedom and promote human dignity to hold divergent religious beliefs and live together in peace with mutual respect. This process of separation has not been quick or painless, but the church accepts that she can still be true to herself in a plural society.

Here especially is one aspect where the experience of local churches in Europe is diverse. I believe, however, that accepting the reality of a plural society in no way diminishes the church's mission, and on the contrary can even lead to a closer realisation of Jesus' words "My Kingdom is not of this world." Moreover, as more lay people come to play an increasingly active role in the life of the church in European society, the presence of the church will perhaps come to be identified less with the public institution, and more with the work and lives of the whole People of God.

4. The role of the laity

Indeed giving due emphasis to the role of the laity in the church is the **fourth** task I wish to highlight. The church's understanding of *communio* is that of a body in which each of the parts works for the good of all. Each member of the church bears responsibility in his or her own way. There is a growing awareness of the participatory role of the laity and a willingness among lay people to take responsibility in the church. Many lay people have a strong sense of vocation and they should play an increasingly active role. The Holy Father, in *Christifideles Laici* wrote:

The eyes of faith behold a wonderful scene: that of a countless number of lay people, both women and men, busy at work in their daily life and activity, oftentimes far from view and quite unclaimed by the world, unknown by the world's great personages, but nonetheless looked upon in love by the Father, untiring labourers who work in the Lord's vineyard. Confident and steadfast through the power of God's grace, these are the humble yet great builders of the Kingdom of God in history (n.17)

The role of women

The same encyclical also stressed the importance of the role of women in the life of the church and the development of society, and echoed the statement made at the Second Vatican Council: "Since in our days women are taking an increasingly active share in the whole life of society, it is very important that they participate more widely also in the various fields of the church's apostolate." (*Apostolicam Actuositatem*, n.9). In an age where discrimination and abuse of women are still sadly prevalent, it is all the more important that the church opposes such victimisation. She must also emphasise that women as well as men are made sharers by Baptism and Confirmation of the threefold mission of Jesus Christ – Priest, Prophet and King – and are thereby enabled to play a full part in the fundamental mission of evangelisation, always respecting, as I would think, the differences between men and women. (cf *Christifideles Laici* n.5 1)

There should be no artificial separation made by lay people between membership of the church and citizenship of human society. I would like to quote again from *Christifideles Laici*:

There cannot be two parallel lives in their existence: on the one hand, the so-called 'spiritual' life, with its values and demands; and on the other, the so-called 'secular' life, that is, life in a family, at work, in social relationships, in the responsibilities of public life and in culture. The branch, engrafted to the vine which is Christ, bears its fruit in every sphere of existence and activity. In fact, every area of the lay faithful's lives, as different as they are, enters into the plan of God, who desires that these very areas be the 'places in time' where the love of Christ is revealed and realised for both the glory of the Father and service of others. Every activity, every situation, every precise responsibility – as, for example, skill and solidarity in work, love and dedication in the family and the education of children, service to society and public life and the promotion of truth in the area of culture – are the occasions ordained by Providence for a 'continuous exercise of faith, hope and charity'. (n.59)

It is one of the errors of our age to have established false dichotomies between religion and life, and between sacred and secular. The real distinction is not between religion and life, but between what is real and what is illusory: between a life lived in the truth, and a life based on false hopes. Our faith reveals the truth about God and the truth about man, and so it is that St Irenaeus could say: 'The Glory of God is the human person fully alive.'

There is no 'secular' realm from which God is absent. His presence in the world may be hidden and even denied, but God is everywhere. Therefore we must seek God in all the experiences of life and in all that is. It is the particular role of the laity to sanctify the temporal and to work towards transforming that temporal order so that the presence of God within it may be recognised and acknowledged. The truth is that the church, as *communio*, has not a purely spiritual character but is intimately involved in the building of the Kingdom in the human city. The new heaven and the new earth are not only to be longed for in the next life, but are to be established here and now. And in this task all the members of the body of Christ, lay women and men, religious women and men, priests and bishops have important roles to play.

5. The Family

I come now to the **fifth** task for the church in Europe today. It is the support of the family. The Christian family, described by the Second Vatican Council as *Ecclesia Domestica*, has a key role in building up the Kingdom of God in history. In Europe today the pressures on families are often intense, and the church clearly must strengthen the integrity of family life.

It is striking that in the European Values Study 1981-1990 the Family is the one institution which is everywhere seen as overwhelmingly important. Yet the high value attached to family life is accompanied by a growing reluctance to tolerate unsatisfactory marital relationships, and attitudes to

divorce in many countries have steadily become more liberal in recent years.

The family is the basis of any human society. In a healthy family children learn freedom and solidarity. They are able to love, because they have first been loved by their parents. A healthy family naturally brings out the connections between the virtues, and inculcates values which allow for a richer life. It is little wonder that in societies which have lost a sense of shared values, and which elevate self-fulfilment above self-sacrifice, that family life should have been subjected to such strain and stress. In fact one principal reason for the breakdown in family life is surely a perceived opposition between freedom and commitment. The ideal of freedom as choice, which I spoke of earlier, has undermined the ideal of freedom as self-giving which has to be at the heart of married love. The inner dynamic of family commitment calls forth solidarity. As the Holy Father wrote in *Familiaris Consortio*:

The relationships between the members of the family community are inspired and guided by the law of 'free giving'. By respecting and fostering personal dignity in each and every one as the only basis for value, this free giving takes the form of heartfelt acceptance, encounter and dialogue, disinterested availability, generous service and deep solidarity. (n.43)

The future of European societies rests as much on the health of the family as on anything else. The importance many people in Europe attach to the family is a positive sign, and the church clearly has an urgent duty to do all she can to help in realising this ideal. I would like to mention the importance of those issues connected with the two words, 'life' and 'love': respect for all human life; and fostering committed, self-giving, love. There is no time to develop these two themes, but they must be part of the church's agenda in Europe.

Conclusion

Prayer and witness, advocating justice and peace, Christian unity and relations with other faiths, the role of the laity, and finally the family – these are my list of tasks for the church in Europe today. We have to approach them all in humility, conscious of our own weakness, and yet in confidence, aware of the intimate and eternal love of God for humanity and all creation.

The church exists to unite and to reconcile. She promotes a universal solidarity founded on love, and speaks to the world of a vision of transcendence, of the unity of all things in Christ. It is this vision of the unity of creation I would like to leave with you. The astronaut James Irwin, on his experience of seeing the Earth from space said this:

The Earth reminded us of a Christmas tree ornament hanging in the blackness of space. As we got further and further away it diminished in size. Finally it shrank to the size of a marble, the most beautiful marble you can imagine. The beautiful, warm, living object looked so fragile, so delicate, that if you touched it with a finger it would crumble and fall apart. Seeing this has to change a man, has to make a man appreciate the creation of God and the love of God.

KATE FENTON

What follows is an article, commissioned by the Editor, in connexion with GROSMONT Priory and Abbey and Egton Bridge, Nr. Whitby. The author, who writes under a pseudonym, has written two novels: The Colours of Snow and Dancing to the Piper; she is a former Features and Documentaries Producer for BBC Radio 4.

I am seeing a book. A glossy, door-stopping, heart-stopping blockbuster of a novel. The dust jacket shows a panoramic sweep of moorland and the blurb (a model of modest publisher-speak) promises . . . *an epic saga of heroism and treachery, of ambition and intrigue, religion and espionage, politics and money. Soon to be turned into a multi-million dollar . . .*

Well, um, no, Mr Spielberg. I confess I haven't actually *written* the book yet. To be honest, I've barely finished investigating the facts. Investigating, note, not inventing. I stumbled upon this stirring tale in (quite literally) my own back garden. Amazingly, since Real Life generally meanders on for ever like a bad soap opera, riddled with loose ends, random behaviour and coincidences far too bizarre ever to qualify for a work of fiction, this story just presented itself to me, ready-plotted with beginning, middle and end. And it is, I promise, gilded with heroism, spiked with treachery and riven with lust, ambition, politics and everything else a good dust jacket requires. All twenty two chat factual. Even more fortunately, this being a small village and the laws of libel being what they are, the events in question take place the best part of four hundred years ago.

Let us begin, then, at the beginning. Once upon a much more recent time, there was a house. Our house, known as the Priory, Grosmont. Since houses (like children) tend to be very much more fascinating to their owners (or parents) than to less partial parties, I will spare you estate agent eulogies. Suffice to say this is a pleasant enough, stone-built former farmhouse, perched on a bank above the River Esk some five miles, as the seagull flies, inland from Whitby. Like many other such houses, it appears not so much to have been built (let alone architected) as to have grown organically to suit changing needs. The walls are an unmatched patchwork of stone finishes with scars of long-vanished doorways and at least four styles of window. Appearances generally – and indeed the Deeds of the property, which feature much sealing wax, purple ink and interestingly impenetrable spelling – suggest that the building, for all it is called the Priory, does not even pre-date Queen Victoria.

And so when I joined my husband here, unlike Catherine in *Northanger Abbey*, I did not shiver in daily expectation of encountering a spectral headless monk *en route* to the bathroom. On the contrary, it was well known locally that the name of our house derived from the long-vanished ruins of an actual Priory which once stood not exactly on this site but just beyond the eastern boundary of our garden wall.

Founded about 1204, this housed a community of Benedictine monks, from whose austere order – they were Grandmontines – derives the name of the village, Grosmont. It was apparently a small community, never larger than thirteen brothers who, vowed to a life of extreme asceticism, lived essentially as hermits. By the time of the Dissolution, they numbered only five and a fire had already assisted Cromwell's work by reducing most of the buildings to a shell. Nevertheless parts of that shell were to remain standing for upwards of three centuries and, swathed in ivy as befitted a picturesque Gothic ruin, were a popular subject for sketches in the early years of the last century. It is from such sketches, published in guide books of the time, that a mysterious shrinking of the remains can be observed. In successive drawings a tall chimney vanishes, then window arches melt away and suddenly, by mid century, nothing at all is left.

By a curious coincidence, even as the real Priory dissolved into nothingness, the humble farmhouse across the garden wall was sprouting a new wing, several outbuildings and a handsome French-windows facade. Adorned here and there – quite shamelessly – with the odd ecclesiastical carving, Well, this was before the invention of Heritage, Conservation, Ancient Monument Commissions and the like. No doubt as far as stout Mr James Wilkinson (farmer) was concerned, a ruined priory equalled no more than a stack of ready-dressed stone blocks cluttering up a perfectly good field.

On that field now, I am told, under certain weather and crop conditions a ghostly map of the old monastic settlement can be discerned from the air, printed into the colours of the growing wheat. I've never seen it. The present farmer, if he incautiously ploughs a little deeper than usual, is liable to turn up the odd remaining chunk of stone. But otherwise the real Priory is gone. Cannibalised.

Anyway, I digress. This somewhat embarrassingly intimate connection between our building and the original Priory seemed sufficient to explain the house being dubbed the Priory. Even to explain the odd curious reference I encountered in the earliest of the Deeds, to our property as *Grosmont Abbey*. I assumed the Victorian lawyers were as liberal with ecclesiastical nomenclature as they were with spelling. I now think I was wrong. And this is where, as they say, the plot thickens.

Quite by chance, someone gave to me an article by G.W. Boddy, published in the Journal of the North Yorkshire County Record Office. This detailed the activities of the Catholic Missioners in this area in the later years of the reign of Queen Elizabeth I. The secret headquarters of these brave upholders of the faith was given as Grosmont Priory. Now this surprised me. Not only was the Priory by all accounts pretty well derelict, but in these dangerous post-Armada years when persecution of Catholics was particularly ruthless, it seemed bold, not to say foolhardy, that missioners should adopt a disused monastery as the centre of supposedly covert operations in the North of England. On further reading, however, it became apparent that the priory ruins themselves were not, in fact, being used. The name was now being

applied to a nearby farmhouse. What riveted my attention, however, was a letter describing the first abortive raid by the authorities on this hideout:

The Esk which runs at the foot of the cliff on which the house stands was so swelled that the men who should take the house could not have passed over, but would have been drowned. And all agree that unless the river can be forded none coming from York can take the orchard which adjoins the house and the river . . .

There was, I realised in amazement, only one house perched on a cliff over this stretch of the Esk. Ours. I walked into the garden. Indeed, I walked into our orchard, no less, and looked down at the river which was chugging along peaceably twenty feet below. But, in spite, it can and does rise six feet overnight and I dare say could halt a brigade of tanks. I squinted across at the woods on the far bank. Imagined a platoon of armed men, lurking in the shadows of the trees, eyeing the surging waters and spitting rich Shakespearian curses . . .

Historians, no doubt, are blasé about this sensation of reaching out across the ages and communicating directly with another time. For a non-historian like me, I can only say that stumbling across the plans for an armed raid to be conducted on my house, through my garden (via the rosebeds and past the summerhouse, I calculate) was, well, mind-boggling.

Except, of course, it wasn't this house as it now stands. A house on this site. A farmhouse, I read, on the western periphery of the original Priory (exactly), which belonged to the Cholmley family and was farmed by one John Hodgson, a prosperous yeoman, and his wife Jane. Catholics, of course, and settled in this area through several generations.

Here then, are the hero and heroine of my imaginary novel. Man and wife – and a son, Richard. By 1599, the year when the first raiding party was turned back by the roaring river, the Hodgsons had already been brought before the Court of High Commission in York several times, and questioned about their faith. Each time they had returned to Grosmont – and apparently continued exactly as before. Their modest farmhouse was refuge and centre for more than twenty priests who operated throughout Blackamore – an area roughly corresponding to the North Yorkshire Moors – and beyond. It was to this place missionaries from Rheims were especially directed. It was, I read: 'not just a place where Mass was regularly said. It became . . . the headhouse of a papist bishopric. The Abbey was a base for priests to meet, confer, and receive instructions. From Grosmont they travelled to say Mass at the houses of both gentry and poor people, to hear confessions, and to reconcile a steadily increasing number of people to the old religion. When 'safe' houses came under suspicion and search by informers, priests could find asylum at Grosmont.

Note that the historian I'm quoting here himself refers to the Hodgsons' little farmhouse as the 'Abbey'. I realised, intrigued, that 'Grosmont Abbey' was the name almost invariably used in the correspondence between

Elizabeth's ministers and their agents in the area. It was a sourly pejorative nickname as far as they were concerned. Now it seemed a tribute to the importance of the house as a refuge.

And 'Grosmont Abbey' differed from most safe houses just because it was only a simple farmstead and not (as most were) the great house of a member of the Catholic aristocracy. The priests hiding here ministered not just to the gentry but also to the local poor. There was at least one story of a miraculous occurrence. A priest called Thomas Hutton was saying Mass in a house near Grosmont. When he turned to give the communion, the Host seemed to turn blood-red. Shortly afterwards the family lapsed from the faith.

It is even possible that these missionaries ministered to the family of the Blessed Nicholas Postgate, priest and martyr, who was born only two miles up river in Egton Bridge, around the time of the first abortive raid, 1599. The strength of Catholic feeling among the ordinary people in that village is illustrated by a touching episode reported by the churchwardens of the Egton chapelry. Our hero, John Hodgson had a brother, James, whose wife Katherine:

. . . was then a very good protestant but now of late by their means did not come to the church. [She] was this Xmas delivered of a child and [being in] great danger of death the said John Hodgson did rede unto her, exhorting her . . . after the popish manner . . . The said Katherine departing, the said John together with all or most of the recusants of that Chappelry did come with the corpse of . . . Katherine in the dawning of the day having gotten the church key . . . and buried the said Katherine without any minister.

I saw the churchyard at dawn, the yew trees black against a pale grey sky. I heard the rooks calling, the whispered illicit Latin of the mourners . . . and began to think about film rights in my blockbuster.

This account was included, in 1595, in a report to Sir Robert Cecil, Chief Secretary to the Queen. No immediate action was taken against the Hodgsons however. This may have been because the powerful families and landowners in the area, including the Cholmleys, were themselves devout Catholics. That comfortable situation, however, was about to change.

We must turn to the forces of opposition. Mr Boddy introduces me to a richly promising character at their head: a man who was energetic, politically-motivated, well-connected, advantageously married, hugely ambitious and – by all accounts – driven. A mission is an invaluable attribute for, if I may so cast him, the villain in any plot. Even better, naturally, this villain regards his mission of crushing papistry as being thoroughly righteous. The worldly advantages which may accrue to him along the way are purely fortuitous. The man I am maligning so recklessly (a novelist must be allowed bold sweeps of the brush which would be unforgivable in a historian) was Sir Thomas Posthumous Hoby.

This Hoby was a nephew by marriage of Lord Burghley and thus a cousin of Robert Cecil, both in their time ministers of the Queen. He was also,

incidentally, a cousin of the philosopher Francis Bacon. He was small in stature (always a promising attribute in dangerous men, c.f. Napoleon, Hitler, etc.) and was, by all accounts, a fiery-tempered busybody who, observed one acid-penned contemporary . . . 'would have an ore in evy bodies bote'. This Sir Thomas had (in the teeth of stiff competition) secured the hand in marriage of a rich young puritan widow (the sex interest), and thus came to reside in her house in Hackness, some fifteen miles from Whitby. Whereupon he set himself the task of curbing the Yorkshire Catholics and imposing the rule of law. Since this entailed imposing fines and seizing property, indignant and increasingly well-armed resistance followed and spread rapidly. Sir Thomas, however, was not a man to be deterred.

His ally in this undertaking, and the commander of operations on the ground in Grosmont, was one John Ferne. Uninhibited by research on the matter, I am strongly inclined to cast Mr Ferne in the mould of a weaselly Le Carré-ish civil servant, a sly and cowardly manipulator. Spy master he certainly was. By 1599 he boasted that he had been keeping an undercover agent watching the Hodgsons' farmhouse for a full two years. The first attempted raid on the property however, as we have already seen, was a failure. Ferne had not supervised the operation himself. Lack of planning and a river in spate saved the Hodgsons without a struggle.

This however, only sharpened the appetites of Hoby and Ferne. In letters they urged Cecil to take no precipitate action against other minor offenders in the area. There had been a number of clashes between Government forces and aggrieved locals after attempts had been made to confiscate lands and possessions of Catholics. But Hoby and Ferne argued persuasively that the house in Grosmont was the headquarters of the whole crew. Nothing should be done to jeopardize their carefully laid plans for its capture. In the meantime, in this dangerously volatile climate, Ferne's long term spy – the protestant mole, if I may so describe him – was panicking that his cover had been blown and had high-tailed down to London where (in the manner of more contemporary spies) he was alternating vastly overblown stories of the importance of his recent mission with demands for suitable rewards. In the light of later events, it seems likely that both were disregarded.

Hoby and Ferne planned their final assault on the Hodgsons' farmhouse for St Peter's Day – the 27 June, 1599. Their immediate problem was that of conveying the necessary force of men into the district without arousing suspicion. By now, Catholic sympathisers had scouts posted day and night on the roads into the area. When I drive across the vast emptiness of the moors between here and York, I reflect how easy it would be to monitor the traffic, how difficult to move a party of troops unseen. However, they found an unexpected ally in Lord Sheffield of Mulgrave Castle who, in spite of a Catholic wife, offered a force of armed men and his home as a base for operations. Mulgrave Castle is a mere five or so miles away.

Sir Robert Cecil's warrant arrived at Mulgrave at ten o'clock on the night of 26 June. At once, Lord Sheffield ordered the castle gates to be locked and

took possession of the keys himself, to prevent a sympathetic servant slipping over the moor to alarm the Hodgsons. Under cover of darkness (naturally – all raids should take place in owl-hooting twilight) Sheffield himself led thirty six armed servants on horseback to Grosmont. Half a mile from the 'Abbey', they dismounted and proceeded up the river. In darkness, they fanned up from the bank, surrounded the house, then closed in and prepared to break down the front door. To their astonishment, it swung open at a touch. There were no armed men lurking inside. There was no one at all inside.

John Ferne himself, who prudently arrived at the farmhouse half an hour after the planned main assault, expecting the bloodshed to be over, found instead only an empty house and, one imagines, a pretty disgruntled raiding party. John Hodgson, his family and all the priests had vanished. As it grew light, the raiders discovered the fresh prints of a horse and man leading to the back door. Ferne had no hesitation in attributing blame. He believed his panicking spy had turned double-agent and warned Hodgson of the impending raid. There was no doubt their prey had been here until very recently. Inside the house, he reported in a letter to Cecil, they had found: . . . *all the furnishing of a mass and divers popish books.*

More interestingly, in smashing floors, ceilings and walls, the raiding party also found:

double walls of strange conveyance . . . among which one at a stair head, within a thick stone wall, was covered with a great post of the bigness of a man's body, which seemed to bear the house, but indeed did hinge only, and . . . would remove from the hole which it covered . . . at which hole a man might descend.

The birds, it seemed, had fled through – oh bliss, for the writer of adventure stories – a secret tunnel. Under this very house. I found myself eyeing a hugely fat and curiously asymmetric wall in the very core of our home. If there is any survival of the old Tudor farm building – of the 'abbey' – then it is surely this wall. I tapped the plaster, stamped on the fitted carpets feebly, hoping to hear a resonant hollowness . . . To no effect of course.

But the story does not end here. Quite by chance (Real Life, as I have observed, is beset with unlikely coincidences, quite unacceptable under the strict rules of fiction) not long after reading of the plots of Hoby and Ferne, our neighbouring farmer happened to ask if I knew of any mine workings at the far end of the Priory field. Grosmont, it should be said, became heavily industrialised in the last century because of rich local reserves of ironstone. But, as my neighbour said, he had never heard of any workings out this way. Why, I enquired, did he ask?

Well, he said, there was in a cleft in the river bank up there, much overgrown, an odd kind of tunnel mouth, clearly man-made and he had often wondered about its origin and function. Nearly expiring with excitement, I armed myself with wellingtons, a torch, two young fellow explorers and dog. The Famous Four. We had all read Enid Blyton. All sighed that, although

secret tunnels might be ten a chapter in books, we all knew that in Real Life . . . And then there it was. Well hidden in the bank. A hundred yards or so down river. An oval opening – four feet in height? Cut into the shale rock. Quite high enough for a man, bending, to pass along. Quite high enough to ensure the escape of John and Jane Hodgson, their family, the priests . . .

Of course this is all wild speculation. My own theory, yet to be tested, is that the 'tunnel' might be the sewer outlet of the original priory. Monasteries, I have always understood, were equipped with wonderfully efficient drainage systems. The outlet is, as it should be, well down river of the buildings, and their source of clean water. Moreover, if I were Richard Holtby, famous Jesuit constructor of escape routes, and I were planning a tunnel from the Hodgsons' farmhouse, I dare say I might be tempted to dig only as far as the garden wall, where I could link up with the soundly constructed, centuries-old sewer of the derelict priory. Only common sense really.

I know I stood at the tunnel mouth and imagined the Hodgsons and their lodgers escaping to safety. A safety which, near-miraculously as far as the Hodgsons were concerned, endured. They even returned to Grosmont, after an interval of six months or so, and resumed their activities of sheltering priests at their farmhouse. Their son Richard went off to join the Benedictine Order at Douai in 1613.

And I returned to look again at the earliest deeds of our house, of The Priory as it is called. And indeed there, in spidery purple copperplate was a reference, in 1856, to *Grosmont Abbey*. Not a simple confusion of name between priory and abbey but – or so I like to think – a local memory, a folk memory of the history of the property which survived even into Victorian times. It is not a mere borrowed reference to the vanishing ruins next door, but a name the house on this site had earned, richly, in its own right.

I no longer feel a twinge of embarrassment at the pillaged stonework, the cross carved into one of our walls. The house deserves them. I feel terrifically proud to live here.

Whether I shall write the novel is a different matter. Historical fiction is a daunting prospect. It's notoriously tricky, steering an acceptable course between gadzooks and zoundery on the one hand and jolly Hollywood – 'Hell of a fine ranch, Hodgson' – anachronisms on the other. Besides, I've never ventured in my novels beyond the familiar territory of contemporary England. You know the kind of thing. Once upon a 1990-ish time, a female novelist (of romantic inclination) quit London for the North Yorkshire Moors, only to discover she was living in a house with a rich and curious history and . . .

Now hang on a minute, Mr Spielberg, I think I might just be on to something here,

LOVING THE CHURCH: ANOTHER VIEW

SIR DAVID GOODALL GCB (W50)

Reflecting in *The Tablet* some months ago on why he loves the Church, Peter Hebblethwaite drew an important distinction between loving the Church as it is and loving her only 'because of what she could be' – the temptation of the reformer. To this might be added the reverse temptation of loving the Church for what she used to be – the temptation of the conservative.

The force of this latter temptation came home to me when I recently re-read a once-celebrated passage in Ronald Knox's 'Belief of Catholics': 'Where you see men . . . full of the conviction that there is one visible Church, and that separation from it is spiritual death . . . determined to preserve intact those traditions of truth which they have received from their forefathers, and suspicious of any theological opinion which has even the suspicion of whitening them away . . . distrustful of the age they live in, knowing that change has a siren voice, and the latest song is ever the most readily sung . . . ready to hail God's power in miracle, to bow before mysteries which they cannot explain, and to view this world as a very little thing in comparison with eternity . . . living by the standards of Christian ambition, yet patient with the shortcomings of those who fall below it – there you have the Catholic type.'

In these words Knox captured the essence of the Catholicism which shaped the faith, and won the love, of those of us who grew to maturity before Vatican II. How much of it is recognisable today? What, I wonder, would Knox – or Newman – have made of the letter from the three Sacred Heart Sisters in a recent *Tablet*, voicing their 'suspicion that Roman Catholicism has nothing to say to women', castigating the 'arrogance' of the leaders of the Church and asking themselves 'Why do we stay?' Or of Paul Valley's statement in the same number that for those whose 'faith is shaped by reason' the role of the Church is to be 'a forum for debate'? Or more generally, of the polarisation of the Church into progressives and conservatives, and the obstinate inability to see one another's point of view with which the debate between them is too often carried out?

But if the Church we belong to today is markedly less serene than the one Knox was proud to defend, it is also intellectually healthier. Much hypocrisy has been stripped away, and difficulties which in the old days were swept under the carpet can be honestly faced and discussed. A Catholic no longer feels obliged to compress his or her understanding of reality, in all its immensity, and with all its complexities and paradoxes, into the framework of the Penny Catechism. Doubt, questioning and a sense of dereliction are seen to have their place in the spiritual and intellectual formation, not just of Saints and Doctors of the Church, but of ordinary Christians. The arrogant exclusivism which defaced the pre-Vatican II Church, even though traces of it survive here and there, is largely discredited. A relationship of respect and sympathy for other Christian Churches has replaced the prickly triumphalism with which we grew up; pluralism has been baptised and God is seen to be working through other faiths as well as in Christianity.

Honesty, openness, a vocation to serve rather than dominate: great changes for the better have taken place in these respects in the Church that Ronnie Knox knew, although we still have a long way to go. But no one can pretend that all is well. Coming home after nearly four and a half years in India, one sees with fresh eyes what a divided and in many ways unhappy community we have become. Progressives and traditionalists are in fierce contention over the interpretation of the legacy of Vatican II; there is much talk of 'latent schism'.

The unhappiness is felt at both ends of the spectrum: liberals fear repression and a stifling of the Spirit. They see reaction in the ascendant, the Pope and the Curia engaged in a misconceived, if not actually malign, rear-guard action against the forces of progress. Others see old certainties derided, devotion at a discount, teaching authority flouted. For them, there is a kind of liberal triumphalism in the air which, while claiming all the insignia of martyrdom in its battles with orthodoxy and reaction, has become an orthodoxy in its own right, as intolerant of dissent as its most reactionary critics. And where today is the sense of joy at being members of the visible body of the Church, which Scripture tells us that our Lord loves as his own body? The 'institutional Church' has become almost a term of abuse; something to apologise for and distance oneself from: the politically correct posture is one of 'loyal opposition', if not outright dissent.

It is easy to say that it is the official leaders of the Church, and Rome in particular, who are to blame for this situation because of the insensitive or non-collegial way in which they exercise their authority. Easy also to say that it is the liberals who have brought the 'restoration' about through the interpenance with which they have shaken the foundations of the faith. I find myself on the liberal side in believing that we urgently need to develop a fairer and more open way of determining authoritatively what speculative doctrines are, and what are not, consonant with 'the Catholic faith which comes to us from the Apostles'. But I find myself with the traditionalists in fearing that for many Catholics the concept of the Church as the custodian of revealed truth is being displaced by a view of the Church as an association of individuals to which I adhere only as long as its teachings coincide with my own opinions. If the traditionalists take too narrow and nostalgic a view of what the Church should be, the liberals fail to recognise in themselves the erosive effect on faith of living as a small minority of believers in a sceptical and largely unbelieving society. There is plenty of criticism of power structures within the Church (as though authority and love were intrinsically incompatible), but not much recognition that the real power structures in modern society are those of the media, which set the terms of the debate and create the climate within which it is conducted.

Surrounded and outnumbered as we now are by people for whom supernatural faith is either implausible or irrelevant, it can be difficult for us to accept that a revealed religion necessarily has hard doctrinal edges which may be intellectually uncongenial or out of tune with the ethos of the society in which we live. We cannot escape from the prevailing intellectual environment; and it would not be healthy for ourselves or for the Church if we thought we

had nothing to learn from it; but if we want to keep our supernatural faith, we need to be alert to the insidiousness of its influence. Reading 'the Signs of the Times' does not mean simply conforming to the spirit of the age.

Of course it is easy, when wringing one's hands in this general way, to forget that the stridency of our disagreements stems from the intensity with which we really care about what is at stake: we denounce liberation theology because we really fear that it strikes at the heart of the supernatural dimension of the faith; or we endorse it because we passionately believe that the wrongs of the poor cry to Heaven for vengeance. We deplore the 'backward looking theology' of Cardinal Ratzinger (or of Medjugorje) because we are intellectually affronted by it and feel it diminishes the Church; or we welcome it because we see it as identifying what is wrong with the Church and as restoring the integrity of sound doctrine; and so on. As the current debate about women priests illustrates, questions touching our religious faith and practice are of their nature intensely neuralgic, precisely because we care about them so much.

Oidium theologicum is nothing new in the history of the Church and we have to live with a measure of it. But I wonder whether the animus with which we are pursuing our disagreements and the cursoriness of the efforts made to understand what the other side is really worried about are not making a mockery of our search for wider Christian unity. What, after all, is the point of seeking unity with other Christians in charity if we are so conspicuously failing to find a model for charitable dialogue within our own community?

There is no easy way to heal the wounds inflicted by deeply felt disagreements on issues which really matter to us. But it would perhaps help if we recognised that at the root of many of the divisions within the Church are differences of temperament. Although they tend to be expressed in rational or intellectual arguments, they reflect two distinct strains in man's religious sensibility: on the one hand, the approach to God which is compounded of awe, reverence, contemplation and a sense of order and continuity with the past; and on the other the innovative, moralistic approach which finds God through intellectual speculation and the righting of social wrongs.

The pre-Vatican II Church, as Ronnie Knox's words testify, gave primacy to the first of these strains; since Vatican II the balance has been redressed in favour of the second: indeed it looked for a time as if the first strain might be disenfranchised altogether. People will say airily that of course the two strains should be complementary: but it is much more difficult to draw the consequences of what complementarity in terms of genuine understanding for the other's point of view in a controversy over (say) *Humanae Vitae* or episcopal appointments. If we could bring ourselves to understand and accept that both strains are necessary to the health of the Church, we might be able to work out a way of reconciling them. Then we could find it easier to love the Church in our different ways: and we might move a little closer to the day when non-believers will once again say with reluctant admiration what today could only be said in derision: 'See how these Christians love one another.'

Gothic Rage Undone: English Monks in the Age of Enlightenment
by Geoffrey Scott O.S.B.
(Downside Abbey £20)

The popular view of the century which followed the 'Glorious Revolution' of 1688 is one of outward, rather ornate, stability, concealing the inner decay of the Ancien Régime which culminated in the cataclysm of the French Revolution. If we think of our own eighteenth century Catholic forbears, we conjure up a vision of a slow-moving England of Georgian houses, Handelian cadences and Johnsonian prose, where a small and diminishing community of Catholics persevered in tranquil but somewhat melancholy obscurity against the pressures of social disapproval and the Penal Laws until the tide of Irish immigration, the Emancipation Act and the Oxford Movement combined to bring about Newman's Second Spring. The work of contemporary historians like John Bossy and the late John Aveling, demonstrating how much more complex were the realities of English Catholic life in the eighteenth century, is only slowly percolating through to those of us who are not professional historians.

Fr Geoffrey Scott's detailed account of the English Benedictines during the same period is both a work of pietas and an important contribution in the Aveling tradition to a clearer understanding of our Catholic past. The reader should however be warned that it is based on a doctoral thesis, with all the density which that implies. The division into chapters by subject matter – Monasteries, Mission, Spirituality, Education and so on – makes for chronological puzzlement; and the numerous glimpses we are given of individual monks tend to be tantalisingly brief. The fifty seven pages of footnotes, being limited exclusively to references, offer no elaboration and seem designed to satisfy the examiners rather than the general reader.

But do not be put off. As Fr Geoffrey explains in his introduction, the book has a double purpose: to give the first complete historical account of the English Benedictines from 1688 until the French Revolution; and to modify John Bossy's presentation of post-Reformation Catholicism in England as an essentially national and sectarian phenomenon. From both points of view it makes fascinating reading, not least of course for anyone interested in the community of St Laurence's and the pre-history of Ampleforth.

In his classic study 'The English Catholic Community 1570-1850', John Bossy argued that there was a fundamental break between the Catholicism of Thomas More and John Fisher, the last representatives of the old, unbroken Church of the Middle Ages, and the missionary Catholicism of Campion and the Counter-Reformation. With, of course, many qualifications, he presented the latter as more of a new sect than an old Church, properly to be located within the spectrum of English Dissent (was his tongue slightly in his cheek?) 'somewhere between the Unitarians and the Quakers'.¹ Fr Geoffrey's book, examining in detail the links which bound the Benedictine missionary clergy in England to the monasteries of their profession on the Continent, and

revealing the extent to which those monasteries were absorbed into the fabric of the societies in which they were situated, restores the dimension of a very English Catholicism which nevertheless remained a small part of that great international body which could legitimately claim to be the fractured repository of the universal, Catholic Christianity of the past. Indeed, the simple fact that the English Benedictines, for all their missionary character, were in the first place monks is (in John Aveling's words) 'a valuable reminder that the English Catholics had their place in the great communion'.²

Fr Geoffrey's narrative quickly dispels any impression of tranquillity, melancholy or otherwise. For English Catholics, and for the Benedictines in particular with their deep involvement with the House of Stuart, the period was a succession of disasters. The first was the Glorious Revolution itself. King Charles II had been received into the Church on his deathbed by a Benedictine monk; and during the reign of the Catholic James II a Benedictine community of sixteen monks was established in St James's Palace. The monks walked in their habits in St James's Park and were escorted by a royal guard. It must have looked to the politically unsophisticated as if the pattern of Queen Mary's reign might really be repeated, England brought back to its Roman allegiance and – most important for the Benedictines – the ancient abbeys restored to the monks. Instead, the King was dethroned and driven into exile; and new penal laws were introduced (and for a time enforced) against Catholics, who from now on laboured under the additional suspicion of being Jacobite conspirators. In the case of some of the Benedictines, this suspicion would appear to have been well-founded.

The Jacobite sore, with its uncomfortable consequences for Catholics, was kept running by a series of unsuccessful plots and reopened by the Rebellions of 1715 and 1745, both of which saw the Stuart cause defeated, retaliatory measures of varying degrees of severity against Catholics, and hope of a Catholic restoration growing rapidly dimmer. As the hope faded, however, it sharpened a painful division among the Benedictines between those who put loyalty to the Stuarts above everything else and those who favoured an accommodation with Britain's Hanoverian Government in the interests of realism and of securing a degree of toleration for English Catholicism.

This political division coloured and exacerbated the other quarrels which sadly seem to have absorbed a good deal of Benedictine energy at this time: the long-running resistance of the Benedictines and the other Regulars to being brought under the jurisdiction of the Vicars Apostolic; rivalry with the Jesuits; and the chronic factionalism which led in the early 1720s to a schism in the Congregation and the apostasy of the President, Fr Laurence Fenwick. In 1717, just as this last quarrel was brewing, there was a disastrous fire at Dieulouard (the home of what is now the Ampleforth Community). This virtually destroyed the monastery and its valuable library and involved a

¹ Bossy, *op. cit.*, p 401.

² J.H.C. Aveling: 'The Eighteenth-Century English Benedictine', in Eamonn Duffy (Ed.): *Challoner and his Church*, Ch. 9.

rebuilding programme which was for some years a drain on the financial resources of the whole Congregation.

In 1755 the Lisbon Earthquake cast an apocalyptic glare over the whole of Europe. Shortly thereafter the scepticism and utilitarianism of the Enlightenment, which was gradually eating away at the Church in France, began to be reflected in the hostile trend of French Government policies towards monasteries and the religious life. Although the English monasteries succeeded at first in evading some of the consequences of this interference, the harassment steadily increased as the century proceeded, until the Revolution finally swept all monastic life in France away and drove the English monks back to their own country. Meanwhile in England itself the first cautious Catholic Relief Act of 1778 was followed shortly afterwards by the Gordon Riots, in which Catholics were terrorised and Catholic property destroyed – including the new Chapel at Bath, just completed by the Laurentian Fr Bede Brewer, later to be acclaimed as the Founder of Modern Ampleforth.³

This is the disturbed background against which Fr Geoffrey Scott traces the course of English Monastic life on the Continent and the fortunes of the monks sent over to work on the English Mission. Of the monasteries in France, St Gregory's at Douai (now Downside) was the largest and most fashionable, with a recognisable school. St Edmund's at Paris (now Douai) had to struggle against the seductive distractions afforded by the delights of the capital and the frequency of important visitors (among them Dr Johnson). The progress of Dieulouard is a little difficult to disentangle from Fr Geoffrey's account, where it is variously described as 'the smallest and least secure of all the houses' and later as being both 'in a desperate state' and at the same time 'the house in France principally responsible for supplying missionaries' (i.e. to England). Amplefordians will be glad to know that Dieulouard, whatever its difficulties, consistently maintained a high level of monastic observance and austerity; and that even when in its last years it was almost overwhelmed by debt and internal disagreements, it had as many professions as Douai and Paris together.

We are also given some intriguing glimpses of the mysterious magnificence of the monastery at Lamspring in Hanover (the modern Lamspringe), which alone of the English Benedictine houses enjoyed the full status of an Abbey with all the Counter-Reformation appurtenances of extensive estates, lavish buildings ('20 feet longer than Castle Howard'), and Abbots elected for life who wielded autocratic power over their subjects. Its last Abbot, Maurus Heatley, who reigned for forty years, kept one of his monks (who had attacked him with a cricket bat) imprisoned for nine years, was finally worsted by President Bede Brewer and died in 1802 from injuries received when jumping a ditch. Although it is Fort Augustus which today claims descent from Lamspring (which was suppressed by the Prussian

³ Bernard Green OSB, 'Bede Brewer, the Founder of Ampleforth', *Ampleforth Journal*, Vol. LXXXIV (1979), Part II.

Government in 1802), it was the last generation of boys at school there (including the future Bishop Baines) who came to Ampleforth to form the first generation of boys here, accompanied by the last of the Lamspring novices.⁴ Thus the baroque splendours of Lamspring are almost as much part of the Ampleforth heritage as the austere, Lancastrian simplicities of Dieulouard; and it is surprising that (so far as I know) no full modern account of it appears to have been written.

The difference in character between Lamspring and the houses in France illustrates the way in which the English monasteries were embedded in the structures of French and German society, and were more directly influenced by the stresses and strains to which those societies were subject than by the English pressures which affected the Missioners once they had crossed the Narrow Seas. This had the good effect of rooting the Benedictines firmly in the wider Catholic Church. No doubt too it gave them a continental polish advantageous in polite society in England; and it is interesting to learn of monks enjoying close friendships with literary figures like Pope, Cowper, Hearne and Sir Hans Sloane. At the same time it tied the parent monasteries too closely to the Ancien Régime whose days were numbered; and it heightened the tensions which tended to develop between the Missioners, working as individuals in a very English environment, and the monastic communities from which they came and were often required to return. Living within the framework of French law and custom, the English monasteries enjoyed both the privileges and the burdens of the clerical caste in pre-Revolutionary France. They derived income from French benefices, sought (and presumably accepted) appointments in commendam and used the notorious lettres de cachet and other devices of French law to punish or rid themselves of troublesome members of their communities. It was the favour of French monarchs and prelates which they had to cultivate and the changing and oppressive pattern of French legislation which shaped their administrative reforms. Inevitably, as Britain and France moved into open war, their loyalties became strained and their position in France anomalous.

Meanwhile on the Mission the monks enjoyed the same freedom of action, and very much the same lifestyle, as their counterparts among the secular clergy. Dominated at first by the landed gentry to whom most of them were attached as chaplains, their independence increased with the gradual growth of independent congregations, particularly in the towns. Their concerns were with English laws, English politics, English objectives and English neighbours. So it is hardly surprising that their interests diverged from those of their parent communities, and that for some of them the freedom of an active life on the mission seemed more attractive and useful than the disciplined austerities of a continental cloister. (Conversely, those who felt drawn to the contemplative life were often reluctant to exchange it for the active rigours of the Mission.) In muted form, the tension between the

⁴ Bernard Green OSB, *op. cit.*

monastic and the missionary life has continued within the Congregation into the present century.

Fr Geoffrey gives us a gallery of lively snapshots of some of the eighteenth-century Mission Fathers, from the scholarly Fr Gregory Gregson translating Homer in cooperation with the poet William Cowper, or the courtly Jacobite Thomas Southcott defending his fellow Catholic Alexander Pope against Protestant criticism, to the liberal Fr Cuthbert Wilks advocating ('as I believe most judicious men do') a vernacular liturgy and Fr John Columban Phillips, who abandoned the Mission, married, fought as a soldier against the Moors, then returned repentant to his monastery and constructed an alternative astronomical system to those of Ptolemy, Copernicus and Tycho Brahe. Our own Fr Anselm Bolton makes a rather unsympathetic appearance as the dominating steward of Lady Anne Fairfax, using the methods of the soup kitchen to achieve the conversion of one of her maids: but Fr Geoffrey's description of this particular episode seems to rely more heavily than is altogether fair on the allegations of Fr Bolton's enemies.

Over the whole scene which Fr Geoffrey describes lies the shadow of the Enlightenment: that growing sense of confidence in human reason and empirical investigation and of distaste for mystery and supernatural belief which fuelled the dramatic advances in scientific understanding of the last two hundred years and gave birth to the doctrine of progress. The symptoms sound disconcertingly familiar. Intoxicating prospects of material and moral advance seemed suddenly to be opening up; divine intervention was no longer required to explain the functioning of the physical universe; attitudes of mind which had been handed down unquestioned from one generation to the next seemed to lose their plausibility; freedom of enquiry and of conscience challenged all protective or authoritarian approaches to religious truth; dogma seemed to lose its authenticity and prayer its purpose. Ecclesiastical structures, closely linked to the increasingly outmoded structures of monarchy and aristocracy, lost their legitimacy and ceased to be taken seriously even by many of those within them.

The effects of all this, felt most drastically in the Catholic absolute monarchies of France and Austria, rapidly spread throughout Europe. Civil governments embarked on programmes of reform which made the survival of religious institutions dependent on their public utility, measured mainly in educational and humanitarian terms. Lecky's description of eighteenth-century France gives the flavour of the intellectual climate in which the English Monasteries soon found themselves: 'As early as 1753, D'Argenson had noticed that the number of communicants was rapidly diminishing, that the College of Jesuits was deserted, that the priests were on all sides ridiculed or hated and, as the century moved on, the anti-Christian spirit became stronger . . . the tone of literature, the tone of science, the tone of the drawing-rooms was no longer that of scepticism, but of an assured and derisive incredulity. In the Church of Bossuet, Massillon and Bourdaloue, not a voice of any weight or power was heard in defence of Christianity, and the few who defended it did so

mainly on grounds of expediency . . . it was said by a good observer that there were probably not more than four or five sincere Christians in the French episcopacy.'⁵

The impact on educated Christian believers, and especially on those believers whose way of life, like that of the monks, was rooted in the old order of things, was not unlike that of the post-Vatican II upheavals on the Church of the 1970s. At first many priests and religious embraced the new ideas. In Paris the English Benedictines founded a scientific and philosophical Academy, launching it with a poem presenting the monks as champions of the new culture:

'See Monks undo what Gothick rage has done,
'See Banish'd arts within a Cloyster rise . . .'

Soon however science and religion began to seem incompatible, unbelief gathered momentum and the trend of French legislation became increasingly hostile and intrusive. The spirit of liberalism and self-fulfilment fostered a spirit of independence and even disobedience among the monks. Some were carried off into apostasy; recruitment declined. Of those who persevered (who were the great majority), some took refuge in pessimism, others in a romantic harking back to medievalism and others again in apocalyptic predictions which seemed to be amply fulfilled when the full force of the Revolution broke over them. The rest, like their post-Vatican II successors, simply got on with the job. From their fortitude and perseverance developed the English Benedictine Abbeys of the present day.

In any chronicle it is the negative episodes which attract the most notice. The faithful living out of the monastic or missionary life which was the hallmark of most English Benedictines throughout the eighteenth century is much more difficult to convey convincingly than are the quarrels, the eccentrics, the apostates and the scandals that are the stuff of drama. Fr Geoffrey breaks much new ground and gives anyone interested in the history of the English Benedictines an illuminating read. But his feet remain firmly on the modern academic floor. We still need someone to do for the post-Reformation English Benedictines⁶ what the late David Mathew, with his idiosyncratic blend of scholarship and poetic imagination, did for the Carthusians in 'The Reformation and the Contemplative Life': namely to evoke with the immediacy of first hand experience the spirit which animated the Order at a particular epoch and convey to the reader with the same immediacy how that spirit expressed itself in the lives of the observant religious of the time. Here perhaps is a worthy task for a monk of Ampleforth.

David Goodall

⁵ W.H. Lecky: *A History of Ireland in the Eighteenth Century*, Vol. 2, Ch. III, pp. 200-201.

⁶ It should be noted that Fr Geoffrey Scott's book does not include the Benedictine Nuns, who were living an enclosed, contemplative life and whose history therefore calls for separate treatment.

LIEUTENANT COLONEL OSWALD CARY-ELWES (B 31)

Oswald Cary-Elwes, who died on 2 January, 1994 at the age of 80, was a soldier and military diplomat who will be particularly remembered for his wartime exploits in the SAS and for the great contribution he made throughout his life towards good relations between the French Army and the British Army.

Oswald Aloysius Joseph Cary-Elwes was born on 14 November, 1913, the youngest of the eight children of Charles and Edythe Cary-Elwes. His father and maternal grandfather Sir John Roper Parkington were champagne shippers and Cary-Elwes, like his father, became a fluent French speaker and wine connoisseur.

Born into a leading Roman Catholic family, Cary-Elwes was educated at Ampleforth College where he excelled at boxing and rugby football. An adventurous and popular figure, he chose a military career early on in memory of his elder brother Wilfrid, a subaltern in the Irish Guards killed in France in 1917 aged 18. His school contemporaries included many people later to distinguish themselves in the Second World War, most notably David Stirling, founder of the SAS, and his brother Bill.

Cary-Elwes was commissioned into the 2nd Battalion, the Lincolnshire Regiment in 1933, the same year that his elder brother the late Abbot Columba Cary-Elwes was ordained a priest at Ampleforth. The Regiment went to Malta in 1935 and in 1936, he got his first taste of military action in Palestine. He returned to England with the Regiment in 1937 and at the outbreak of war, found himself at Western Command.

To his chagrin, he was sent out to Lagos as Brigade Major, Nigerian Brigade. In 1942, he was posted to the 1st Army in North Africa and was involved in operation Torch and the liberation of Algeria. In 1943 in Constantine, he eagerly accepted Bill Stirling's invitation to join the newly-formed 2nd SAS Regiment and went through the full rigour of the training regime at the Philippeville base. He then took part in SAS raids into Sicily and was in SAS operations in Italy, including the landing at Taranto. It was a fellow SAS officer, Randolph Churchill, who took news of Cary-Elwes' exploits back to his family.

In January 1944, the SAS Brigade was formed and Cary-Elwes joined its HQ at Sorn Castle in Ayrshire as 20 Liaison chief. The wartime SAS regiments were unique in that soldiers of different nationalities fought together under the same command. In March, they were joined by the 2nd SAS Regiment under Lieutenant Colonel Bill Stirling. Cary-Elwes was the main SAS link with the Free French for which his good humour, his firmness in both languages and his tact were to stand him in such good stead. He was often the spokesman with

the civilian authorities on behalf of his energetic French SAS comrades, many of whom he knew from operations in North Africa. He was also concerned with parachute training and with the planning and implementation of the SAS task for the invasion' which was to drop into occupied France on D-Day ahead of the main force and prevent as many German troops and as much German material as possible from attacking the Allied invading forces, effectively isolating the battlefield.

Save for another short spell at Ringway training new French SAS recruits to parachute, he spent the rest of the war on operations with the 4th French SAS Regiment across northern France and into Belgium. He was awarded the Croix de Guerre avec palme and Legion d'Honneur and was mentioned in despatches.

In 1946, he went to the Staff College, Camberley and after a short time in Oldenburg, he was posted to the British Military Mission in Paris in the following year. Cary-Elwes rejoined the 2nd Battalion, the Royal Lincolnshire Regiment in Egypt and Aqaba in 1948, seeing action once again in Palestine.

His career then took another turn and from 1949 to 1951, he was assistant military attaché in Cairo. He returned to his beloved France for two years as an instructor and liaison officer at the French school of Infantry at St Maixent. In 1953, he returned to his Regiment for his last tour of duty twenty years after his first, this time to Goslar and Berlin. In 1955, Cary-Elwes was posted to Fontainebleau in France as chief of the Commander-in-Chiefs secretariat, SHAPE and from 1958 to 1962, he was head of the British Military Mission to the Commander-in-Chief of the French Army in Germany based in Baden-Baden, the peace time posting that gave him the greatest satisfaction. He returned to England and was appointed Commandant, Army school of Civil Defence. After a four year posting at Ministry of Defence, where he was involved in the standardisation of NATO military equipment, he retired in 1968. In 1984, on the 40th anniversary of D-Day and the French SAS landings in Brittany, Cary-Elwes joined his comrades at the Arc-de-Triomphe and was awarded the Medaille de la Ville de Paris by Jacques Chirac in recognition of his great services to France.

In 1938, he married Pamela Brendon with whom he had six children. He is survived by his widow and five of his children.

Charles Cary-Elwes (W57)

LT COL R.C.M. MONTEITH OF CARSTAIRS,
OBE, MC, TD, JP (C32)

Michael Monteith of Carstairs was the representative of one of those patrician families which took their rise in Glasgow at the end of the eighteenth and commencement of the nineteenth century. An early representative of the family was MP for Lanark and Lord Provost of Glasgow in 1839 and bought the Barony of Carstairs on which he erected the great mansion house which was the family home for several generations.

Michael was born in 1914 and was educated at Ampleforth by the Benedictine monks. He early showed that taste for sport that was to be such a marked feature of his life and whilst at Ampleforth he was selected to play rugger for the Yorkshire Schoolboys. He was always devoted to the School and only a year ago went back there for a Retreat of the Knights of Malta to which he belonged.

On leaving school Michael joined the Lanarkshire Yeomanry, but also qualified as a chartered accountant. Michael was a gallant officer and was awarded the Military Cross on the field at Anzio when he was promoted to Lieutenant Colonel at a time when all his seniors had been killed. He commanded the regiment from Anzio to Rome when he took it home to Lanark at the end of the war.

After the war he was elected an independent councillor for Carstairs and Lanark, Landward, and was also an independent member of Lanarkshire County Council which was then, as it always was, a Labour stronghold. His straightforward and downright manner did recommend itself to the electors, many of whom in those days were miners, but not sufficiently to allow him to win Hamilton in the Conservative and Unionist interest at Parliamentary elections in 1950 and 1951. It was a gallant effort as this constituency was then the second strongest Labour seat in Scotland.

On Local Government Reorganisation he became the leader of the Independents in Strathclyde and was Convenor of Lanark District Council and the first Convenor of Clydesdale District Council, its successor, a post which he held for ten years. He was also HM's Vice Lieutenant of Lanarkshire.

Michael Monteith was the fourth generation of his family to be a member of the Order of Malta, the Catholic Order of St John of Jerusalem, and he was also a member of the Venerable Order of St John believing strongly in getting on with his fellow men and avoiding any touch of sectarianism. He was the first Delegate of Scotland of the Order of Malta for ten years until 1990. During that time he established the Delegation and initiated its principal charity which is the running of the Order of Malta Dial-a-Journey service in Central Region which provides transport, in converted vans, for the disabled. Michael's wife, Mira, and son Robert joined him in the Order and in this work and were a great support to him in this as in so many of the activities which he undertook. His work for the Order of Malta was recognised by the award to him of the Grand Cross of Grace and Devotion in 1984.

Michael's two great sporting interests were shooting and curling. He was one of the best shots in Scotland and he achieved great distinction in the field of curling. He was chairman of the Carstairs Curling Club until the 1960s when he became its Honorary President. He played for Scotland against Canada and was skip of his rink winning the Jolly Pestle in 1958.

His work for his fellow men whether as a member of the Mental Welfare Commissions of Scotland, a member of the East Kilbride Development Corporation or as a member of the Order of Malta was recognised with the award of the OBE in 1984.

Michael Monteith was singularly fortunate in his family life. He married Mira, daughter of John Fanshawe of Sidmount, Moffat in 1950 and they had one son Robert and in all that he undertook he was supported by a happy and united family.

Peter Drummond-Murray of Mastrick

COLONEL E.M.P. HARDY (A45)

The following appeared in *The Daily Telegraph*:

Colonel Michael Hardy, who has died aged 66, was an outstanding personality both in Army life and on the rugby football field. His England career was brief, and ended when he went out to fight with his regiment in Korea. But for many years – first as a player, then as a coach and selector – Hardy exercised a valuable influence on Army and club rugby. During his two stints on the staff at Sandhurst, initially as a company instructor and then as GS01 (Training), he made it clear to anyone who cared to listen, as well as to some who did not, that Sandhurst was an educational establishment and not a training camp.

Evan Michael Pearce Hardy was born on 13 November 1927 in India, where his father was an officer in the Indian Army. He was educated at Ampleforth, joined the Army in January 1946, entered Sandhurst with Intake 1 exactly a year later, and was commissioned into the Duke of Wellington's Regiment in 1948.

In January 1953 he joined his regiment in Korea, and in May that year was mortar officer in the desperate battle of 'The Hook', where the Duke's beat off a series of mass Chinese attacks on a vital feature. He was mentioned in despatches. At the end of the year Hardy went with the regiment to Gibraltar and in 1954 returned to England to become GSO3, Southern Command. In 1956 he was appointed Adjutant of the 1st Battalion, with which he served in Malta, Cyprus (at the time of the EOKA troubles) and Northern Ireland. Two years later he became an instructor at Sandhurst, and in 1960 attended the technical staff course at the Royal Military College of Science at Shrivenham. From 1962 to 1965 he was in the War Office as a GSO2 (Infantry Directorate), and then returned to the 1st Battalion DWR. In 1967 he attended the Joint Services Staff College after which he was appointed to command the Territorial Battalion, the 1st Yorkshire Volunteers. Two years later he became GS01 at Sandhurst, which was followed by the RMCS, this time as Colonel GS, from 1973 to 1975. From 1975 to 1978 he was commandant of the small arms wing at the School of Infantry, Warminster, and from 1979 to 1983 was military adviser at Canberra, Australia.

In retirement he became Clerk of the Plumbers Company for six years and then a governor and chairman of the executive committee at Prior Park College, Bath; he was active in helping to rebuild and restore the college after its disastrous fire.

Mike Hardy was sociable, diplomatic and friendly and could establish a

rapproach with virtually anyone; he was particularly good with young people and with Territorials. Everyone worked together in the units he commanded, and he could see the funny side of gloomy situations.

In addition to his rugby – at which he represented England, the Barbarians, Blackheath, Headingley and the Combined Services – Hardy was an excellent cricketer who turned out for the Army, Combined Services and Free Foresters. He was also a good golfer. Latterly he described himself as the fastest colonel in the Army over a distance of less than one yard. Deeply religious, Hardy was always grateful to Ampleforth.

He is survived by his wife, three sons and three daughters.

FR SIMON adds this appreciation:

With the death of Michael Hardy Ampleforth has lost one of its most loyal old boys and one of its finest advertisements. He was one of our few Rugby Internationals, played Cricket for the Army and Combined Services, and was a good squash player and golfer. His great speed off the mark made him an outstanding fly half at Rugby and cover point at cricket; he would have played more international Rugby if he had not been sent to fight in the Korean war – where he was mentioned in despatches.

At Ampleforth Michael was in St Aidan's under Fr Terence Wright in the Headmastership of Fr Paul; he was coached at games by Fr Peter Utley, Fr Anthony Ainscough and Fr Denis Waddilove, all great men who influenced him profoundly and whose straightforward Catholicism inspired him. In the Army he gave every possible help and encouragement to Chaplains (but was not afraid to point out their shortcomings if it seemed necessary), and later was a tower of strength in his home parish, and as a governor of Prior Park College.

He had many friends (he and his wife Elizabeth celebrated their Ruby Wedding by having a party for 100 of them) and had great joy and pride in his family. His six children (plus spouses and offspring) often had joint holidays together with their parents.

Michael had enough personality for half a dozen normal people, but in spite of this he was humble and his own advantage was a low priority. No meeting or party which included him could be dull; his sense of humour was infectious and sparked a response in everyone, high and low, old and young. A cleaning lady at Ampleforth who had met him once was grieved at his death and described him as the finest gentleman she had ever met. He was able to accept standards which are now considered normal, but they were not for him; what he had learned in his youth he practised all his life, and any falling away was unthinkable. His faith was strong and his principles were clear; he was a great friend and a fine example to us all.

RSM PATRICK HENNESSY

Although not an old boy it is surely right that an appreciation of Pat Hennessy should appear in these pages, for he was known by all members of the school in

the period 1949–59. FR SIMON writes:

Pat Hennessy was one of the great characters to have served in the Corps. He started his military career in the Grenadier Guards in 1923; during the war he was seconded to the Sherwood Foresters as RSM. He was captured in North Africa and imprisoned in Italy; from there he escaped and walked South for 300 miles (losing 4 stone in the process) until he joined up with the British Army. After six weeks he was fit enough to take part in the D-Day landings, but soon was blown up when a mortar bomb landed at his feet. He left the Army in 1947 and came to Ampleforth as Sergeant Major in 1949.

His time in that post was a happy one and he filled it with distinction. He got on easily with people and the boys soon discovered that although you could not take liberties with him, his bark was worse than his bite. Even when acting as a disciplinarian the twinkle was in his eye and humour not far below the surface. When Field Marshal Lord Alexander inspected the CCF in 1955, he asked Pat why he had joined the Grenadiers and not his (Alexander's) regiment, the Irish Guards. Quick as a flash came the answer. 'I'm too tall, Sir'. A quick answer and a ready tongue were typical of him, but he was also a man of great personality. Camps in those days were large. Ampleforth used to take 100–200 cadets to Gandale or Wathgill each summer, and some schools took more. Sometimes there was trouble among cadets from different schools, and Pat would assemble the schools concerned and give them a piece of his mind. He wore Grenadier uniform, so the cadets did not know he was not a serving soldier, and the delinquents would be silent and attentive as this tall, smart guardsman told them how to behave. On such occasions Amplefordians were proud of him; he was always proud of Ampleforth.

Pat left Ampleforth in 1959 and worked as a security guard until he retired. In 1990 he and his wife Anne celebrated their 60th wedding anniversary. He grew more infirm and became blind at the end of his life, so perhaps his death at the ripe old age of 88 on 23 September 1993 was a release. He will be remembered with great affection by all who knew him at Ampleforth.

In recognition of the lengthy connection between the Lovegrove family and the Abbey and College, the death of SAM LOVEGROVE, though not himself an old boy, calls for comment by his eldest son Edwin (J61):

My father, as you may already have known, was not Catholic though it was he even more than my mother who, almost from my earliest memories, saw to it that we boys not only went to mass every Sunday but would always be there in good time; for he felt strongly that to be late for church was disrespectful. Yet only in later years did he actually accompany my mother to mass, and indeed in the last few years he regularly read the lesson at church and I doubt anyone knew, not even the priest, that he had still to become a Catholic.

My parents' association with the school started with my first term in September 1957 and lasted till Richard left in December 1980, by which time

uncle Richard and nephew Simon had overlapped for one term in St Edward's House.

Central to Sam's life was his family, for whom his love was equal and absolute, and to every member of which he was so fiercely loyal. Sam believed utterly in the unity of family life and in the importance of family closeness, concern and communication.

DEATHS

Brian M. Wauchope	(T54)	November 1992
James T. Conroy	(X26)	6 January 1993
Anthony J.B. Millar	(W47)	12 October 1993
Robin E. Haywood-Farmer	(C42)	2 November 1993
Hugh R. Finlow	(A38)	15 November 1993
Lt Col R.C. Michael Monteith		
OBE MC TD JP	(C32)	19 December 1993
Fr Gerard Sitwell OSB	(X24)	20 December 1993
Edmund J Scott	(A27)	26 December 1993
Lt Col Oswald A.J. Cary-Elwes	(B31)	2 January 1994
Fr Walter Maxwell-Stuart OSB	(C32)	11 January 1994
Col E. Michael P. Hardy	(A45)	13 January 1994
Rt Rev Abbot Columba Cary-Elwes OSB	(X22)	22 January 1994
Stephen J. Marriner	(B69)	25 January 1994

BIRTHS

1992		
25 Jan	Lucy and Paul Irven (B80) a daughter, Emma Maria Lucy	
6 Feb	Pam and James Jennings (E73) a daughter, Anna	
6 Feb	Teresa and Christopher Satterthwaite (B74) a daughter, Eleanor	
9 Sept	Caroline and Philip Aldrige (D78) a daughter, Scarlett	
	Katharine Thea	
5 Oct	Trisha and Patrick Berton (H78) a son, Daniel Patrick Denny	
1993		
6 Mar	Anne and Christopher Moore (J75) a daughter, Jennifer Carswel	
26 Jul	Maria and Colin Danvers (C78) twin sons, Hugo and Alexander	
4 Sept	Julia and David Humphrey (O75) a son, Dominic Alexander	
13 Sept	Maria and Julian Barrett (B81) a son, William Frederick George	
13 Sept	Dominique and John Levack (E77) a son, Edward John	
17 Sept	Lucy and Paul Irven (B80) a son, William Andrew Kelly	
30 Sept	Amanda and Mark Cuddigan (D73) a daughter, Molly Elizabeth	
1 Oct	Emma and Francis Plowden (C75) a son, Richard Alexander	
	William	

15 Oct	Hilary and Philip Rapp (A77) a daughter, Jessica Inès
23 Oct	Annabel and Ross Jones (O77) a daughter, Imogen Margaux
23 Oct	Caroline and Mark Tate (W76) a son, Tarquin Alexander de Bertodano
27 Oct	Pierrette and Peter Vis (H78) a son, Louis
31 Oct	Georgina and Jeremy Nunn (T74) a son, William
3 Nov	Jane and James Webber (B79) a son, Sam Christopher
4 Nov	Katherine and Mark Gargan (J78) a daughter, Eleanor Helena
7 Nov	Hanna and James Nolan (T78) a son, Benjamin Rossa
8 Nov	Fiona and Edward Troughton (C78) a daughter, Annabel Sophie
27 Nov	Joanna and Simon Riddell (W79) a daughter, Henrietta Mary
9 Dec	Marcella and Charles O'Ferrall (B69) a son, Nicholas James
22 Dec	Diana and Vincent Thompson (J69) a son, Anthony Vincent Bodenham
26 Dec	Caroline and Stephen Conway (C80) a daughter, Olivia Tamar
30 Dec	Alexandra and Paul Ainscough (C80) a son, Joseph Edward
1994	
11 Jan	Valli and John Murray Brown (B74) a son, Charles Louis Constantine
13 Jan	Sally and Mark Shipsey (T76) a son, Gregory Laurence
15 Jan	Nicky and Rupert Simonds-Gooding (H79) a son, Thomas James
17 Jan	Hilary and Euan Duncan (T77) a son, Jack Munro
19 Jan	Joanna and Hadyn Cunningham (O83) a daughter, Emma Catherine

ENGAGEMENTS

Robert Akester (A83)	to	Jane Hayward
Timothy Baynham (D86)	to	Angela Louise Smith
Peter Beharrell (D84)	to	Jane Morris
Benedict Burnett-Armstrong (A85)	to	Olivia Hawker
Anthony Fraser (W77)	to	the Hon Fiona Biddulph
Charles Helfferich (A83)	to	Ruth Padget
Guy Henderson (A79)	to	Lynne Sword
James Hyslop (H83)	to	Sophie Ann Carter
Philip Ley (B78)	to	Anna Tate
Hamish Macmillan (W82)	to	Susan Caroline Wallis
Jonathan Macmillan (W84)	to	Blanca Alicia Mendez de Alba
William O'Kelly (C77)	to	Anna Foulds
Richard Palengat (W83)	to	Amanda Bradbeer
William Petrie (O83)	to	Juliet Southwell
Nicholas Read (J84)	to	Clare Attenborough
James Sewell (B79)	to	Kyria Josephine Hume-Wright

Martin Travers (D83)	to	Jenny Shelton
John Ward (C79)	to	Lucilla Roberts

MARRIAGES

1993

19 Jun Francis Heyes (B82) to Lorraine McGrath
(St Augustine's Chapel, Wellingore Hall, Wellingore, Lincoln)

18 Sept Mark Cunningham (O84) to Princess Charlotte of Luxembourg
(St Paul de Mausole, St Remy de Provence)

2 Oct Jeremy Deedes (W73) to Caroline Lang
(Chapel of the Ascension, Heathfield, Ascot)

2 Oct Fenton Remick (B79) to Pamela McEnerney
(First Congregational Church, Jackson, Michigan, USA)

9 Oct The Hon James Stourton (O74) to the Hon Sophia Stourton
(Blessed Trinity, Stonor, Oxfordshire)

30 Oct Alan Rodger (W72) to Leticia Martinez de Mata
(Ermita de la Virgen del Puerto, Madrid)

22 Nov Andrew Osborne (B84) to Katrina McLaren
(St Mary's, Wimbledon)

18 Dec David Coreth (O82) to Anna Stokes (Worth Abbey)

18 Dec Michael Page (B78) to Rachel Fielding
(St Peter Mancroft, Norwich)

29 Dec David Farrell (T51) to Annabel Montgomery (Ballymoney)

HENRY BEDINGFELD (E62) has been promoted from Rouge Croix Pursuivant to be York Herald by HM The Queen with effect from September 1993.

PETER BERGEN (W80) is a producer with CNN in Washington DC. His video 'Afghanistan, a nation of terror: American creation?' was televised as a special assignment on 22 January 1994.

GEORGE BULL (C54) has been appointed chief executive of Grand Metropolitan. During the eighties he masterminded the expansion of IDV, the group's drinks division, from a small British-based operation into one of the world's largest wine and spirits companies, and moved over to the food division last year.

NICHOLAS CHANNER (D81) is now on a Staff College course, having spent ten months as a recruit company commander near Edinburgh.

FRANCIS CRUICE GOODALL (D47) works from home, on his own practice as arbitrator/expert witness.

EDWARD CULLINAN (C49) has received a Royal Institute of British Architects' 1993 regional award for his visitor centre at Fountains Abbey. His scheme was commended for its contribution to historic surroundings and

described by the judges as 'perfectly in line with the English tradition of landscape design and yet . . . entirely of its time'.

ALAN DANVERS (C74) is married and lives and works in Miami, Florida. Until recently he helped run a small airline in the Caribbean called Turks and Caicos Airways. He travels extensively in Mexico.

ALEC DANVERS (C27) continues to thrive in Kenya, a stone's throw from the Muthaiga Club, Nairobi. He leads an active lifestyle, enjoying both golf and tennis on a regular basis. He regularly participates in the annual Benedictine Old Boys' lunch in Nairobi.

COLIN DANVERS (C78) is a Major in command of B Squadron, The King's Royal Hussars currently serving in Munster, Germany.

DAVID FAIRLIE (W41) has been appointed Lieutenant in the Equestrian Order of the Holy Sepulchre of Jerusalem, which started as an Order of Chivalry in 1099, 50 years after the Sovereign Order of Malta.

MATTHEW FESTING (C67) has been appointed Grand Prior of the Knights of Malta in England.

CHRIS HARRIES (D71) is now in retail business in Cape Town, South Africa.

ALEXANDER, LORD HESKETH (W66), having resigned as chief government whip in the House of Lords, has joined the board of heavy engineering group Babcock International as a non-executive director.

PAUL IRVEN (B80) is doing freelance computer analysis and programming in Brussels. He was with Dow Corning (the American chemicals company) for one year and is now with Euroclear, a financial group.

JUSTIN KERR-SMILEY (W83) works as a freelance radio journalist for Associated Press, based in their London office and broadcasting to the United States. In October 1993 he reported on the Lewis-Bruno boxing match in Cardiff, and then from Mostar in Bosnia-Herzegovina.

SIMON LOVEGROVE (E85) is currently working in Orthopaedics as a houseman at Saint Albans General Hospital, Hertfordshire.

EDWARD MANGLES (O85) and OTHO WINDSOR CLIVE (C76) served in 1993 and 1994 with the United Nations forces in Vitez in Bosnia Herzegovina.

JULIAN MONAGHAN (D88) went round the world after gaining a degree in Combined Studies (Psychology and History) from Liverpool last year, and now works for Tie Rack.

NICHOLAS MONAGHAN (D86) is working for Majestic Wine in Fulham.

PHILIP O'MAHONY (D93) spent the autumn working for Chase Manhattan in London before departing for Mexico in January with GEORGES BANNA (H93).

JAMES RAPP (A70) was promoted to Captain RN in 1992 and has been in command of HMS Brilliant, a Type 22 frigate, since July 1993. In addition, he

is responsible for directing the initial sea training of young officers from Britannia Royal Naval College, Dartmouth.

JEREMY RYAN (J72) has been appointed Consultant in Oral and Maxillo-Facial Surgery in Sunderland.

REV ADRIAN SMITH (W48) has recently seen the publication of his book *A Key to the Kingdom of Heaven: a Christian understanding of transcendental meditation*.

PHILIP ST GEORGE-YORKE (D53) works for the Bahrain Government as an adviser for the Civil Aviation Affairs Directorate on the running and development of Bahrain International Airport. He was previously an overseas manager with BOAC/British Airways for over twenty years, leaving BA on early retirement in June 1990.

JONATHAN STOBART (W79) read Psychology at Nottingham, worked in the theatre in the West End as a theatre manager, then had a two year stint in the City. After working in publishing, he is now with a private British company who manufacture photovoltaic professional systems and various solar powered products, and has responsibility for their distribution network in Europe, Africa and the Middle East.

ERIC THOMAS (H70) is Professor of Obstetrics and Gynaecology at Southampton University, having been appointed in January 1991.

On Sunday 20 November 1994 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.

The 118th Liverpool Ampleforth Dinner was held at Crosby Hall Educational Trust on 7 January 1994. Fr Augustine Measures OSB (W45), as chairman, gave an account of Ampleforth happenings at the Abbey, School and Parishes. The next dinner will be on FRIDAY 28 OCTOBER 1994. All being well the cost, including claret and port, will be similar £20 a head. The cost of bed and breakfast will be £12. Nearer to the date old boys will be notified within this area.

NEWS FROM ST BEDE'S 1927-92

GERARD YOUNG (27) worked in the mechanical engineering industry and has been a magistrate, tax commissioner, hospital chairman, university council chairman, master cutler, high sheriff, lord lieutenant and served on central government pay review and advisory bodies.

JOHN BERNASCONI (30) was a magistrate for the city of Newcastle from 1958 to 1974 and chairman of the bench for the last three years, and is president of the Friends of the Laing Art Gallery, Newcastle upon Tyne.

NOEL HORN (30) became a chartered accountant in Scotland in 1936.

MALCOLM BLAIR-MCGUFFIE (31) graduated in chemical engineering at McGill University, Montreal, in 1935.

DENIS CASSIDY (31) was a GP in Clitheroe 1948-80.

ROBERT HORN (32) retired from teaching in Glasgow but remains active in church matters.

PETER THORNTON (33) was president of the Architectural Institute of British Columbia and chancellor of the Royal Architectural Institute of Canada.

RODNEY TRACY FORSTER (36) is emeritus consultant in ENT Surgery, Mersey Region.

HUGH PARKS (38) lives in Peru, where he is involved in the manufacture of fishing nets and a child rehabilitation programme which reconstructs indigent children with reparable birth defects.

BRIAN DURKIN (40) retired as an ophthalmic optician in 1988, having sold the family practice to Boots.

JOHN CASTELLI (42) was ordained priest in 1954 and spent 13 years in Chatham before moving to South America, where he is a parish priest in Peru with 50 village churches.

PHILIP PENSABENE (42) is chairman of Philip & Son – shipbuilders – of Dartmouth, Devon, who built the yacht 'British Steel' in which Chay Blyth sailed around the world.

FR DEREK ROCHFORD (42) retired from the John Fisher School in Purley and produced a CTS pamphlet on the teaching of RE.

JOHN WETTERN (42) is a financial consultant with Allied Dunbar.

DAVID WINSTANLEY (42) retired from NHS but is a medical translator.

JAMES FORSTER (43) is a physician in San Francisco.

ULIC ALEN-BUCKLEY (44) was a member of Lloyds and chairman of his insurance broking company and is now a non-executive director.

FR JUSTIN CALDWELL (47) is on the Ampleforth parish of Workington, Cumbria, where he is also chaplain to St Joseph's RC Comprehensive School.

WILLIAM MITCHELL-BANKS (47) lives in Canada where he is a family doctor with an interest in mental health, dual diagnosis and geriatrics.

ROBERT RYAN (47) lives in France, having retired as director of public health for North Bedfordshire in 1990.

FRANS VAN DEN BERG (47) practises dentistry and teaches at Guy's Hospital.

HUGH JACKSON (49) is secretary of Seven Springs Cheshire Home.

IAN JOHNSON-FERGUSON (49) continues to improve after his accident four years ago but is still unable to read.

MARTIN MORTON (50) was with the Confederation of British Industry for nearly 30 years, culminating as its deputy secretary from 1985 to 1987; he remains director of the Oil and Chemical Plant Constructors' Association.

MICHAEL PITEL has retired from Lloyds and continues with his hobbies of shooting and bridge.

JAMES HEYES (51) has recently returned from a year of teaching mathematics at St Paul's birthplace, Tarsus, in Turkey.

PHILIP JAMES (51) is retiring this year, after 28 years as a consultant anaesthetist in the Isle of Wight.

JEROME TWOMEY (51) has recently retired from general practice in Devon, having been senior partner for the last seven years; he had previously been a specialist in obstetrics and gynaecology in the Navy.

JOHN LEONARD (53) served in the Army for 32 years before his present employment in the Ministry of Defence as a civilian.

NEIL MACLEOD (53), having worked for Save the Children for more than twenty years, fulfilled a lifetime's ambition by putting himself through a drama course and embarking on an acting career.

JOHN KIRBY (54) is in the Embassy in Tokyo.

EDWARD CHIBBER (55) lives in Vancouver, where he practises law.

JUSTIN NASON (55) is HM Ambassador to Guatemala City.

NEVILLE SYMINGTON (55) is in Sydney and recently had two books published: *Narcissism: A New Theory* and *Religion, Psychoanalysis and the Modern World*.

LOUIS VAN DEN BERG (55) is proprietor of his advertising agency, VDB Associates, and is also head of an appeal to build a new parish church.

DICK TWOMEY (56) is responsible within one of the offshore oil and gas companies for safety, health and environmental protection.

NORMAN MACLEOD (57) is a Californian attorney.

COLIN SUTHERLAND (57) is a financial consultant and governor of a state school.

HUGO YOUNG (57) was awarded an Honorary DLitt by Sheffield University, December 1993.

PATRICK BROCKLEHURST (58) set up his own driving school after ten years in the steel industry, is a school governor and also a Eucharistic minister.

LEO CAVENDISH (58) is a financial PR consultant in the City and helped establish Citigate Communications in 1988.

STUART HARFORTH (58) has had various jobs from the civil service to gardening and farming but is now living quietly in Helmsley.

JOHN HORN (58) is a chartered accountant with IBM in London in a senior financial capacity.

ALAN MAYER (58) runs his own export company, has been high sheriff and deputy lieutenant of Mid-Glamorgan, was made freeman of the City of London and admitted to the Worshipful Company of Glaziers and Painters of Glass, and is a Knight of St Gregory.

GILES ARMSTRONG (59) is manager of the English grammar department at Foyle's Bookshop in the Charing Cross Road and writes plays.

JAMES BADENOCH (59) is an independent investor and hospital chairman in Mexico.

RICHARD DEFOE (59) has now completed 26 years' service with Nestlé UK.

JOHN GRANTHAM (59) 'retired at the tender age of 49 due to multiple sclerosis'.

PAUL CLAYDEN (60) is deputy secretary and solicitor to the National Association of Local Councils.

DAVID GUERET WARDLE (61) is a consultant physician and medical oncologist at Hammersmith Hospital and Royal Postgraduate Medical School and jointly runs the only bone marrow transplant unit outside the NHS.

JOHN JONES (61) is a chartered surveyor in urban estate management and investment, was high sheriff of Staffordshire 1991/2, and is chairman of the Staffordshire Association of Boys' Clubs, with Francis the Lord Stafford (C72) as president.

IAN LOWIS (61) retired in 1992 as Lt Colonel in KOSB after 30 years and is now bursar at Oxenfoord Castle School near Edinburgh.

MICHAEL SELLARS (61) is personnel and sales manager for the Printed Carton Company in South Wales.

NEIL BALFOUR (62) qualified as a barrister before becoming a merchant banker, is currently in charge of the restructuring programme in Poland of the EBRD and from 1979 to 1984 was an MEP; he is also the official biographer of Prince Paul of Yugoslavia.

MIKE TATE (62) is president of The Tate Company, specialists in marketing, advertising, film and video communications in Vancouver, helped to found the

largest advertising agency in western Canada, and is Rear Commander and public relations director of Canadian Power and Sail Squadrons.

MIKE GRETTON (63) as Rear Admiral commands the United Kingdom Task Group; he is a governor of St Edward's School, Oxford, and Farleigh.

JONATHAN OWEN (63) studied law, worked in import/export (UK and New Zealand) and real estate, and is currently community liaison officer with the Cancer Society of New Zealand.

MARK SHEPHERD (63) is a self-employed consultant in security printing.

FRANK BURNS (64) is headteacher of a school for pupils with profound and severe learning difficulties.

CHRISTOPHER CLARKE (64) lives in France where he restores and makes copies of early keyboard instruments.

CHARLES YOUNG (64) is a director of Blue Circle Industries plc and chief executive of Blue Circle Home Products.

JOHN HOME ROBERTSON (65), the Labour MP for East Lothian, has opened his family's stately home picture gallery as the first 'outstation' of the National Galleries of Scotland.

VINCENT TANG (65) has been with the Redland Group in Malaysia for 17 years and now spends half his time in China.

RICHARD BRADSHAW (66) is in Australia where he has a significant Aboriginal land rights legal practice.

MARTIN ELWES (66) is an estate agent with Friend and Falcke in Chelsea.

JULIAN FELLOWES (66) is an actor, writer and lecturer and also has a production company, Lionhead.

ADRIAN VANHEEMS (66) and his brother, John (B57), are the sixth generation in the family's clerical tailoring business, House of Vanheems, which has just celebrated its bicentenary.

ANTHONY DUFORT (67) is a portrait painter, sculptor and printmaker.

JAMES LE FANU (67) is a medical columnist for the *Telegraph*, a GP at Vauxhall, London, and a research fellow in the Social Affairs Unit.

MARK LE FANU (67) teaches film history at a new international college in Denmark and reviews books for *The Times* and *TES*.

MICHAEL OWEN (67) lives in Belgium.

FRANCIS DUFORT (68) has a company, Dufort and Sons, which manufactures plastic injection moulded pin badges and ephemera.

ALEX HUNTER (68) is working in Saudi Arabia, after some 23 years in the City and has recently had his book *Gentlemen of Merstham and Gatton* published.

PAUL SHEPHERD (68) was forced to stop work in October 1990 due to Ushers Syndrome but does some local voluntary work.

ROBERT BERNASCONI (69) holds the Moss Chair of Philosophy at Memphis State University and is the author of two books and over fifty published essays.

ALEXANDER DUFORT (69), chairman of Brixton Pottery Limited, is currently training to be a psycho-analytically oriented trauma victim support group leader.

PATRICK KELLY (69) is a reporter with Knight-Ridder Financial News, part of a major US newspaper publishing group, in Washington DC.

CHARLES O'FERRALL (69) is chief accountant with Fennoscandia Bank Ltd,

SIMON CASSIDY (71) is a toxicologist with Dow Corning at their headquarters in Midland, Michigan, USA, and is also an RNR officer.

THOMAS MARSHALL (71) has been awarded FRCP.

TIMOTHY MYLES (71) lives in Edinburgh, where he is Writer to the Signet.

NICHOLAS OWEN (71) is a chartered surveyor.

ROBERT, VISCOUNT TAMWORTH (71) is a chartered accountant, working as a freelance consultant, and has held directorships in Viking Property Group and Morsenna Holdings.

SIMON WAKEFIELD (71) has been with Kleinwort Benson for 20 years.

ADRIAN GILPIN (72) runs G Force, working predominantly in the tourism sector for Viscount De L'Isle at Penshurst Place in Kent.

JOHN GUIVER (72) is principal researcher at Neuralware in Pittsburgh, developing artificial intelligence software.

TOM WETTERN (73) has moved from Clarke Hooper plc to Media Buying Services Group Ltd.

JAMES CAMPBELL (75) runs Campbell Design which designs, manufactures, markets and sells high quality textiles and floorcoverings.

MARK GRIFFITHS (75) qualified as a chartered surveyor, was appointed adviser to the Czechoslovakian government on agricultural land management and has recently been invited, subject to political developments, to become involved in similar work in Russia.

ANDREW HAMPSON (75) is a corporate finance adviser to companies involved in the shipping and offshore industries.

GARETH VINCENTI (75) spent nine years in the RAMC before rejoining the NHS as consultant psychiatrist at the Friarage Hospital, Northallerton.

SHAUN EVANS (76) is a US institutional stockbroker for Prudential Bache Securities, selling American securities to Scandinavian institutions.

MARK PICKTHALL (76) is managing director of the Soho-based design consultancy 'January Design', where Sebastian Scott (E86) also works.

DAVID BARTON (77) is in the financial world in the City.

CHRISTOPHER HEALY (77) is a doctor in general practice in Sandwich.

HENRY HUNTER (77) has recently been living in Morocco.

STEPHEN HYDE (77) is a London-based photographer, mainly working for magazines, large corporations, design companies and advertising agencies.

JONATHAN PAGE (77) is in the Army.

CHARLES DUNN (78) is a solicitor with Linklater and Paines, specialising in project and asset finance.

JOHN MCDONALD (78) was formerly in New York banking.

MICHAEL PAGE (78) joined the Royal Marines in 1979, is currently serving as OC of the landing craft training wing at RM Poole and has been selected for RN Staff College (Greenwich).

PETER GRIFFITHS (79) is with Saatchi & Saatchi's PR subsidiary, The Rowland Company.

DOMINIC MOORHOUSE (79) is a Major with the REME in Germany.

JAMES SEWELL (79) works for United Airlines at Heathrow and is involved with an interdenominational community called Antioch.

THOMAS HEYES (80) has started a limited company, IICH - UK, dealing in radio labelled chemicals, chemical isotopes, heavy water, etc.

LAWRENCE LEAR (80) is a doctor in a seven partnership practice in Wimborne, Dorset.

GREGORY MCDONALD (80) was in the City for seven years, before leaving to start a career in industry, and is now managing director of Lloyds Burton Ltd, a steel casting manufacturer in Burton-on-Trent.

PETER PRICE (80) is a solicitor with Beachcroft Stanley.

DAVID SMITH DODSWORTH (80) runs his estate at Thornton Watlass, Ripon.

MARTIN YOUNG (80) has been working out of Newcastle.

JULIAN BARRETT (81) left the Army in 1990 to join Van den Bergh Foods and is commercial manager of a food manufacturing site in Durham.

BEN BINGHAM (81) has been overseas working in development economics.

ANDREW BROWN (81) runs a computer training and consultancy company, Wise Owl Training Consultants.

JOE CAMPBELL (81) worked on a short contract in the Procurator's office.

SIMON JEAFFRESON (81) is in Australia.

ANTONY STACKHOUSE (81) is broker consultant manager for Legal and General Life and Pensions for Scotland.

TIM TARLETON (81) took the photographs in the school prospectus.

MATTHEW BARTON (82) has been working in Africa.

JAMES GOLDING (82) is working in Wales.

FRANCIS HEYES (82) is senior design engineer, European Gas Turbines Lincoln.

JUSTIN JANSEN (82) is in the Army.

JAMES PEEL (82) had a business or two in London before moving to Leeds.

PAT SCANLAN (82) has been running an estage agency.

PADDY YOUNG (82) is a dentist and worked in his father's Newcastle practice.

SHAUN CARVILL (83) is in the sports retailing business.

ANTHONY CHANDLER (83) completed a post-graduate PhD at Canterbury.

NICHOLAS HEYES (83) is a research associate and honorary lecturer at Manchester University, working on the development of the latest generation of magneto-optical scanning laser microscopes.

ARTHUR HINDMARCH (83) runs an office equipment business out of Pangbourne.

NICK HYSLOP (83) left the Army last year and is now working for Siebe plc in sales/marketing.

MATTHEW JANSEN (83) is a solicitor specialising in European law.

DANIEL JEAFFRESON (83) is a doctor.

ANDREW LAZENBY (83) is promotions manager, Shell UK.

NIALL MCBAIN (83) worked with Anthony Simonds-Gooding (B53) in BSB until the Sky take-over.

ANDREW ORD (83) is an investment analyst at Cazenove.

CHRISTIAN BOLTON (84) has a music shop in Brighton.

ROB FAWCETT (84) is building locally to Ampleforth.

EDWARD HART (84) is accommodation services manager and quality assurance manager of the Lancaster House hotel in London.

CHRISTIAN JAROLJMEK (84) is in public relations.

DOMINIC PEMBERTON (84) is working for Cazenoves in Hong Kong.

JEREMY HART (85) is a Housemaster at Box Hill School in Surrey.

DOMINIC TIMNEY (85) has been working with a drugs firm in the N-E.

PHILIP ARMSTRONG (86) has returned from teaching English abroad.

BILLY KELMAN (86) has graduated with a BSc in business management from a college in Pittsburgh and is now studying for an MBA.

JOHN O'DONOVAN (86) has been called to the Bar.

TOM SEYMOUR (86) has been playing senior rugby in the north east.

DAVID SWART (86), living in Los Angeles, is to be married in summer 1994.

PETER THOMAS (86) has taken his Law Society finals and will start working at Bird & Bird in London in September.

DARAGH FAGAN (87) is working at Herbert Smith in London, having taken his Law Society finals last year.

BEN HAMPSHIRE (87) was teaching in Malawi in 1993.

ED VICKERS (87) was called to the Bar at Middle Temple in November 1993.

RICHARD VIGNE (87) is in Uganda with Hotice, developing tourism.

MARK WADE (87) started at KPMG Peat Marwick in September 1992.

JASON COZENS (88) had a spell in Hong Kong as part of his Manchester university course in architecture. He is developing as a specialist in computer aided design.

ALEXANDER DOWNES (88) has founded a theatre company, 'Lucid Productions', whose first venture was the staging of *Macbeth*.

JAMES HONEYBORNE (88) is a film researcher in the BBC Natural History Unit, with a series of credits at the end of programmes.

CHRIS OSBORNE (88) is in his final year at Royal Veterinary College.

SIMON WATSON (88) has completed his Gold Duke of Edinburgh's Award and is on a rural resource management course at the University of Plymouth.

DOMINIC BAKER (89) is in the City as a European equities analyst for Framlington, where his immediate boss is Julian Gaisford St Lawrence (C75).

PADDY BINGHAM (89) played for the Cambridge Blues XV but was omitted from the Varsity match at Twickenham.

GUY DE SPEVILLE (89) has been studying psychiatry.

BRIAN DOW (89) has been working in Los Angeles on the dispersal of oil slicks, prior to law school.

PADDY HARGAN (89) helped Fr Henry Wansbrough at St Benet's in recataloguing the Hall library, whilst reading Classics at Oxford.

RICHARD MCTIGHE (89) went to work for Zimmer AG (an engineering company, part of Metallgesellschaft AG) in Frankfurt for one year.

ALASDAIR REDMOND (89) is in the final year of law at Lancaster University.

ROBERT STEEL (89) is in his final year at the University of Birmingham and is intending to take a postgraduate diploma course at Cambridge University.

WILLIAM THOMPSON (89) is at the Chester branch of the College of Law and has secured articles with Sinton & Co, solicitors, Newcastle upon Tyne.

DEAN TIDEY (89) is pursuing a musical career.

ALEX ALLAN (90) was at the Leith School of Art in Edinburgh but thinking of changing to a career as a diver.

SIMON AYRES (90) is doing sculpture at Loughborough College of Art and Design.

MARTIN COZENS (90) has been exercising entrepreneurial skills in HK.

RORY FAGAN (90) is on a one year Chinese language course at the People's University of Beijing as part of his course in politics and East Asian studies at Newcastle University.

RANJIT HOSANGADY (90) is in his final year at Balliol, studying Greats.

JEAN-BENOIT LOUVEAUX (90) is in the third year of his maths and philosophy degree at St Hugh's College, Oxford.

ANDREW NESBIT, studying medicine at a London hospital, has suffered much, including several operations, from a knee crushed under a scrum while playing Rugby.

ASHLEY WILLIAMS (90) has been working in an animation studio in HK.

CHRISTOPHER WONG (90) has been doing Law Society finals before starting his articles with City solicitors, Freshfields.

MATTHEW AYRES (91) is studying architecture at Leeds; HARRY BOYD-CARPENTER (91) is reading classics at Corpus Christi, Oxford; ROB CROSSLEY (91) has been taking medical supplies to Africa; MAX DALZIEL (91) is at Edinburgh; THOMAS MARTIN (91) is reading economics and politics at Exeter; DAVID MCDUGALL (91) is at Reading University; HENRY O'NEILL (91) has been trying to get into the Royal Marines; DANIEL REITZIK (91) has been selling Encyclopedias Britannica in BC; RICHARD WEST (91) is reading philosophy at King's College, London; FINNIAN DUNLOP (92) was awarded a Reeves-Smith scholarship by the Savoy Educational Trust and has turned down a university place in order to work at Claridges on the Savoy management training scheme; PADDY LANE-NOTT (92) is at Reading University; TIMOTHY MAGUIRE (92) is studying management of technology at Sunderland University; JOHN MITCALF (92) is at Birmingham University; MARTIN MULLIN (92) is at Newcastle University; JONATHAN RYLAND (92) is at Oxford; CHARLES THOMPSON (92) is reading history at Edinburgh; CERI WILLIAMS (92) helped on one of the St Alban Centre vacation cricket courses.

NEWS FROM ST JOHN'S

ADRIAN BUDGEN (81) is a solicitor in Sheffield, specialising in medical claims, and is on the management committee of a Citizens Advice Bureau.

TIMOTHY COPPING (81) is married and lives locally.

MICHAEL GILMARTIN (81) is in Portland, Oregon, writing novels.

FRANK HOGARTH (81) has taken over his father's farm at Oswaldkirk.

RICHARD LEONARD (81) lives in Westport, Connecticut and works at the Inn in Longshore, responsible for conference and banqueting.

MARK MATHER (81) is a professional photographer in Richmond, Surrey.

SIMON PENDER (81) is a solicitor and has recently moved to a Norwich firm.

- PAUL SELLERS (81) works in Mexico City.
- EDWARD THOMAS (81) is an estate agent and is on the third year of a part-time BSc course in land economics at Sheffield Hallam University.
- NICHOLAS DUFFIELD (Fr Richard) (82) is an Oratorian priest based at St Aloysius' in Oxford.
- EDWARD GILMARTIN (82) has moved to Australia with Hill Samuel.
- JOHN GUTAI (82) works for Misys Finance Systems in Worcester.
- DERMOT HILL (82) has been doing a variety of jobs in London, including work in the database maintenance department of Credit Suisse and First Boston.
- TIMOTHY JELLEY (82) is a schoolmaster at Moor Park.
- STEFAN PICKLES (82) lives with the travelling people.
- MICHAEL ROLLER (82) has returned from New Zealand and is now the accountant in charge of the internal audit of the Johnson Mathey Group.
- GILES RUANE (82) has his own made-to-measure tailoring business in London, called Roderick Charles, Gents outfitter.
- OLIVER TRENEMAN (82) is an estate agent in London.
- GEOFFREY WELSH (82) is a GP working in a practice near Durham.
- ADAM BUDGEN (83) is SHO at the Atkinson Morley neurosurgical unit, is preparing for his FRCS and looking for a consultancy in orthopaedics.
- EDWARD BUSCALL (83) has taken a two month sabbatical to tour Brazil and write for the *Independent Magazine*, the *Sunday Express* and glossy magazines.
- RAMAN DE NETTO (83) sells office equipment in Hull.
- SIMON DENYE (83) is a senior plant manager for ICI on Teesside and has been in Thailand for ten weeks training the locals to run an ethylene plant.
- DAVID FLANAGAN (83) spent last year in Fremantle, Western Australia, having passed his MRCP two years ago.
- RICHARD KEATING (83) works for a company pioneering 'Connect Voice Messaging', a system of electronic communication.
- SIMON LODGE (83) passed some of his actuarial exams and is in Birmingham.
- JAMES MAGRANE (83) has returned from the US and has been doing temporary jobs in York, including acting in the Mystery Plays.
- MATTHEW ROHAN (83) has established his own business in Malton making bespoke woodwork and fitting out interiors.
- JAMES STEEL (83) works with SOS Sahel in addition to promoting his charity, the Sarojini Trust, to train girls for cottage industries in southern India.
- ANTHONY BROWN (84) is a solicitor in the City with Clyde and Co.
- PETER BUCKLEY (84) is a senior area sales representative for Canon.

- JOHN DOYLE (84) continues to work as a consulting engineer in London.
- CHRISTOPHER FLYNN (84) works for British Telecom in London.
- PATRICK FRENCH (84) has written a biography of Sir Francis Younghusband, the mystic and explorer in India at the turn of the century.
- HENRY HARE (84) runs his own firm of builders and decorators, Parallel Lines.
- DOMINIC KEMP (84) is a solicitor with Chapman Eversatt and Co, dealing with injury claims from insurance companies.
- JAMES LOUGH (84) is a chartered town planner in Kingston.
- NICHOLAS READ (84) has completed his degree at Buckingham University.
- MARK ROCHFORD (84) is a personnel officer in the Defence Research Agency (electronics division) in Malvern.
- ANDREW TWEMLOW (84) is a computer consultant in South Wales.
- CHRISTOPHER VERDIN (84) qualified as an accountant with Peat's and is now working for a Mexican bank in London.
- ADRIAN WELLS (84) has been writing and selling books in Norwich.
- PETER WETENHALL (84) undertook a study of tourism in Zimbabwe, followed by a spell in the USA, and now works with the Boston Consulting Group in the UK.
- MARK BARRETT (85) has been promoted to manager of UK Corrugated.
- JAMES DORMER (85) is working in the Civil Service and writing screenplays.
- MATTHEW GAGE (85) lectures at the Manchester Metropolitan University on ecology and has been awarded a PhD and a fellowship at Liverpool University for research into spermatozoa.
- RUPERT HARE (85) is doing a doctorate in ship science at Southampton University and a lot of rowing.
- TIMOTHY OULTON (85) runs Halo Antiques with his brother, Charlie (A82), which they have taken over from their father.
- BRIAN TRENEMAN (85) works for an international property company, specialising in properties in France.
- MICHAEL DOYLE (86) has been commissioned into the Army.
- CHARLES KEMP (86) is doing an MA course at Wolverhampton University.
- PATRICK MAGRANE (86) has finished his art degree and won the Fishmonger Travel Prize in 1991.
- HUGH MARTIN (86) is in the Royal Scots Dragoon Guards.
- DOMINIC MIDDLETON (86) is seeking a career in alternative music.
- JONATHAN PIGGINS (86) is assistant advertising manager for *The Lawyer*.

RICHARD TAMS (86) is in charge of cargo handling and is number two in the British Airways office in Seoul, Korea.

DAVID TOMLINSON (86) is assistant to the manager of the Rights Dept of Victor Gollanz, the publisher, and reviews books in French and Spanish.

MARK WHITTAKER (86) has passed his final exams in surveying whilst working with Debenham Thorpe in Manchester.

RUPERT WILLIAMSON (86) has been working in Italy with a clothing firm and now has a job in advertising and promotion in London.

GILES BALMER (87) has been working for a firm of surveyors in Leeds and is now completing his part-time degree at Sheffield in land economics.

PHILIP BULL (87) is a ship broker.

ANTHONY CORBETT (87) is a graduate trainee with Philips and Drew.

PASCAL HERVEY (87) passed out of the Slade College of Art with a first and has had a painting in a summer exhibition at the National Portrait Gallery.

ANDREW LODGE (87) is completing his law conversion course, having spent last summer in Hong Kong gaining work experience.

WILLIAM MARTIN (87) has a law degree from Buckingham University.

DAMIAN MAYER (87) has been commissioned into the Scots Guards.

CHARLES THOMPSON (87) is in the Queen's Own Hussars.

ADAM CODRINGTON (88) works with Sedgwicks in insurance in the City.

TANGUY COTTON (88) works for Barings in Japan.

JONATHAN COULBORN (88) works with Sotheby's in Madrid.

NICHOLAS DERBYSHIRE (88) has been playing and coaching cricket in Australia, was the opening bowler for Lancs 2nd XI last season and has signed a further two year contract with Lancashire.

ALEXANDER GORDON (88) is taking a post-graduate law course at the City of London University.

CHARLES JENKINS (88) is training to be an accountant with Ernst and Young in Glasgow.

ROBERT MACCULLOCH (88) is in Zimbabwe.

CAMILLO ROBERTI (88) secured a first in history from Oxford and is now taking a law conversion course at Guildford.

RICHARD BOOTH (89) has left college in Leeds and gone to New Zealand.

RICHARD CORBETT (89) is a history graduate from Buckingham University.

COLIN ELWELL (89) has taken a volunteer commission from the TA to the Light Dragoons.

WILLIAM GIBBS (89) is reading law at Southampton.

NICHOLAS GIORDANO (89) has graduated as a dentist from Newcastle and is doing his vocational training in Thirsk.

ANDREW HOWELL (89) is at the Farnham Film School.

CHRISTOPHER LEONARD (89) qualified in computers, is working in Dublin.

ADRIAN MAYER (89) is doing a law conversion course at the South Bank University.

FABRIZIO NEVOLA (89) secured a first at Oxford before commencing an MA at the Courtauld in London.

ALEXANDER REYNOLDS (89) is taking a law conversion course at Guildford.

JAMES WHITTAKER (89) is studying estate management at Kingston University.

PATRICK BOYLAN (90) is studying Greats at Oxford; ANTHONY CORBETT (90) is doing a course in agriculture and business studies at Wye College and has been working for MAFF; ADAM FAIRBROTHER (90) is reading theology at King's London; EDWARD MARTIN (90) has transferred from Portsmouth to Cirencester; HENRY MARTIN (90) is on a foundation course in art and design at Newport, Gwent; JAMES ORRELL (90) is at Exeter and will join the Irish Guards later this year; FABIAN ROBERTS (90) is reading theology at Durham and will proceed to Sandhurst and the Irish Guards; BEN RYAN (90) will go to Sandhurst in the autumn, after finishing at Reading; RANULF SESSIONS (90) has recovered from a major operation and should complete his theology course at Leeds this year; MICHAEL VERDIN (90) is reading maths at St Andrew's; BEN BIGLAND (91) is studying history of art at the University of East Anglia; LEO CAMPAGNA (91) is at Napier College, Edinburgh, studying hospitality, tourism and management; TOBY CODRINGTON (91) has recovered well from his serious operation and is now reading history at the West of England University; LAWRENCE COTTON (91) is also at the West of England University, where he is reading business studies; JAMES COULBORN (91) is taking a course in business administration; JAMES ELWELL (91) has left Middlesex Poly but is still planning a career in catering; HARRY GIBBS (91) is reading German at Bristol; ADRIAN HARRISON (91) is completing his history degree at Manchester University; ANTHONY LAYDEN (91) has changed courses at Edinburgh University from Scottish history to English; ROHAN MASSEY (91) is finishing at UCL; ALI MAYER (91) is at the West of England University and had a placement in Majorca last summer; ALEXIS MCKENNA (91) is studying law at the Anglia College of Higher Education; FRANCESCO NEVOLA (91) is doing a course in museumology in Florence as part of his history of art/Italian course at UCL; FREDDIE TYLER (91) is studying medicine at Manchester; CHRISTOPHER ARNING (92) is reading history at UCL; CHARLES CORBETT (92) is studying French and Russian at Exeter; MARC CORBETT (92) is reading architecture at Heriot-Watt University;

TIMOTHY S'SOUZA (92) is studying hotel and restaurant management at Newham University in the USA; DAMIAN DRURY (92) has left Bournemouth University and is now doing a City and Guilds qualification in barmanship; ANDREW FREELAND (92) completed Brigade Squad, passed his RCB and is now at Cirencester; WILLIAM GORDON (92) is hoping to join the Army; CHRISTOPHER HARDING (92) is reading politics and archaeology at Newcastle; JAMES JENKINS (92) is at Edinburgh University, reading history; PAUL LANE (92) is doing a BA in technical theatre arts at the Arden School of Theatre in Manchester; ANDREW LAYDEN (92) is at the International School in Copenhagen; CHRISTOPHER LAYDEN (92) is at Jesus College, Oxford; PHILIP OCKLESTON (92) is at the West of England University; TOM PEEL (92) is doing a course in Leisure Studies at Southampton Institute of Higher Education; LUCIO ZU SOLMS (92) is studying economics at UCL; JAMES CHANNO (93) is at Kent University reading English and Spanish law; RUPERT COLLIER (93) is studying German at St Andrew's; CHARLES DALGLISH (93) is reading law at King's London; AUGUSTUS DELLA-PORTA (93) is in Zagreb, helping refugees from the Bosnian war, before taking up his place at Newcastle; SEBASTIAN DONOGHUE (93) is reapplying to university; PAUL HOWELL (93) is reading biology at Leeds University; CHARLES HURST (93) is studying food manufacture, management and marketing at Reading; GUY JACKSON (93) is reading medicine at Southampton University; XAVIER LE GRIS (93) is in Paris studying French for the year; SEBASTIEN MARCELIN-RICE (93) is at Exeter College, Oxford, reading physiology, psychology and philosophy; FRANS OP DEN KAMP (93) has gone to Africa prior to taking up his place at Newcastle; ANDREW RYE (93) is retaking his science A levels in order to get to medical school.

REFLECTIONS ON LIFE AND DEATH

Raymond Anakwe (A93)

'Not long now,' I thought as I looked at my watch. The winds were blustering and cold, the bus was not surprisingly, late. Around me a few people milled, waiting for various buses. Another ordinary Sunday afternoon. A few yards away a solitary shabbily dressed figure is curled up on a bench, protecting himself from the cold. He caught my eye, almost defiantly, before looking me over. Beneath my warm jacket, my rumpled white uniform was clearly visible.

'Where do you work?'

The question was not totally unexpected but the invasion of my silence, the violation of my privacy struck me all the same.

'St Leonard's Hospice,' I replied, not expecting any further interest. The look I received spoke of amazement and almost pity.

'I couldn't stand that. I mean, once you go in there you don't come out alive do you?' His eyes gave the confirmation which his words only half sought.

The picture often given of a hospice is a gloomy one. One full of sadness. A place which exists solely for and to facilitate death – however peaceful. A transit camp between this world and the next. The picture is a lie.

I arranged to work at St Leonard's while still at Ampleforth as a way of getting experience for a career in Medicine. A way to impress University Lecturers – almost a means to an end. Over the past few months however, it has become something very special in itself. Light and airy with plenty of wood, soothing coloured walls and carpets, the main building lends itself to its role as a second home for many. Within the walls of the hospice, patients arrive not only for terminal care but also for pain and symptom control, relative relief and day hospice visits which encourage positive social activities.

Nevertheless, my first day was a shock. I came in on the morning shift and listened to the report and handover from the Night staff – the patients, as yet, only a lot of names, I gleaned a secret knowledge of them; what they liked or disliked, family background, expressed feelings about death, and all while they slept – unaware of my intrusion. Then it happened. Standing in the 'end-room' I came face to face with the first patient. As I looked into his eyes it hit me, this man was dying. His face was ashen, he was rasping and was on an oxygen cylinder. All of a sudden, I could put a face to the nameless dying I had heard about within these walls. I was almost rooted to the spot, scared to approach, almost afraid to touch him lest I cause him some added pain. The fear which confronted me was borne of ignorance. Here I was with no formal skills, training or even a personal relationship with this man to fall back on and I was to 'assist in his care'. I was frightened. There were three other men in the room who having finished breakfast, were in various degrees of slumber. I took my fate into my hands and launched into conversation with the first patient, Charlie. We talked only a little as I, working with Sandra, a qualified nurse, washed and dressed him. We moved around the room, on to Raphael, Sean and then Alfred. All were different, all were dying but all were still people in every sense. I came to realise that they were no different from the rest of us – not unusually polite, spiritual or tolerant. Dying people, I found, are ordinary people with ordinary faults, fears and hopes. The morning was filled with light hearted banter as I found my bearings. The patients, who averaged an age of about sixty-five, after looking me over, accepted me easily. I had passed the first test. I came to know the patients in the 'end-room' quite well. I slipped into their routine; how often they liked a bath, a cup of tea or just to sit and watch television. One o'clock comes quickly. Time to go, I finished what I was doing quickly. I felt the exhilaration of having completed my first day at work and was reassured that a career in Medicine was for me. I left without a backward glance at the patients. I would see them tomorrow.

Tomorrow came. I walked into the 'end-room' to see my newly acquired charges. Charlie's bed was neatly made. The shelf and locker next to his bed lacked the personal touches of the previous day. His slippers were no longer under the bed. Charlie was dead. The brutal reality that I couldn't leave work to go home and depend upon finding the patients as I left them, when I

returned, finally came home to me. 'One day at a time,' I resolved. This was the only way I could take it. The other patients in the room seemed oblivious to me. Only Raphael's eyes followed me around the room. The report explained it all. Charlie had deteriorated rapidly and died peacefully the night before. There was scarcely time to grieve, there were other, living patients who were depending on us. Back to the still novel routine, performing the most private and personal operations for these weakened men; bathing, dressing, transporting to and from the toilet, all the time gently reassuring them. Giving suppositories and where necessary, helping with a gloved and oiled but gentle hand.

It's lunchtime. I sit and talk to Raphael. He cannot speak very much, still he smiles. I hear the lunch trolley. Does Raphael hear it? He gives no sign. Lunch for him will have been chosen by someone else. I will sit and cajole him into opening his mouth and chewing what I give him. It's cottage pie, carrots and broccoli. Each spoonful is my choice not his. He lies on his bed and takes what I give him. Sometimes he refuses to open his mouth and by so doing, he tells me to offer him something else. If I get it right he might smile. He holds my hand as I feed him. Is this his way of reaching out or is it his spasticity causing him to tense up and squeeze my hand? Our talk is idle chatter but it helps me to believe that we and not I alone, are making the decisions. I must keep on talking to him even though sometimes I don't think he hears me. Still, he is a person just like I am and I can't just shovel food into his mouth when he opens it. Later on, in the middle room I help to bathe a frail and elderly lady. Her name is Abigail. She moans as we turn her gently and we stop to reassure and encourage her. Her nightdress pulled over her head leaves her vulnerable. The sight of aged womanhood shocked me at first but now I see there is no shame in this. She might have been my grandmother, weak and in need of my help. I could not fail her. Abigail sits on the commode for a while. Afraid, she gropes for my hand. Fear comes with age and I too will grow old. Who will look after me? It's hard work, especially when you know that the patients face death anyway. Then again, we'll all die eventually and the occasional smile, laugh or grunt of appreciation make it all worth it. It has been this ever smiling attitude which has shown me that a hospice is a place of courage and not of resignation. The courage of the patients to 'rage against the dying of the light'. The courage of the staff to care for the patients so devotedly, comfort their relatives and indeed to come back the next day to start again with a fresh smile. The courage of the volunteers to step forward and confront death freely.

As I go home that afternoon, the next shift takes over and the door of the hospice closes firmly behind me. On the busy road in front of the hospice, cars rush up and down. Across the road at Tesco, hundreds of shoppers are oblivious to what goes on behind that door. Ordinary people do ordinary things; walk the dog, carry shopping home, walk to work. I feel they too must confront death. My work has, I feel, partially corrected my blinkered view of life. A hospice should be and in my experience is a beacon of hope amidst suffering and despair. It may surprise my friend from the bus stop but those who leave St Leonard's, through death or the front door, often leave it happy.

PARISH LIFE IN THE ANDES

Fr John Castelli (B42)

We arrived at Velaya from Chachapoyas where there had been an ordination to the priesthood of a young man from one of the villages in my parish. His ordination was the final crowning of many years of pre-seminary, work in the parish and, finally, seven years in the major seminary. We now hope and pray he will turn out to be a good and holy priest and not like many of his predecessors lapse into concubinage. Nowadays, conditions are much better with the coming of roads and regular meeting with the Bishop in Chachapoyas.

The journey had taken twelve hours. There were four of us: two young men in their twenties who hope to enter the pre-seminary next year and another who is hoping to get a scholarship from our twin town in Germany. The two mules carried our belongings. I personally have no difficulty in walking downhill and on the flat but because of my aged 69, have to mount a mule to go uphill.

There was quite a lot of discussion on which route to take and there was some doubt if we could reach Velaya that day. But I was most anxious to get there as we were expected. In any case, we got there at 5.15 with an hour of daylight still in hand.

As we were expected, a bed had been prepared and I was glad to see it was long enough and I did not have to sleep curved up.

We arrived at the church with the ringing of the bell and smiles of the people. Quite a number of the women made their annual confession and we had a second Mass next morning at 10am. The catechist had prepared the parents of a number of babies to be baptised.

For some time they had been building a house next door for the priest. But they were lacking ten sheets of corrugated iron for the roof. The man who had been responsible had, evidently, joined a Protestant sect. But he still had in his possession ten kilos of nails which I had bought the previous year. So I decided I will pay for 100 slates if they hand over the nails which had been left over. So when I am at another village of San Juan, which is quite close, I am hoping to get the nails and I will pay ten pounds for the new tiles.

At the moment, coffee, which is the chief crop here, is getting a very good price; more than double last year's price. The bishop has managed to get a tractor from Germany and the road has, at last, reached Camporredondo, which is one of my parishes; the other being Ocali. I have about 60 village churches. Each church has its catechists who are tutored by a group of German and Spanish volunteers who give a five day course three times a year.

Having left Velaya, we went to Tactamal, a leisurely three hours away. This time of year the path is dry and there are some wonderful views over the Andes. One can see the different villages dotted along the route of the valleys which may be as deep as one thousand metres.

At our arrival at Tactamal, the Church bell was rung. They had a priest's house and also a meal prepared. This was the first Mass in the new Church, which was very spacious: about 20 metres long by 12 wide and 5 metres high.

They had built the walls and the bishop had given the roof of corrugated iron sheets and the bell. At the moment, the floor was still earth and they are hoping to cement the walls so they will send a petition to the bishop.

The Catechist had eight families prepared for Baptism and one Marriage. Next day we were to go on to Motupe. Motupe was to have a fiesta so they will send two mules as they are so anxious to have a priest. This will give our two mules a rest, especially as they were showing signs of saddle soreness.

The journey to Motupe took 2½ hours; half an hour going down through a coffee plantation and crossing a river and then 2 hours going up the other side. We came across a gentleman under the influence who seemed to have more Spanish than Indian blood. He had a big moustache and rather fancied himself. He said something about it being a sin to have a mule with an empty saddle. Next thing, he was mounted. But with a look from me, he got off so quickly he might have been shot. I was relieved to hear roars of laughter and not angry mutterings.

This Fiesta is the annual fiesta of the village. It has a small church and about 50 houses. We celebrated Vespers in the evening with a pressure lamp. The band, which consisted of flutes and drums, was really very effective and had cost 30 pounds for three days. Next day, there was a procession of the Cross round the Plaza accompanied by the band and hymns. There were visiting football and volleyball teams which had come from Tactamal, mostly on their mules. In the evening, there was a dance and a more superior orchestra with an organ. Luckily it was out of earshot from where I was sleeping. A younger member of our party returned at 3am. After a close warning that drunkenness and lying was not acceptable, he has been given another chance.

August 8th had been a day marked in our calendars as most important. It was to be the day of the First Mass of the new priest in his village, Collonce. Collonce was only about a quarter of an hour climb from Motupe. When we entered Collonce, we found all the pathway had been decorated with small banana trees. The place was alive with expectation. I was quickly shown a very nice room with a soft mattress, a bunk bed and easy access to running water in a small plantation. Within half an hour, the new priest was expected. I was then summoned and told he had been sighted. With camera in hand, I was able to welcome him on one of the most important days of his life. The Peruvians have tremendous loyalty to their village and when he had applied to the bishop, his idea had been to help our people. In actual fact he is going to another parish of Mendoza.

A great number of visitors began to arrive and for many the seven hour ride had been exhausting. They were mostly young Germans and Spaniards. There have been preparations for months, arranging up to twenty mules, getting mattresses from Camporredondo and the killing of, at least, one bull.

For me personally, it was very nice to see all these young people, whom I have known over the years on their visits to prepare our catechists, and the presence of six other priests, including the parish priest of Mendoza.

That night there was Mass in the parish church and the new priest heard

Confessions and I and a visiting priest from Spain concelebrated. Next day we went to the football ground which had been decorated and an altar erected. The ceremony started with the raising of the Papal and Peruvian flags. There was a good loud speaker system and eight priests concelebrated. The young priest made an impassioned sermon about his longing for this moment and I think even some of the toughest men were moved. At the end, as PP, I put my oar in by warning that the enemies of the priest were Punch and Judy.

After the Mass, everyone was invited to a drink of Chicha, rolls and a sort of hard sugary mixture. I disappeared with the Blessed Sacrament and missed the meal but luckily an Irish sister put in a word for me in the kitchen and a large plate of meat appeared.

I again disappeared for an evening Mass. The church was again packed because they may only get Mass about every three months. This was followed by a dance which I gather was packed as the entrance was free. I am glad to say it was out of earshot.

Next morning the mules were organised and the visitors started their two day journey, going in three different directions. The weather was rather hot so I hope there was no sunstroke.

I set off with three young men who hope to enter the pre-seminary next year to Limon, a village of only an hour's walk. It was mostly downhill so it gave our mules a bit of a rest. Limon is a small village of about twenty houses with its church and primary school and a pipe of running water. It is surrounded by coffee plantations and has a pleasant climate as it is halfway down the valley at about 1,500 metres above sea level. The lady of the house where we stayed seems to be slightly better off and has said she would like to buy a monstrance for the church and is going to give 90 pounds, so we have organised a letter to the bishop to buy one in Lima.

They had not had Mass for about a year but had their liturgy organised by the catechist every Sunday. But there was a complaint that he was a bit cavalier about the time which varied from 2 in the afternoon to 8 at night.

The church was packed. Four families had been prepared for Baptism and one Marriage. We then had a second Mass next morning at 10am which mostly consisted of women with their babies and children from the school. Unfortunately, the children had not been prepared and got confused between virtues and sins and did not understand the true presence. I am always telling the parents the importance of night prayers with their children.

The next village was San Pedro where the catechist had accompanied me on many parish visits. He had prepared a room in his parents' house.

Having been nearly a month away, I returned to my house in Camporredondo which is situated within the complex of the Sisters of The Servants of St Margaret Mary and The Poor, a nursing order from Mexico. As usual when I returned there was a great welcome and the mules were unloaded and taken to their pasture. The two young men who hope to enter the seminary next year were also made to feel at home and were installed in the bishop's room.

The Madre Trinidad (Trini) had just left as a delegate for her Congregation for Mexico. But there was a young Peruvian sister, Hermana Eulalia, in charge. She had just come back from Mexico after studying nursing for four years. There was great activity organising the novena for Saint Rose of Lima. Each street was to have a night to prepare the decoration of the altar. That night being Sunday, the church was packed with a lot of young lads respectfully standing round the door. The bishop had just given a 16 HP motor so the church was well lit. The people were very pleased to have the Mass and there were a great number at Holy Communion.

There were also some visiting lawyers organized by the church who were giving a two day course on Human Rights, with regard to the New Constitution about to be voted in referendum. There were about fifty taking part and they had come from the surrounding villages. They slept in the Pastoral Centre which had been refurbished by the Madre Trini with three hundred bags of cement.

The next day the car came from bishop's house, on our new road, to take the group to Chachapoyas. They left at 6.30am on a ten hour journey. Our new road has only been connected this month thanks to the Bishop's tractor. Having reached Camporredondo, the tractor is now idle. The arrangement had been that the Bishop organised the tractor and the local authority paid for the petrol. No doubt, the mayor of the next town of Ocali will soon arrive to get things moving.

At the moment, I am preparing a talk for our Monthly Pastoral Meeting of all the catechists in the Parish of Camporredondo. As we have just had lectures on Human Rights, I shall be giving the church's teachings from the Bible, Vatican II and Puebla. So far, I have not been able to get the text from Santo Domingo.

I am also preparing for another Pastoral Journey for six weeks visiting villages in Ocali. The village of Pilca Pampa has a three day fiesta of Saint Rose of Lima. Vistahermosa has three days for the Birthday of Our Lady on 8 September 8; Selcho Cusco - 14 September, the Exaltation of the Holy Cross; another village, Saint Michael, 29 September 29; Nuevo Ocumal, Saint Francis on 4 October 4. In between fiestas, I will visit a new village every day.

Your prayers are asked for the young Peruvian priests being ordained. They don't have the advantage of our European spirituality, yet alone an Ampleforth education.

BOSNIA, CHRISTMAS 1993

Christopher David (O44)

There were 10 of us
We set out in a raging storm
To follow a star
It led us over the sea
Across plains and over mountains
We went in search of the Child
In hundreds of refugee
children

We went in search of the old folk
Driven from their homes into the snow
In search of the young men
Wounded and missing
In search of the orphans and
Women bereaved
We carried presents
Given by the children
Of Hereford and Monmouth
Like Gold for the children of
Bosnia

We carried medicines
analgesics, anti-biotics, insulin
Precious as Myrrh
Food for the hungry
Jerseys, coats and boots against the cold
We carried the love of
hundreds of people
And prayer was our Frankincense

It was a long journey and hard on the way
But to laugh with the children
On homemade sledges
To weep with the women bereaved
To take with a grimace
the hugs of unshaven men
All this was our task

It was a long journey
But the Star rested over many places
And we would do it again.

CROATIA 1993

Jonathan Pring (T89)

I went to Croatia in the last week of June. I went with a group organised by our college chaplain and connected to a London charity called Convoy of Mercy, set up and run by a Finchley businessman called Assad Khan. He now devotes his life to supplying refugee camps near Split on the Croatian coast. These camps are looked after solely by some voluntary organisations, the Croatian government, indeed all governments, having largely abandoned them to their fate.

During the three days that we were at the camps I cannot claim that we made a great deal of difference. Our presence may have been appreciated as a symbol of our concern but as aid workers we lacked experience and without a specific brief I often felt useless. From this viewpoint I doubt if we did anything really worthwhile. But there was one crucial difference that was made in that time and it was this – a difference in perception.

Before we went to Croatia I had tried to adapt my mind to what I would find there and although I managed to anticipate stories of suffering and deprivation, I never appreciated the simple *reality* of the situation until I actually saw it. It is so easy to detach yourself from even the most appalling suffering if you only ever see it on your television screen or in newspapers.

Visiting the refugee camps to see the predicament of the people there and hearing their stories without the bold and strident journalistic tones that usually kept them at a safe distance made me realise on a more human level just how genuinely tragic – how real – their suffering is.

What really brought home to me the plight of the Bosnians in the two camps we visited was the similarity of their pre-war lifestyles to ours. They lived in the same tall and graceful red roofed houses that we had seen travelling through Slovenia and Croatia. They worked in shops and offices five days a week and spent their spare time with their friends and relatives, televisions and cars, enjoying the occasional drink (their Islamic identity was not a big concern before the war) and fussing over babies. Now all of that is gone and they live in camps, formerly some army barracks and a holiday camp, where an entire family lives, eats and sleeps in one small room with nothing to do except wash clothes and cook. Nearly all the families I saw had a child's picture of their house somewhere in the room, just as we might have drawn at primary school. Later, when we gave the children fresh paper and crayons, most of them drew pictures of bombs, tanks and soldiers.

The terrible physical deprivation that I braced myself to see was not evident. Our truck carried food and even the rickety old schoolbus that took us across Europe for three days had supplies in the back but at that moment the charity's top concern was the setting up of a school nearby. However beneath the surface of casual lack of interest on the part of the Bosnians we uncovered disturbing stories. Once we had roused them from their apathy – probably the most endemic problem after being there for a year with nothing to do – our neatly ordered questions to ascertain their needs became redundant. They

simply wanted to go back to Bosnia, they said. Their departure had usually been traumatic. In many cases the Serb army had turned up one night and ordered all Muslims to leave their village by morning or be shot. They left. This happened to the family of 19 year old Inga, our interpreter, who before the war had enjoyed life in a relatively harmonious village of mixed religions and had wanted to go to university to become a doctor.

More harrowing were some women's stories about being raped. There were also stories about children being dangled out of top storey windows by soldiers until their parents agreed to leave their homes.

It is an unfortunate truth that although media coverage makes us aware of suffering in other parts of the world, it also makes it the stuff of debates and negotiating tables, remote from our everyday concerns. This is not to say that concern has not been aroused in this country and great things done, as the work of people like Assad Khan shows, but seeing Bosnians as charity cases and object of pity somehow excludes a human element. Once stripped of a home and all possessions and once your life slips out of your control and into the hands of armies and politicians, you are no longer recognised as the total human being that you are. One woman in the camp made this point forcefully, maybe resenting our questionnaires as if we were inspectors in some asylum.

This loss of dignity has come about because of the loss of their homes and communities, probably the worst that can be lost by people other than lives or limbs. Many families in the camps still had men fighting in Bosnia, where doubtless atrocities are being committed by all sides. Apart from the horrors of the war itself, which we came nowhere near to seeing, there is the problem of 1.5 million Bosnian refugees to which the world is turning a blind eye.

This is the ultimate tragedy that has befallen the people we met and other hundreds of thousands. It is tempting to think that, as they are fed and clothed and have a roof over their heads, their predicament is just another mishap of European history or has been exaggerated by the media for emotional effect. They have no homes and nowhere to go to. Being stateless, they have no-one to protect them. Maybe the West should have reacted more forcefully to the situation in Bosnia but the right point has passed. Indeed, the EC's policy towards the whole Yugoslav crisis was ambiguous at best.

As well as robbing them of their dignity, the war has also changed their identity. Bosnians who were Muslims have become Muslims who used to live in Bosnia, through no choice of their own. Their religion is purely an accident of history. Now that it has been made prominent by the horrific events of the last few years, they have been helped by the Islamic code of aiding co-religionists in distress. All the relief agencies in the Split area are Muslim. Unfortunately, it also means that the only states which have so far offered to accept the refugees in any large number are Sudan and Pakistan, countries as alien to the Bosnians as they are to us, with different climates and in the case of Sudan, rigid Islamic law. Before the war overtook them, the Bosnians' lifestyle was almost entirely western. It now exists in an aimless limbo, neither western nor eastern but forlorn and helpless and rapidly losing hope for the future.

ST EDWARD'S HOUSE 1933-93

ANNIVERSARY DINNER 3 November Cadogan Hall

A dinner was held at Cadogan Hall, Duke of York's Barracks, King's Road to celebrate the 60th anniversary of the founding of St Edward's House. The dinner was preceded by Mass at St Mary's Church, Cadogan Street, with Fr Edward Corbould (Housemaster of St Edward's since 1966) as celebrant. Fr Edward presided over the evening's activities, Lord Justice Kennedy made an address and the following old boys were present:-

1937	V.L.J. Comyn		Sir Antony Pilkington
1940	J.F. Cogan	1954	R.F. Macmillan
	Fr Martin Haigh OSB	1955	Dr C.K. Connolly
1942	P. Comyns		O.V.D. Evans
	T.R. Hall		J.S.E. Fordyce
	T.M.L. Marke		H.R. Kerr-Smiley
	H. McLachlan	1956	Dr M.D. O'Brien
	P. Noble-Mathews	1957	Sir Jonathan Backhouse
1943	A.R.M. Hodson		Sir Peter Batho
	T.F. Hubbard		R.C.E. Grey
1944	J.R.R. Lees-Millais		D.J. Hughes-Onslow
1946	B.V. Henderson		I. Zaluski
	M.R.D. Hooke	1958	D.P. O'Brien
	Dr A.M.W. Porter		A.H. Parker-Bowles
1947	N.H. Bruce		B.A.J. Radcliffe
	E.O.G. Kirwan	1959	H.B.E. van Cutsem
	D.F. Tate	1960	R.G. Batho
1948	H.B. Meynell		P.deV. Beauclerk Dewar
1949	C.P.A. Bertie		Dr M.E. Rimmer
	The Earl of Lindsey and	1961	C.W. Devas
	Abingdon		P.L. Graham
	J.F.G. Murphy		P.M. Vignoles
	J. Phillips	1962	H.E.R. Beddingfeld
	Dr J.M. Smyth		A.C. Davey
1950	Sir Andrew Hugh Smith		C.D. Jardine
	D.A. Sutherland		G.N. van Cutsem
	P. Wiener		A.H.M. White
1951	K.M. Bromage	1963	P.S. Carroll
	Fr Edward Corbould OSB	1964	C.J.M. Langley
	B.A. Martelli		M.J. Thorniley-Walker
	G.W. Swift	1965	D.J. Bowes-Lyon
1952	C.A. Brennan		P.S. Medlicott
1953	G.S. Abbott		G.J. Moor
	A.B.X. Fenwick		R.E. Parker-Bowles
	Lord Justice Kennedy		G.A. Williamson
	D.M. O'Brien		D. Worsley

1966	I.A.D. Ferrier		D.C. Beck
	R.J. Nevill		C.E.B. Boodle
1967	B.C. Ruck Keene		Dr W.B. Hopkins
1968	A.E.J. Heaton-Armstrong		P.A.J. Leech
	C.B.deB. Madden		A.P.M. O'Flaherty
1970	A.F. Hanson	1982	H.W. Abbott
1971	H.E.B. Faulkner		E.W. Cunningham
	N.C.D. Hall		C.M. Phillips
	E.C.A. Sparrow		M.G. Phillips
1972	B.J. Caulfield		D.C. Pilkington
	S.A.D. Hall		D.P. Wiener
	M.A.V. Henderson	1983	B.L. Bates
1973	C.V. Clarke		T.R.S. Buchan
	M.W.B. Faulkner		R.A. Graham
	H.R. Hamilton-Dalrymple		W.B. Hamilton-Dalrymple
	P.F. Quigley		R.E.O'G. Kirwan
	J.F. Schlesinger		M.W.J. Pike
	P.G. Scrope		M.L. Roberts
1974	A.F.B. Ashbrooke	1984	J.M. Bunting
	S.D.A.F. Edmonds		D.J. Cunningham
1975	M.U.A. Alen-Buckley		J.G. Porter
	H.J.C.M. Bailey		B.M. Wiener
	C.V. Ellingworth	1985	D.J. Graham
	G.J. Knight		B.J.D. Hall
1976	B.L. Bunting		D. Hugh Smith
	P. O'Neil Donnellon		E.J. Kirwan
	P.J. Goodman		E.P. Kitson
1977	B.D.J. Hooke	1986	A.R. Elliot
	P.A. Quigley		S.A. Lindemann
	M.E.M. Roberts		S.A. Scott
1978	M.J. Blenkinsopp	1987	R.S.J. Cotterell
	M.E.M. Hattrell		T.J. Gibson
	E.J. Meynell		P.C. Kirwan
	R.E. Wise	1988	C.J. Ghika
	C.F.M. Wright		C.R.A. Scrope
1979	T.J.D. Hall	1989	M.J. Dickinson
	P.E. Henderson	1990	O.J.W. Heath
	C.S. Hornung		Hon A.J.R. Shaw
	H.S. Nevile	1992	C.H. Fotheringham
	M.R. Paviour		S.H.R. Scrope
1980	A.C.G. Day		P.M. Tempest
	R.J.B. Noel	1993	R.E.A.P. Beddingfeld
	J.A.S. Pilkington		T.B.E. Madden
	M.B. Porter		T.B. Spencer
1981	G. Bates		

The match against the Free Foresters on Saturday 29 May 1993 was the 1000th played by the 1st XI since the present 1st XI field took over from the Colts ground as the match ground in 1919. Formal records have been kept ever since.

NB In these records all matches are included, no distinctions in 1st XI cricket ever being made between school matches and those against adults, be they teams including club, county or test cricketers.

Played 1000 Won 291 Lost 314 Drawn 393 Tied 2

Highest aggregates in a season

1959	3197 runs averaging	30.7 per wicket
1982	3027	22.4
(In 1981)	2720	30.0

(NB 30.0 per wicket = average team score of 300
18.8 - = - 188)

The mean average 1919-92 is 2086 runs averaging 18.8 per wicket

Golden age of batting 1959-62 11245 runs averaging 26.8 per wicket

Undefeated seasons 1939 Played 13 Won 5 Drawn 8
 1981 Played 17 Won 6 Drawn 11

Most wins	Most losses	Most draws
1970 9	1971 8	1981 11
1973 8	1974 8	1991 11
1986 9	1975 9	
	1978 8	

Against schools	P	W	L	D	T
Durham	64	32	16	15	1
Sedbergh	51	11	27	13	
Worksop	38	15	10	13	
St Peter's York	66	23	23	19	1
Dulwich	8	2	2	4	
NYS	32	4	10	18	
Stonyhurst	25	12	5	8	
Blundell's	23	7	8	8	
Uppingham	25	5	10	10	

Highest partnerships

*1st wkt	1959	206	J.P. Stephens & A.J. King	v Bootham
2nd wkt	1959	247	R.J. Jackson & J.J.E. Brennan	v Catterick Services
3rd wkt	1970	213	R.J. Twohig & W.M. Reichwald	v Bootham
4th wkt	1979	251	J.P. Barrett & D.H. Dundas	v Blundell's
			(DHD died in 1983 of leukaemia, aged 22)	
5th wkt	1931	158	J.R. Bean & C.F. Grieve	v MCC
6th wkt	1932	172	B. Alcazar & B. Carroll	v St Peter's
7th wkt	1952	99	D.R. DalGLISH & Lord Mauchline	v Emeriti
8th wkt	1932	139	B. Bush & E. G. Waddilove	v FF
9th wkt	1985	80	B. Simonds-Gooding & R. Booth	v Blundell's
10th wkt	1924	79	H.R. Welsh & D.R. Morgan	v Scarborough

* In 1981 D.S. Harrison & Hon P.B. Fitzherbert shared in 1st wicket partnerships of 124, 120, 117, 108, 97, 96, 94

Highest totals (over 300)

1932	362-7	v St Peter's York
1934	361	v Yorkshire Gentlemen
1932	316-7	v Stonyhurst
1932	303-7	v Free Foresters
1949	316-7	v Royal Signals
1931	315-5	v MCC

Against the XI

1923	308-4	YG
1933	305-7	MCC
1951	301-4	RAF Cranwell

In recent times (over 260)

1961	276-6	v Yorkshire Gentlemen
1968	275-4	v Free Foresters
1979	272-3	v Blundell's
1971	268-6	v Oundle
1990	265-6	v Blundell's
1985	260-9	v Oundle

Against the XI

1978	293-6	Blundell's
1974	277-5	OACC
1962	276-5	OACC
1985	270-6	Oundle
1981	268-7	Blundell's

Lowest totals

1919	23	v Malton CC
1986	29	v FF (2nd innings)
1946	30	v St Peter's York
1957	40	v St Peter's York
1987	44	v Sedbergh
1943	46	v 1st Bn KRRC
1919	47	v St Peter's York
1954	44	v Sedbergh
1945	49	v Worksop

Against the XI

1945	24	St Peter's
	(+43 in 2nd innings)	
1920	27	Ripon GS
1945	28	Durham
1939	33	Bootham
1983	33	Bootham
1954	33	YG
1977	36	Durham

(In 1976-7, era of F. P. O'Connor, the following totals were made v the XI
 36 Durham 43 Worksop
 43 Bootham 58 FF
 43 Durham 73 Sedbergh)

Centuries

Most		Highest	
4	1932-3 C.F. Grieve*	1932	144 B. Alcazar v St Peter's
3	1929-31 J.R. Bean	1949	141 J.F. Murphy v Bootham
	1933-4 E.G. Waddilove	1934	141 E.G. Waddilove v Cranwell
	1937-9 A.M. Mahony	1963	140 M.P. Gretton v FF
	1953-4 J.E.W. Kirby	* C.F. Grieve played for 6 years in 1st X, starting when in J.H.	
	1979-80 J.P. Barrett		

300 runs + 30 wickets in a season has been achieved 13 times, 3 times by J.R. Bean (1929-31), 2 by J.J.E. Brennan (1959-60)

The last occasion was

1970 W. M. Reichwald 432 runs 48 wickets

NB In 1981 the following four boys achieved their own kind of 'double':

D.S. Harrison	744 runs (35 dismissals: 22 ct; 13 st)
Hon P.B. Fitzherbert	515 runs + 19 wickets
J.P. Barrett	468 runs + 27 wickets
D.R.E. O'Kelly	407 runs + 28 wickets

1000 runs + 100 wickets in school career only one candidate is anywhere near:

1928-31 J.R. Bean 1389 runs + 149 wickets

10 or more scores of 50 in school career

1928-33	C.F. Grieve	20	1928-31	J.R. Bean	11
1952-4	J.E.W. Kirby	14	1932-4	E.G. Waddilove	10
1978-81	J.P. Barrett	13	1959-61	J.P. Stephens	10

Scores over over 50 in a season by batsmen in the XI

19	1961	17	1932	15	1989
	1962		1959		1990
18	1981	16	1982	14	1960

Highest number of 50s in a season

1981	D.S. Harrison	8
1933	C.F. Grieve	7
1949	J.F. Murphy	7

1500 runs in school career	1928-33	C.F. Grieve	2344	av	37.8
	1978-81	J.P. Barrett	1921	av	35.6
	1951-4	J.E.W. Kirby	1567	av	40.1

Highest aggregate in a season	1981	D.S. Harrison	744	av	49.6
	1933	C.F. Grieve	732	av	56.3
	1934	E.G. Waddilove	682	av	45.5
	1959	J.J.E. Brennan	668	av	41.8
	1962	M.F. Wright	650	av	38.2

Highest aggregate of wickets in school career	1928-31	J.R. Bean	149	av	17.5
	1972-5	J.P. Pearce	141	av	16.6
	1944-8	G.A. Robertson	135	av	11.3
	1919-22	N.A. Geldart	128	av	12.3
	1959-61	T.A.L. Huskinson	128	av	16.9
	1937-40	M.A. Sutton	113	av	16.1
	1955-7	R. Lorimer	102	av	13.1
	1989-91	R.J. Gilmore	103	av	21.0

Highest number of wickets in a season	1961	T.A.L. Huskinson	65	av	13.4
	1977	FP. O'Connor	61	av	8.95
	1929	J.R. Bean	51	av	13.4
	1990	R.J. Gilmore	51	av	17.5

Five wickets in an innings in career

1919-22	N.A. Geldart	11	1937-40	M.A. Sutton	8
1928-31	J.R. Bean	11	1944-8	G.A. Robertson	7
1976-7	FP. O'Connor	9	1955-7	R. Lorimer	7
			1960-1	T.A.L. Huskinson	7

Five wickets in an innings by bowlers in the XI

1977	11 times (FP. O'Connor 6 times)	1933	8	1957	7
1961	10 (T.A.L. Huskinson 6)	1976	8	1973	7

Best analysis	1942	M. Bruce	9-19	v	St Peter's
	1961	T.A.L. Huskinson	8-19	v	Durham
	1934	D. Wells	8-25	v	OACC
	1978	P.W. Howard	8-26	v	Bootham
	1975	J.P. Pearce	8-37	v	Worksop
	1978	P.W. Howard	8-42	v	OACC
	1981	Hon P.B. Fitzherbert	8-45	v	OACC
	1931	P.J. Ainscough	8-51	v	Sir A. White's XI
	1971	C. Murray-Brown	8-56	v	Uppingham
	1970	W.M. Reichwald	8-66	v	OACC

FP. O'Connor

NB In 1977 in the first two matches of the season, the following analysis was obtained
 v Durham 14-12-2-7
 v Worksop 17-13-5-7 (i.e. 31-25-7-14 in two matches)

He rather failed in the following two matches: v Stonyhurst 18-5-22-3
v Bootham 22-11-36-6

before returning to his customary seven wicket haul in the fifth match of the year v Sedbergh 15-9-29-7.

A disaster followed v MCC 17-6-59-3, before he completed his work in the month of May with v FF (1st innings) 23-11-32-5, v FF (2nd innings) 20-4-51-6, making an aggregate for the first month of **146-71-236-44, av 5.36**

End-piece

Sir Leonard Hutton played his last game of cricket for a Yorkshire and England XI on the match ground against an Ampleforth XI past and present (1974). F.S. Trueman (307 test wickets) and J.B. Statham (252 test wickets), played their last match together for the MCC v the XI (1973).

1969 AMPLEFORTH COLLEGE 1ST XI CRICKET 1993 An XI to Challenge the Rest

FELIX STEPHENS OSB

It is part of cricket's fun to produce XIs to defeat the world or to represent it. Harmless fun. It may be more problematic with a 'best school XI' for fear of disconcerting those not in it, or, more reasonably, because some of those not in it have risen to greater heights after leaving school. Yet some develop faster and slower than others and the following list is a personal judgement after seeing 25 successive teams representing the College. I might have been persuaded to pick a 2nd XI to challenge them but perhaps there would be more justification in feeling a bit left out among those in a 3rd XI or below who might reasonably have felt themselves worthy of a place at least in the 2nd XI.

Any such XI has to have some criteria of selection. The captain had simply to be he who showed himself the best master of the arts of captaincy: tactical skill, the reading of a match, a good performer himself, balancing personal skills with the temperament of the determined, a touch (or more) of charisma not going amiss, preferably good at all times with his players, certainly gifted at raising spirits when things were awry. He did not need to have been captain of a successful side but he might have been.

Balance of side was essential and, for good or ill, I insisted on two spinners, one right-hand and one left-arm: each had to be the best, thereby avoiding the trap of having, say, a batsman who could bowl left-arm or right-arm spinners. I would dearly have enjoyed the experience of favouring the best fielders for some were very special: in the end I opted for the best batsmen and bowlers with a shade of thought being given to all-rounders but not such as to challenge my choice. As for the distinction between medium and fast bowling, I have allowed myself to be taken in by this to the extent of playing the best of all the fast-bowlers on the narrowest of definitions: he who, whatever else he

did, had the capacity and occasionally fulfilled the experience of forcing close to the best batsman in the world to take note. Finally the wicket-keeper had to be the best with no compromise but that was not difficult.

No captain ever out-shone Bill Reichwald, the first of my captains and the only one to have a two year stint, learning his trade in 1969 and fulfilling potential in 1970. It so happens he was captain of an outstanding XI – indeed the best of my time, and it was much thanks to him that this was so. Justin Carter – captain of a potentially weak and certainly inexperienced XI in 1982 – runs him close as a schoolboy captain because of what he achieved with limited resources, a sort of Atherton figure, the responsibilities of captaincy bringing out the best in his batting: 50, 99, 75 in the first three innings not being a bad start for a captain who had only played three matches before and with an XI, none of whom had played before. But Reichwald had a trifle of the Sobers gifts: batting, bowling in three styles (also left-handed) athletic in the deep, pouncing and quick at short-leg, and speed of eye for a slip fielder. Some said he did not like the fastest bowling but at school it did not let him down. He brought a good, though still reasonably young XI, to the brink of winning 10 matches, let down on the final afternoon of the season by a dolly dropped catch at cover by, of all people, he who is now one of HM's naval captains: James Rapp. And if Bill Reichwald's personal record is an issue: only three players since 1919 have scored 400 runs and taken 40 wickets: J.R. Bean (1930) 471 + 40; P.D. Savill (1965) 407 + 44; and W.M. Reichwald 432 + 48, arguably the best of the lot.

The easy task was to chose the first four batsmen and here there could probably be no argument according to the facts of the case. The 1981 batting line-up of Dominic Harrison, Pip Fitzherbert, David O'Kelly and Julian Barrett was individually and collectively about the best in our history. 1932, 1940, 1959-62 and 1981 were the golden years of Ampleforth batting, all averaging over 25 runs per wicket (250 an innings). Of these 1959 and 1981 both hit an average of 30 runs per wicket, the difference being that in the case of the 1981 XI four boys dominated to such an extent that Giles Codrington at no. 5, no mean player, reckoned he was unemployed, batting a mere 11 times in 17 matches.

Dominic Harrison and Pip Fitzherbert shared all-told in five century opening partnerships in addition to three of over 90. Only two pairs: A.L. (Fr Anthony) Ainscough and D.E. Walker (1925) and J.P. (Fr Felix) Stephens and M.E. Wright (1961) managed as many as two over the years since 1919. Harrison, fearless, powerful and effective against fast bowlers, was especially strong in the cut and the pull, less secure against the slower bowling; he scored more 50s in a season than anyone else and comfortably holds the aggregate record for a season 744, taking over from C.F. Grieve (1933). Fitzherbert, as left-hander, was with Miles Wright possibly the most technically correct player since at least J.E.W. Kirby who dominated weakish batting sides in the early 1950s. (In 1953 his average of 54 was followed by one of 18 in second place and he scored 34% of all the XI's runs; in 1954 an average of 60 was followed by one of 17 and he scored 40% of the XI's runs – an astonishing achievement.)

David O'Kelly at 3 and Julian Barrett at 4 interchanged for a time, completing this quartet of talented and physically formidable batsmen. O'Kelly's school performance was perhaps the least of the four; his maturing since at least as comparable to the best of them: certainly, also, the man to bat for your life. Prone perhaps to become square-on, and vulnerable to the outswinger, not always adept at getting foot to the ball, he compensated by speed of eye, intensity of concentration and a bludgeoning bat through and over mid-on/mid-wicket, as well as more delicately guiding the ball past gully. Of all four he possibly played the ball latest and became the player he is now most of all on that account. Julian Barrett's record stands second since 1919 to that of Charlie Grieve, whose 2344 runs was scored over six years – including a year when in the old J.H. Barrett four times exceeded 400 runs in a season; interestingly – and perhaps curiously if judged by the highest standards – he was the only one of the four to score a 100, three in his case. If he never quite fulfilled the individual records he promised when scoring over 500 in his first season in the XI, yet in each season his average increased. Like O'Kelly, but with the left-hander's variety, his off-stump was vulnerable and perhaps prevented him having the opportunity at the very highest level in the game. His record in minor county cricket suggests what might have been. As fine as anything he did was a partnership of 251 with the late David Dundas against Blundells when he was 16, after the XI had been reduced to 21-3.

With Reichwald batting at no. 5 there are places for two more batsmen. I have chosen one of the most dapper – a sort of Lindsay Hassett figure – and certainly the most inspirational: W.A. Moore (1971) and M.R. Cooper (1973). Moore, correct, a pleasing stroke-player, most notably in the front-foot off and straight drive, all the more noteworthy from a man of smallish stature, suffered cruel injury in his final season when he was approaching dominance as a batsman, bowler, fielder and captain. He might have run Reichwald close as captain, Fitzherbert close for technical excellence and Newsam close as first off-spinner. He only missed the last five matches but was, by then, already close enough to have almost certainly bettered Reichwald's all-round record of batting and bowling.

There must be a place for one player who could turn a game round through sheer force of personality, talent and skill: Martin Cooper. Plenty of players have better records and miss out in selection from this XI, such as Andrew Finch, a remarkably talented batsman who had one long purple patch in 1992 with pure stroke-play all round the wicket, but none gave us all quite the excitement or the success in the run chase. I think Martin C would agree that he was only at his best in short bursts and again only when the challenge was greatest. No other player in my time could have or did bring forth the wrath of an irate Fred Trueman as he, together with his more sedate and self-effacing captain Chris Ainscough, scored the necessary 45 in just over four overs to defeat the MCC. A hook for four and a straight drive over Trueman's head are strokes that will live in the memory as will Trueman's comments upon the bowling of a young Hull University philosophy don qualifying for the

MCC, who was struck for 19 off his only over. Twenty years later Trueman remembers the day, the don's name and the context – and with accuracy. Victory that day in 1973 and a similar one against MCC in 1989 stand out as highlights against talented adult opposition. Andrew Nesbit's 97* in the 1989 match brought him close to selection and certainly his was, with Ray Twohig's 126 out of 155 for the first wicket v Uppingham in 1971, the finest innings of those 25 years for a one-off purity of stroke-play through the covers on a day when nothing could go wrong. And both ran, too, as quickly as Martin Cooper. But the latter wins the day by some distance for no-one could look away when Martin Cooper was batting, flamboyant, hair all over the place, risky – a sort of coltish Botham. But – come to think of him – Anthony Calder-Smith (1980) did at his best rival Martin C: left-handed, tall, commanding, the hardest of hitters, a more consistent destroyer at No. 6.

Dominic Harrison is the wicket-keeper. One performance will suffice to prove the point: Sedbergh were 41-1 in 1981 but they were 51 all out, Harrison claiming six victims behind the stumps, standing up to all the medium pace, including left-arm over the wicket, the six including two stumpings, one leg-side to medium-pace. If ever a wicket-keeper won a match, this was it. He went on to keep wicket for the MCC Schools XI and to be their captain. Yet he is not captain of this XI, not having the flexibility or imagination of Reichwald. His 1981 unbeaten season was strangely lacking in fulfilment: too many drawn matches when most should have been won – even with a limited bowling attack, such was the sheer power of the batting.

Four bowlers to be found: I have selected Nick Derbyshire for, at his best, his speed and occasional unplayable delivery. He gets the nod over Jock Hamilton-Dalrymple who had a purple patch bowling out the old boys for 46 in 1973 (5 for 8); over Raymond Gilmore (1990) whose overall record of 103 wickets stands comparison with M.A. Sutton (1940) 113, and the best schoolboy of them all, and with such a classical action, G.A. Robertson (1948) 135 wickets. Derbyshire's record is a bit like that of Martin Cooper but every XI needs one bowler, not so much steady and accurate, as able to deliver the K-O punch. And even the Australian Dean Jones – a year after the event – was moved to say, without being reminded – that Derbyshire caused him as many problems as any fast bowler he faced in 1987. His partner has to be Finbarr O'Connor and no-one will cavil at that. Brought in after a chance remark by Fr Martin, a predecessor as coach and then in St Bede's, that 'there is a boy playing in the leagues who ought to be in the 1st XI', O'Connor proceeded to break all records with accurate and lavish in-swing. So lavish indeed and so late was the swing from this open-chested wonder that most of his career – and always on the slow wickets of May – he bowled to three short legs and seven on the leg-side, a solitary slip and one to police the off-side. Figures of 14 wickets for seven runs in the first two matches of 1977 are supreme witness to a schoolboy craftsman, and for the record his first six matches that year produced figures of 30 wickets for 93 runs. As a schoolboy at his best, he was unplayable. Hard and fast wickets found him out a bit but only C.J.M. Kenny (1948) can

live with his final record of an average of 10.00 for each of his 96 wickets (Kenny 96 at 8.4).

For the choice of spinners the options are limited; but in the left arm variety the quality is high; while in the off-spin – strangely – it is less so. Any good school XI needs a spinner who can turn the ball away from the bat and the left arm variety also provides the potential accuracy both to stem the tide and strike when necessary. Reichwald, Pearce, Simonds-Gooding, Churton, Freeland, these are the candidates. Together they played in 16 of the 25 years under reflection. Without them the XI lacked that which was necessary both to contain and to win. Jonathan Pearce wins the vote and few will quarrel with that. 141 wickets in four years – almost that of J.R. Bean (1931) with 149 is sufficient evidence. Churton got 78, the others too had two good seasons but for four years the bowling attack of the XI was safely led by Pearce who, with Jonathan Perry in the 1980s, was our only Oxbridge blue of these years, perhaps a disappointment in itself but less so than that one yearned for one or two of our genuine quality players really to test the market of the first-class game.

As for off-spin: the choice is limited. It is fair to say that no genuinely natural off-spinner came forward in 25 years, one to rival M.J. Tate (1950) or R.H. Jackson (1961). The candidates are Willy Moore – already in for his batting, Chris Newsam (1976), Mark Low (1980), Paul Cox (1986) and Giles Cummings (1987), two of these Newsam and Cox bowling off-spin for the first time in the 1st XI, being converted from other methods. Cox for a time in 1985 bowled some of the best slow bowling of any boy in these years under review and 46 wickets from a record 307 overs was testimony to talent. It is a close run thing between him and Chris Newsam, like O'Connor brought out of the leagues on the advice of their housemaster Fr Martin, so perceptive in the art of unearthing talent. Newsam and Cox were alike in more ways than one, not least in the power of their finger-spin; Newsam wins the last place for his capacity to fight the ball, as good as Cox on a turner, rather more thoughtful and teasing when against good batting on a good pitch. With Willy Moore in reserve as a second off-spinner and his wily self as a left-arm spinner (and a substitute seamer also) Reichwald has plenty of bowling options. Pip Fitzherbert, too, should not be forgotten as a leg-spinner and O'Kelly and Barrett would certainly vie for first change seamer if needed, both relying as much on guile and confidence as on technical skill.

It is a pretty good fielding side though the XI of perfect fielders would have to include Mark Stapleton (1972) who in any case only narrowly misses out as does Ray Twohig (1971), the one strong and powerful in the deep with the best – though not always the most accurate – of throws in my time, the other small to the ground and quick-silver. But Moore and Cooper will supply the goods on the off-side, Moore especially having superb hands for the hard straight-driven catch. Andrew Nesbit (1990) would come close as would Paddy Bingham (1988), two of whose catches leaping into the air at full stretch in the covers would win acclaim at any level of the game. The late David Dundas (1979) was best of all at mid-wicket, with his left hand throw to the

bowler's stumps particularly effective; the two Finch brothers, Gregory (1990) and Andrew (1992), would be very close, too, to the top. And there were others, like Simon Lawson, a good all-rounder at everything he did, wholehearted and consistent batting, bowling and fielding, who just misses out in all three for selection as an all-rounder. One stroke of his, a chip off his legs at St Peter's, sailed over the long square-leg boundary for 6 – as majestic a stroke as any, perfect in technique and timing. Nor should I forget the boy who developed most after school (Francis, now Lord Stafford, 1973), or that most tenacious of Yorkshiremen – Guy Easterby (1989).

Mention of Lawson, however, brings me to slip-catching for in 1980 he was one of a group of five of the most gifted young men I have known in their ability to catch at slip or gully. Barrett, Fitzherbert and O'Kelly are in the XI anyway so the bowlers will have the half-chances taken. Add Lawson and Ainscough and there was in one XI almost all the finest close fielders of 25 years. Richard Lamballe (1989) would run Barrett reasonably close at first slip, more especially if more catches could have come his way. Ceri Williams (1992), Ray Gilmore (1991) would run close the two best gully fielders: Paul Ainscough (1980) and Andrew Freeland (1992), the one lithe and alert, the other thick-set, vast hands, and an ability to spring into action quite at odds with his second-row bulk, gait and heavy-laden walk.

Slip-catching, however, is the one area of the game where quality is not dependent upon the standard of the game one is playing in. I think there is no doubt in the minds of any who saw him that Julian Barrett at first slip was in the same category as Phil Sharpe or Bobby Simpson or Wally Hammond among the great cricketing slip-fielders. If this is thought to be exaggeration, account, then, for 29 catches caught in four years and, at most, two dropped in all those years. On more than one occasion we all looked to the boundary as the ball had seemingly passed first slip, only for Barrett nonchalantly to walk forward, ball in hand, to send the batsman back to the pavilion. We may not have produced test or county stars in these 25 years but half a dozen boys produced close-catching quality of that standard. If only those gifts had been more spread through the years . . .

Incidentally, on hearing that there was a statistical record of all 1st XI cricket since 1919 Lindsay Walter (W35) quoted a letter from his brother C.I. Walter (D38) 'As far as I can remember the number of catches in the slips was 29 – everything that touched my hands was caught'. The scribe in the *Journal* of that year makes no mention of the fact but since M.A. Sutton was the leading bowler and still lives to confirm the tale (despite the best efforts of Jim Swanton to give him an obituary in *The Cricketer*) it is in all probability the case that c. Walter b. Sutton was at the heart of the 1937-8 seasons. Walter certainly took four catches against YGs in 1937 and his name litters the score-cards. Barrett and Walter in the slips – not a bad pair!

Before I finish, I must make mention of two players, one an individual, one a member of a cricketing family, for they sum up all that was best in the sporting tradition of those years; and both were captains and both would

captain this XI admirably: Richard O'Kelly (1986) for his tough straightforward cricketing leadership, example and fulfilment of talent; and Tom Beardmore-Gray (1979) whose leadership and personal skills exemplified all one could wish for from the best captains and whose brothers Matthew (1974), Felix (1976) and William (captain 1984) also hugely contributed, none of them quite up to the best XI, but all at the heart of our cricketing philosophy.

And so to the finale. Here is an interesting statistic:

1919-1993	P.1000	W.291	L.314	D.393	(T.2)
1969-1993	P.400	W.118	L.124	D.158	

but it is the percentages which are significant:-

1919-1993	W.29.1%	L.31.4%	D.39.3%
1969-1993	W.29.5%	L.31.0%	D.39.5%

There are many ways of playing sport, ultimately falling into two categories: to win the best record; to win as much as you can but in your heart to know that the best of sport is to win as many as you lose for then, over time, two teams of comparable standard are playing each other on a level playing field. And it is always essential to remember that all cricket records here include matches against adults as well as boys. In cricket no distinction is valid at 1st XI level even if, rightly, the balance between adult and school matches changed over the 75 years since 1919. Ampleforth cricket for the first 1000 matches serves to have been consistent in its philosophy. Whatever the ups and downs inherent in individual seasons, individual careers, and with each and every game, the educational philosophy of learning how to win and learning how to lose has been maintained. Of course we should all like to have reduced the number of draws but cricket, though a perfect art form, is not an exact science. But it has been fun, indeed a privilege to be associated with 1st XI cricket for 25 years. I thank all the players and long may it continue.

JFS XI 1969-1993

1981	D.S. Harrison	wk	(H)
1981	Hon. P.B. Fitzherbert		(E)
1981	D.R.E. O'Kelly		(C)
1981	J.P. Barrett		(B)
1970	W.M. Reichwald	(c)	(T)
1971	W.A. Moore		(C)
1973	M.R. Cooper		(C)
1975	J.P. Pearce		(A)
1976	C.P. Newsam		(B)
1987	N.A. Derbyshire		(J)
1976	EP. O'Connor		(B)

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 *Br Gabriel Everitt MA, DPhil *Religious Studies*

LAY STAFF

- E.S.R. Dammann MA *History, Head of General Studies*
 *J.J. Bunting FRBS, ARCA, MDD *Art*
 J.B. Davies MA, MSc, CBiol, FLS *Librarian*
 R.F. Gilbert MA *Chemistry*
 K.R. Elliot BSc *Physics*
 *R.D. Rohan BA *Classics, English, History of Art, History*
 *D.S. Bowman MusB, FRCO, ARMCM *Music*
 S.R. Wright FRCO, ARMCM *Music*
 G. Simpson BSc *Mathematics*
 F. Booth MA *Geography*
 C.G.H. Belsom BA, MPhil, CMath, FIMA *Head of Mathematics*
 J.D. Cragg-James BA *Modern Languages*
 E.M.G. Walker BA *English*
 A.C.M. Carter MA *Head of English*
 P.M. Brennan BSc *Head of Geography*
 Mrs B.M. Hewitt BA *Modern Languages*
 P.T. McAleenan BA *Head of Business Studies, Economics and Politics*
 M.N. Baben BA *Director of Sunley Centre*
 D.F. Billett MSc, PhD, CChem, FRSC *Chemistry*
 J. Fletcher BA, MEd *Head of Art*
 W. Leary *Music*
 M.J. McPartlan BA *Modern Languages, Religious Studies*
 W.M. Motley BSc *Biology*
 *S. Bird BA, ATC *Art*
 P.S. King BED *Art*
 G.D. Thurman BED *Games Master, Physical Education*
 H.C. Codrington BED *Head of Careers*
 *Mrs S.M.E. Dammann BA, EFL
 K.J. Dunne BA *Modern Languages*
 P.S. Adair BA *Design*
 P.W. Galliver MA, MPhil *Head of History*
 A.P. Roberts MA, MTh *Classics*
 *J. Simpson *Art*
 M.A. Barras BSc *Physics*
 I.D. Little MA, MusB, FRCO, ARCM, LRAM *Director of Music*
 D.R. Lloyd MA *Head of Fourth Form, English*
 Mrs P.J. Melling BSc, BA *Mathematics*
 D. Willis BED *Mathematics*
 P. Marshall MA, DPhil *History*

- Mrs R.M.A. Fletcher MA *English*
 J.F. Hampshire BED *Biology*
 A. Doe BA *Classics, Religious Studies*
 G. Nightingale BA *History, Politics*
 R. Warren BSc, PhD *Mathematics*
 *Mrs R.E. Wilding BA *Modern Languages, EFL*
 Dr D.L. Allen MA, DPhil, CChem, MRSC *Chemistry, Physics*
 *J.G. Allisstone BA *Film/TV*
 *H.E. Castro BA *Modern Languages*
 R. Jeffcoat BA, FRCO *Music*
 I.F. Lovat BSc, MInstP *Physics, Head of Science*
 B. Noithip BA *Music*
 M.A. Pedroz MA *English*
 A.S. Thorpe BSc, CChem, MRSC *Head of Chemistry*
 Miss A.E. Weston BA *Classics*
 J-F Prieur *French Assistant*

* Part-time

SCHOOL OFFICIALS

Head Monitor

R.D. Pepper

Monitors

St Aidan's
 St Bede's
 St Cuthbert's
 St Dunstan's
 St Edward's
 St Hugh's
 St John's
 St Oswald's
 St Thomas's
 St Wilfrid's

A.C. Andreadis, O.J.E. Hodgkinson, D.R. Telford
 C.D. Moy, A.A. Richter
 M.C.H. FitzGerald, C.A. Carnegie
 J.J.D. Hobbs, A.H.D. Robinson
 J.F. Fry, N.A.P. von Westenholz
 M.J.J. Zoltowski, W.M. Crowther
 A.D.J. Codrington, C.S.A. Hammerbeck
 J.E.C. Dilger, S.J.T. McQuestion
 R.G. Ward, H.C. Young, J. St Clair-George
 E.L. Buxton

GAMES CAPTAINS

Rugby
 Golf
 Squash
 Master of Hounds
 Captain of Shooting

A.A. Richter (B)
 J.A. Lowther (O)
 J.E. Savage (D)
 H.C. Young (T), C.A. Carnegie (C)
 M.K. Pugh (I)

Librarians	A.J. Acloque (E), A.J. Arthur (J), M.P.S. Berry (T), J. Brennan (E), E.W. Carnegy (C), A.O.W. Chan (W), J.F. Fry (E), C.A. Scott (W), H.C. Young (T).
Bookshop Monitors	H.A. Badenoch (O), H.J.B. Blackwell (E), A.A. Cane (C), P.B. Fane-Saunders (W), J.H.T. Fattorini (O), I.A. Fotheringham, D.J. Gallagher (B), C.T. Killourhy (H), E.H.K. O'Malley (D), S.H.-Y. Tsang (B), H.G. Walwyn (A).
Stationery Shop	T.E. Lindup (A), R.G. Ward (T), K.K. Zaman (H).

The following boys left the School in December 1993:

St Bede's	J.C. Mullin
St Cuthbert's	M.J. Slater
St Oswald's	J.-P. Hogan

The following boys joined the School in September 1993:

K.O. Anakwe (A), J. Artola (C), D.A. Ashton (J), T.C.E. Aylott (E), W.A.I. Beaumont (E), B.C.D.N. Bishop (E), J.E.J. Bowes-Lyon (E), C.W.G. Boyd (A), A.M.P.M. Brennañ (H), T.F. Burke (A), G.A.J. Burnett (D), I.E. Campbell-Davys (T), A.T. Christie (B), W.A.J. Clive (B), B.J. Collins (O), C.J. Cowell (T), G.C. Cozon (H), D.A. Crowther (D), P.M. Cruickshank (W), A.D. Dale (C), C.F.G. Damerell (T), M.J. Davison (O), A.J. Deeney (H), P.H. Delany (W), T.P.E. Detre (A), J. Eulate Artola (C), S.McN. Evers (O), T.A.W. Farley (B), R.J.C. Farr (T), E.M. Fitzalan Howard (J), R.A.J. Fraser (B), P.R. French (J), C.P.W. Froggatt (E), A. Garcia de Leaniz (A), S.R. Graham (T), S.R. Harle (C), R.E.C. Haywood-Farmer (C), C.N.A.F. Heneage (E), J.F. Henry (B), E.B. Hernandez (O), E.R. Higgins (C), T.G.T. Holland (J), N.T.F. Hornby (J), A.O.M. Horsley (H), R.W.M. Hudson (O), H.J.A. Hughes (J), E.M.H. Johnston Stewart (D), M.B.E. Kerrison (W), F. Kochert (O), W.F.S. Kynoch (T), T.H. Lyes (O), M. Maestre Beristain (B), D. Mesa Betes (A), E.T. Molony (J), E.C.J. Mora Figueroa (D), F.Q. Moreno de la Cova (D), D.T. Mullen (A), D.M.A. Newton (D), E.C. O'Dwyer (T), C.M. Ogilvie (E), H.A.F. Pace (T), J.S. Paul (J), T.P.I. Pembroke (E), C.A. Potez (O), T.B. Road (J), J.J. Ruckel (W), R.H. Russell-Smith (H), J.C. Sayn-Wittgenstein (W), G.McE. Shepherd (A), R.D. Sims (O), E.P. Stanley-Cary (W), T.A.H. Steuart-Feilding (A), J.A.G.L. Troughton (C), A.R. Tussaud (E), M. Vallejo (B), W.H. van Cutsem (E), H.B.T.G. Varley (H), G.J. Villalobos (C), A. Vicente-Rodriguez (T), K.L.C. Westley (H), J.J.P. Wetherell (J).

From Junior House:

E. Alvarez (C), J.H. Arthur (D), N.D. Bacon (W), J.J. Barnes (B), H.M. Bennetts (H), J.B. Brockbank (B), O.B. Byrne (D), D.M. Cahill (W), M.P. Camacho (C), R.E.D. Chamier (B), J.C.S. Dean (A), F.P. Dormeuil (O),

J.C.N. Dumbell (H), G.E. Heining (W), B. Herrera (J), M.H. Hohman (O), J.J. Hughes (C), O.P. Hurley (C), U.G. Igboaka (D), J.G.V. Marsh (A), P.M. McKeogh (W), J.D. Melling (J), J.C. Mullin (B), E.S. Richardson (C), M. Santa Cruz (T), J.J.S. Tate (T), C.J. Wade (A), H.G. Walwyn (A), T.R. Westmacott (T), C.J.D. Williams (W),

From Gilling:

G.A.B. Blackwell (E), J.E. Borrett (D), G.C. Bunting (J), T.B. Chappell (B), A.C. Clavel (O), J.-P. Hogan (O), N.P. McAleenan (H), T.R.H. March Phillipps de Lisle (O), R.I. McLane (A), H.F. Murphy (J), M.E. Pepper (D), P.A. Rafferty (H), G.A.A. Rochford (W), J.J. Rotherham (T), T.W. Tarleton (C), R.C. Worthington (E), P.R.H. Walker (O), H.M.C. Zwaans (W).

MAJOR SCHOLARSHIPS

T.R.C. Richardson	Ampleforth College
J.S. Paul	St Bede's School, Bishton, Stafford
R.C. Hollas	Kenton College, Nairobi, Kenya
C.J. Cowell	Hurworth House School, Hurworth, Darlington
T.R. Westmacott	Junior House, Ampleforth College

MINOR SCHOLARSHIPS

W.S.F. Kynoch	Cothill House, Abingdon, Oxon
F. Moreno de la Cova	All Hallows School, Shepton Mallet, Somerset
T.R. W. Strange	Ampleforth College
A.T. Christie	Blairmore School, Glass, Huntly
U.G. Igboaka	Junior House, Ampleforth College
A.R. Tussaud	Farleigh School, Red Rice, Hampshire
J.D. Melling	Junior House, Ampleforth College

MUSIC SCHOLARSHIPS MAJOR AWARDS

E.C. O'Dwyer	Westminster Cathedral Choir School
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SCHOLARSHIPS

J.H. Arthur	Junior House
P.R. French	Westminster Cathedral Choir School
T.B. Road	Westminster Cathedral Choir School

MINOR MUSIC SCHOLARSHIPS

R.E.D. Chamier	Junior House
N.T.F. Hornby	Westminster Cathedral Choir School
U.G. Igboaka	Junior House

HIGHER EDUCATION ENTRANTS 1993

1990 LEAVERS			
Boyle, A.K.J.	(H)	London University, SOAS	Law
Brenninkmeyer, P.A.L.	(H)	Georgetown University, USA	Business Administration
Joyce, J.K.M.	(H)	Essex University	Hispanic Studies
1991 LEAVERS			
Codrington, T.S.A.	(J)	West of England University	History
Myers, N.A.R.	(A)	West Surrey College of Art & Design	Media Studies
Vincent, J.	(O)	Durham University	Biology
1992 LEAVERS			
Andreadis, C.V.	(A)	Aberdeen University	Petroleum Geology
Arming, C.C.	(J)	University College, London	History
Bell, H.J.C.	(W)	University College, London	Anthropology
Brady, J.M.E.	(T)	Kent University	Economic & Social History
Brawn, E.J.B.	(H)	Manchester Metropolitan University	Landscape Architecture
Brennan, J.E.O.	(O)	York University	Archaeology
Brunner, A.Y.	(O)	Brunel University	Communication Studies
Camn, J.P.H.	(C)	Reading University	Economics & German
Clive, J.R.P.	(C)	Nottingham Trent University	HND Business Mngmt Studies
Corbett, C.D.J.	(J)	Exeter University	French & Russian
Corbett, M.P.S.	(J)	Herriot-Watt University	Architecture
Crabbe, A.B.	(E)	Edinburgh University	Social & Economic History
Crichton-Stuart, R.C.P.	(E)	Kent University	Law
Daly, A.J.	(A)	Exeter University	French & Russian
Dobbin, J.N.C.	(O)	Essex University	History
Dumbell, M.J.	(H)	Cornell University, USA	Hotel & Catering Management
Erdozain, H.G.	(C)	Newcastle University	Engineering
Evans, R.A.C.	(C)	Durham University, Trevelyan	Law
Fiske de Gouveia, P.E.	(T)	Trinity College, Dublin	English
FitzHerbert, G.S.G.S.	(E)	Exeter College, Oxford	PPE
Fotheringham, C.H.	(E)	King's College, London University	History
Freeland, A.R.D.	(J)	Royal Agricultural College, Cirencester	Diploma in Rural Estate Management
Garrett, S.G.	(D)	Gonville & Caius College, Cambridge	Engineering
German-Ribon, P.A.	(C)	Royal Agricultural College, Cirencester	Diploma in Rural Estate Management
Gordon, W.W.	(J)	Royal Agricultural College, Cirencester	Diploma in Rural Estate Management
Grace, C.J.	(O)	Anglia Polytechnic University	Music
Guthrie, C.D.	(W)	Edinburgh University	Economic & Social History
Harding, C.J.	(J)	Newcastle University	Archaeology
Havelock, A.B.	(T)	Reading University, Cirencester	Rural Land Management
Hurley, M.W.	(W)	Exeter University	Economics
Irvine, O.H.	(O)	London University, Courtauld	History of Art
Jenkins, J.E.T.M.	(J)	Edinburgh University	History
Knight, E.W.	(D)	Greyfriars College, Oxford	History
Leach, R.S.L.	(D)	Oxford Brookes University	Geography & History of Art
Leonard, N.P.	(O)	Southampton University	Psychology
Lorrman, H.-G.D.J.	(H)	St Andrew's University	Classics
MacDermot-Roe, C.A.	(H)	Anglia Polytechnic University	History & Sociology
Macmillan, M.J.O.	(W)	West of England University	Humanities
Marken, G.P.A.	(H)	St Anne's College, Oxford	Classics

Martelli, J.P.A.	(E)	St Peter's College, Oxford	Theology
Maxwell Stuart, J.F.C.	(C)	Edinburgh University	Theology
McFarland, B.P.	(E)	Manchester University	Anthropology
McHardy, R.G.M.	(D)	St Benet's Hall, Oxford	History
Mullaney, S.M.	(A)	Manchester University	History
Mullin, M.J.	(B)	Newcastle University	History
Ogden, B.J.	(T)	Northumbria University	Environmental Science
Peel, T.G.	(J)	Southampton Institute of HE	HND Leisure Studies
Reid, T.B.	(O)	Manchester University	History
Ryland, J.G.	(B)	Lady Margaret Hall, Oxford	PPE
Scrope, S.H.R.	(E)	Newcastle University	History
Studer, N.M.	(D)	St John's College, Cambridge	Engineering
Tempest, P.M.	(E)	Bristol University	Geography
Thompson, C.P.S.	(B)	Edinburgh University	Economic & Social History
Thorburn-Muirhead, J.	(O)	Corpus Christi College, Cambridge	Philosophy
van Cutsem, H.R.	(E)	Edinburgh University	Spanish & History
Vitoria, R.T.C.	(W)	Oxford Brookes University	Business Studies
von Bertele, M.H.G.	(T)	Bristol University	Geography
Vyner-Brooks, C.S.	(C)	Oxford Brookes University	Estate Management
Walker, N.F.	(C)	Newcastle University	Economics
Ward, S.C.C.	(H)	Oxford Brookes University	Business Studies
Warrack, C.M.	(W)	Southampton University	Philosophy
Wilding, T.C.	(D)	Exeter University	French & Spanish
Willcox, E.J.	(E)	Wales University, Swansea	Geography
Williams, C.P.	(B)	St Andrew's University	Theology
Wilson, R.M.H.	(H)	Leeds Metropolitan University	Human Movement Studies
Zu Solms-Lich, C.L.F.A.M. (J)		University College, London	Economics
1993 LEAVERS			
Bernardo, R.	(O)	Southampton University	Mechanical Engineering
Burugu, T.P.	(A)	Luton University, Barnfield	HND Business Administration
Channo, J.	(J)	Kent University	English & Spanish Law
Cole, C.A.	(T)	Exeter College, Oxford	Music
Collier, R.D.P.	(J)	St Andrew's University	German
Collins, M.J.	(W)	Portsmouth University	Business Studies
Corley, D.A.T.	(D)	Newcastle University	History
d'Adhemar, G.D.H.	(O)	McGill University, Canada	Arts
Dalglish, C.S.	(J)	King's College, London	Law
des Forges, T.St.J.M.	(T)	West of England University	Humanities
Desmond, C.L.	(B)	New College, Oxford	Classics
Dumbell, M.R.G.	(H)	Brasenose College, Oxford	Classics
Edmonds, M.T.C.	(T)	Loughborough University	Industrial Design & Technology
Feilding, B.J.	(A)	Southampton University	Oceanography & French
FitzGerald, E.J.B.	(E)	University College, London	French
Furness, C.J.	(O)	Sheffield University	History & Politics
Greeson, P.D.	(D)	Edinburgh University	Psychology
Griffin, P.M.	(T)	Loughborough University	Product Engineering & Education
Hall, R.A.	(H)	Sussex University	Engineering
Hoare, G.C.D.	(O)	Corpus Christi College, Oxford	Classics
Holmes, C.D.	(A)	De Montfort University	Business Studies & Chemical Engineering
Holmes, J.F.	(A)	Newcastle University	Mechanical & Production Engineering
Howell, P.M.	(J)	Leeds University	Biology

Hoyle, J.T.E.	(H)	Sheffield University	Medicine
Hurst, C.P.B.	(J)	Reading University	Food Manufacture
			Management & Marketing
Hussey, C.P.A.	(B)	Epsom School of Art & Design	Art Foundation Year
Ingram Evans, C.	(D)	West of England University	Building Surveying
Irven, R.A.W.	(C)	Exeter University	Economic & Social History
Jackson, G.N.B.	(J)	Southampton University	Medicine
John, N.P.	(W)	University College, Oxford	Classics
Knowles, N.A.	(D)	Reading University	Psychology
Lau, F.T.K.	(T)	King's College, London	Business Management
Lentaigne, J.C.	(H)	University College, Oxford	History
Marcelin-Rice, S.E.H.	(J)	Exeter College, Oxford	Psychology Philosophy & Physiology
			Theology
Marsh, W.D.J.	(A)	Aberdeen University	Business Management
McGoldrick, S.P.	(C)	Trinity College, Dublin	Computer Studies & Accountancy
Mere, C.	(W)	Dundee University	Environmental Science
Oxley, A.P.M.O.	(A)	Reading University	Accountancy Studies
Rizzo, M.A.	(H)	Exeter University	History
Robertson, J.P.G.	(E)	Northumbria University	Psychology & Politics
Rohan, K.J.	(B)	Trinity College, Dublin	OND Media Production
Smith, H.F.N.	(H)	Harrogate College of Art & Technology	Technology
			Combined Arts
Tarrant, S.J.	(B)	Thames Valley University	Mechanical Engineering
Thompson, M.V.	(B)	Newcastle University	European Business Studies
Urrutia Ybarra, J.J.	(A)	Portsmouth University	
von Galen, F.O.	(D)	USA University	

AMPLEFORTH APPEAL FOR THE PEOPLE OF BOSNIA-HERCEGOVINA

During 1993, about £38,000 of aid was given through the school for the People of Bosnia-Herzegovina and Croatia, as part of AMPLEFORTH FACE (Ampleforth Friendship and Aid for Central and Eastern Europe). Most of this was reported in the previous *Journal*, but new developments are noted below.

In the Autumn Term, more aid was given. Firstly, shoe boxes containing family items (eg toothpaste, toothbrushes, razors, soap, clothes, socks) were sent to refugees at Posusje in Bosnia-Herzegovina – their value estimated at £4,000. These boxes were provided by boys over the October half term, and in early November were transported, from Ampleforth to Surrey with the help of James Carr-Jones (W 80) who provided a lorry from his carrier firm, and then from Surrey to Posusje by The Medjugorje Appeal. Secondly, the school helped (through The Croatian Church Trust) to supply a Celloscope machine, a blood cell counter, to the Mother and Child Hospital in Zagreb (over 100,000 children were treated in this hospital in 1992 and 1993, and much of this treatment depends on the prognosis of the Celloscope – the hospital was visited in October by two Amplefordians). Thirdly, two ambulances were given (Medjugorje Appeal). Fourthly, we heard news during the term of the tools and materials provided to rebuild five houses, thus rehousing 27 people in the

Ravno area (Terra) – photographs received showed progress on the rebuilding.

In the Autumn Term, a Committee of Mark Crowther (Chairman) (H), Charles Carnegie (C), Caspar Moy (B), Rupert Pepper (D), and Richard Telford (A) directed operations. Funds were raised by a Rock Concert on 4 December – performed by two groups: the Drowners – Thomas Cadogan (W), Francis Leneghan (A), Alexander Ogilvie (E) and Dominic Sparke (A93); The Junk Circus – Damian Bell (E), Mark Brightman (A), Thomas Lindup (A), Jamie Savile (E) and William Worsley (E). The funds raised by the rock concert provided the final amounts needed for the Celloscope machine. A Committee of Matthew Roskill (H), Hamish Badenoch (O), Thomas Bowen-Wright (H) and Julian Lentaigne (H) has circulated companies and received donations, and are intending to use these for a raffle. Charles Ellis (E) and Charlie Herbert (T) involved their home parishes in helping – Charlie Herbert provided about 50 shoe boxes and in Norfolk, Charles Ellis arranged a parish collection.

In the Autumn, there has been continued involvement by parents and Old Boys. Sam Cook (E93), Andrew Crossley (B93), Augustus Della Porta (J93) and Hugh Milbourn (B93) worked with refugees in Zagreb, with CARITAS and The Missionaries of Charity; and Sam Cook drove aid from England. Peter Constable Maxwell (B61), father of Benedict (E) is the head of the mission of Terre des Hommes in Bosnia-Herzegovina – he is based in Tuzla (providing medical supplies and food to children and their families) and in Split (setting up bases for children). Paul Harcastle (E66) has worked with the refugees in Bosnia-Herzegovina, and is now involved with aid inside Russia. In September, Justin Kerr Smiley (W83), Marc Robinson (A83) and Fr Gerald Hughes (C47) drove aid vehicles to Medjugorje and to Mostar (The Medjugorje Appeal); in addition to seven Amplefordians who had driven aid vehicles earlier in the year. In December 1993, Simon Scott (T57), Nigel Stourton (D47), and Charles Lucas, the father of Piers (E88) and Harry (E), drove as part of Operation Angel (the inspiration of Sally Becker) to rescue injured children from Mostar and elsewhere.

OBITUARIES



RONALD ROHAN died within seconds on a freezing night in November, standing at a bar in the company of friends, with a glass of whisky in his hand – surely an Irishman's version of 'bona mors'. And indeed his Irishness said most things about him – his fluency of speech, his ready wit, his love of 'the crack', his never-failing generosity (not least of time, so much more inconvenient to part with than money) and his unwavering constancy to the Catholic faith. Yet for all his Irishness there was not an ounce of 'blarney' in him – and he a Cork man too. His single purely English mark was a love of cricket: an Irishman with an umpire's certificate is a centaur indeed.

Ronald was born in Midleton, Co Cork, in 1936, one of a family of seven. He was at school at Castleknock College on the edge of Phoenix Park in Dublin and went on to read Irish, Latin and English at UCD. After a year's teaching at a secondary school in Middlesex and seven at Howsham Hall near Malton he came in 1969 to the Junior House at Ampleforth, and stayed there until the summer of 1993 when it closed down. Offered the choice of crossing the valley to Gilling or teaching a smaller timetable in the Upper School, he preferred, after the stresses of twenty-four years in JH, the second course, to which he was greatly looking forward; but his hopes were tragically cut short in less than a term.

With the many changes of staff in the JH during the '70s and '80s, Ronald soon became the doyen of the House, and a rock-like presence in its often choppy waters. His great strength was an instinctive sense of the proper way to keep discipline. Small boys often get their revenge on disciplinarians in later life: 'The man was a sadist', or – faint praise – 'He was a beast but a just beast'. But one does not please one's pupils by always trying to please them, and Ronald was a constant proof of the maxim, so well-attested but so often forgotten, that the young welcome rather than resent strict discipline as long

as it is properly applied, and that nothing kills their respect as easily as misplaced kindness. Again and again one heard Ronald's former pupils declare their gratitude for his stern but never oppressive régime. The point was that they knew where they stood with him; they knew his rules, they had their warnings, and they saw the consequences:

'Well had the boding tremblers learnt to trace
The day's disasters in his morning face.
Full well the busy whisper, circling round,
Conveyed the dismal tidings when he frowned.'

And they also knew

'That he was kind; or if severe in aught,
The love he bore to learning was in fault.'

To these rare schoolmasterly gifts he added an inspiring enthusiasm and a talent to amuse, and so it was not surprising that he had a special skill in teaching the younger sets. The Third Form in particular had him more than anyone to thank for their scholarships to the Upper School, and so did their parents for his insistence on tidiness and good manners.

Junior House boys, in their later years, would often talk with feeling of the lasting interest in Latin or English or History that he had left them with, and even of the choice of career that his teaching had prompted. But he was no less at home in the Upper School and indeed in Adult Education, where he gave courses in the history of English architecture at more than one local centre; and though he did not have as much A level work as he would have liked, he taught Ancient History and the History of Art with notable success, and there too left many of his senior pupils with an abiding love of archaeology and architecture.

As for the holidays, Ronald was seldom to be found at home. He was a tireless traveller, though he probably never spent so much as half a day on a ski-slope or a bathing-beach. To him the grand object of travel was to study the works of man, and the older the better – a very serious pleasure, to be carefully prepared for and no less carefully recorded in photographs of almost professional excellence. To tour in his company through Renaissance Italy or round the parish churches of England was an education in cultural history. Latterly he had begun to visit the Middle East, though he had already explored the great Roman sites of Libya before it was fashionable, and even longer before it became impossible, to do so. But he was no dry antiquary, and a day in the field would always end at a good dinner-table where Ronald, glass in hand, would intone his favourite mantra 'This is what schoolmastering is all about'.

The photographs that he took on these expeditions were often made into slides for use in class or in talks to school societies. Shortly before he died his colleagues heard with some scepticism that he was to lecture to a local gardening club – his own garden in the village being mostly set in concrete. It

was, of course, an account of 'gardens as architecture', illustrated with photographs from all over Europe. This huge collection of slides, as well as another one of gramophone records and a magnificent library of some three thousand books was left in his will to the College.

There was another concern which he rarely spoke of, more important than teaching and travelling, too important indeed for him to wish it to be peered into even by his friends. For over ten years he had been a Special Minister of the Eucharist in the village church, and was often to be found giving Communion there or taking it out to the housebound and infirm of the parish. It was therefore entirely fitting that the Mass of Requiem should have been said for him both in the Abbey and in the village on the same day, and it was a proof of the great affection he was held in that so many friends, some from great distances, as well as pupils and fellow-parishioners, joined his family for these two ceremonies.

The Litany of the Saints has a petition 'From sudden and unexpected death deliver us, O Lord', voicing the older opinion of the Church that to die unprepared by the Last Sacraments was much to be regretted. But the emphasis has changed since then. Ronald's death, like that of his old friend Tony Davidson, could not have been less expected, nor he himself better prepared. Fifty-seven years, it is true, is nowadays 'little room'; but a painless death after a blameless life is surely as good a petition as any.

PO'RS (D41)

HUGH FINLOW (A38)

Hugh Finlow died in November at the age of 74, after a short illness following an accident at home.

He came to Ampleforth as a boy, first to Gilling and Junior House, and then in 1933 to St Aidan's. His housemaster, Fr John Maddox, was not a man whom it was wise to cross, but Hugh was the last person likely to give him trouble. He was not only a first-class scholar and musician but an outstanding runner as well, and the holder of several records in school athletics meetings. He was also a useful hockey player, though it must be added that the game was then generally looked down upon at Ampleforth as a misbegotten offspring of football and cricket.

In his later days Hugh became a school monitor and a member of the Classical VI. Before the war (and indeed for some time after it) the monitorial body was almost entirely responsible for the day-to-day discipline of the school, and being armed with draconian powers of punishment was much more perilous to younger boys than the teaching staff. Unlike some of his colleagues, Hugh wielded these powers, which would nowadays be held intolerable and quite possibly illegal, with notable fairness and clemency. As a scholar he was a prize pupil of Walter Shewring and Laurence Eyres, two exacting judges of such things, who between them gave VI formers at Ampleforth a classical education that could probably not have been bettered at any school in the country. Younger boys waiting outside the Classics

Room in Big Passage would stand respectfully back as the severely scholarly figure of Finlow strode out of the adytum; and it was no surprise that he won a scholarship to Oxford, where he matriculated at Wadham College in 1938. He was also a prize pupil of Horace Perry, who taught piano to countless Amplefordians for nearly half a century; and his performance at Exhibition in 1937, along with Gerald Dowling, of Mozart's double concerto was talked of long after as one of the school's most memorable musical events.

Hugh read PPE at Oxford, but his studies were interrupted by the war, and he did not finally commence MA until 1946. In the enforced interval he served in the Rajputana Rifles and became a Captain in the Intelligence Corps. He then spent a number of years working for Marks & Spencer's in Liverpool until he started on a teaching career in 1963 at St Anselm's College, Birkenhead, then a highly-regarded Catholic grammar school, and finally joined the staff at Ampleforth in 1967, where he stayed until his retirement eighteen years later. His timetable here was more in Economics than in Classics, and was thus largely a matter of A level work. With these senior pupils he showed all the conscientiousness and attention to detail that were typical of him, and proved to be a highly successful teacher of a subject far from easy to teach. He was less at ease doing the Classics with younger sets, whose attitude to the business, as one might expect, was less serious than his own. It was, however, edifying that he was always the protector of lonely and unpopular boys, just as he had been in his days as a school monitor.

In the Common Room Hugh was a much-liked colleague, always generous and considerate and always friendly despite his reserve, with a quirky wit which enabled him to criticise without giving offence. He had a number of mild and endearing eccentricities such as wearing Union Jack socks and putting salt in his tea. This side of his character attained an unforgettable apotheosis at a banquet in honour of the Forty Martyrs, when Hugh, borne away from the field like Sir John Moore at Corunna, seemed likely to join them as the forty-first – but the rest must be silence.

The death of his wife was a bitter blow to him, and was followed by other misfortunes; but he bore all these trials with stoical patience, aided by his firm faith and wry humour. He was a devoted father to his five children, and to them we offer our deep sympathies.

PO'RS (D41)

DEPARTURE



MARCO BABEN arrived at Ampleforth a decade ago to become the Director of the new Design Centre. The major part of his brief was to introduce to the curriculum a new subject, Craft, Design and Technology. This was based upon an entirely new educational concept which attempted to reflect some of the needs and demands of the 20th century and beyond. It was an approach that combined not only the assimilation and analysis of accepted knowledge but also tried to identify and resolve meaningful modern-life problems. In so doing the boys moved from abstract concepts through sketches,

drawings and models on to the realisation and production of 'their' structures. These were, of course, unique being created for a specific purpose and were shaped into aesthetically pleasing forms to meet the requirements of the potential customer. The intellectual demands were many, as boys were asked to move with total flexibility across traditional technical, scientific and artistic boundaries in search of particular solutions. Inevitably, this new and diverse way of thinking, and reacting practically, has helped further many boys' careers and enriched their lives.

As a catalyst for the Centre Marco was always aware of how the diverse disciplines and staff existing under its umbrella could, potentially, spark responses from one another, and he sought consciously to further such ends. Above all, his amiable personality and professionalism provided a basis from which those who worked with him flourished and the beneficiaries of this were, of course, the boys.

However, it is perhaps as a colleague that he will be remembered most. He met others outside the Centre through his love of music and his outdoor pursuits, particularly sailing, but invariably his good humour touched one and all. Certainly, the Common Room will miss him greatly. Unfortunately our sadness is as nothing compared to Marco's. His early retirement is the School's loss but an understandable reaction to his wife Jean's tragic death in a car accident near Kirkbymoorside. That he will always be welcome back amongst us goes without saying and we hope that he soon finds a new direction into which he can channel his many talents. JF

Our congratulations and best wishes to Sheila and Paul King on the birth of their second daughter, Amy; and to Gillian and Adrian Roberts on the birth of their second son, Hal.

The Ampleforth Community has contact with the Church of England at many points, not least through the lay staff: Brenda Hewitt's husband, Francis, has been appointed Vicar of Pickering where, coincidentally, David Billett is one of the two Churchwardens.

editors: Hugh French (J) (Lent Term) and Henry Young (T) (Summer Term)

17 September

'A SCHOOL IN OUR OWN RIGHT'

Simon Detre speaks to Fr Jeremy, headmaster of the new Ampleforth College Junior School

At the beginning of this term, a new prep school was opened at Gilling Castle. The Ampleforth College Junior School. Fr Jeremy, who was previously housemaster of the old Junior House, is the new headmaster.

He is pleased with the way that things are going and is enjoying his new job. He likes having his own space and not being overshadowed by the upper school. Despite its name, the Ampleforth College Junior School has its own identity, and is independent of SHAC. Fr Jeremy has been entrusted with all the under 13s in the valley thanks to this change so he is pleased to be able to make what he feels is a more significant contribution to the community's work for education.

Despite being sad to leave Junior House, he said that leaving the people was rather harder than leaving the building. He talked about the plans for the building, however these are still sketchy. It is not necessarily to become part of the school, but could be used for the monastery's wider work.

All the new facilities at the Ampleforth Junior School have now been completed at considerable cost. The boys' social space has been completely redesigned to include new rooms. Rooms are assigned to functions, rather than to people, as in the upper school. The boys' accommodation is up to date and much more homely. Bedrooms are spacious, carpeted and have matching

curtains. In fact the carpets are a lot more luxurious than even those which are brought out annually for Exhibition here. There is also specially made solid oak furniture. The whole place sounds rather like a London club. The boys live a very civilised existence which Fr Jeremy feels is crucial since it affects the way in which they think about themselves. One wonders in fact if they ever get any work done!

The boys' shop is a 'walk in' one rather like our bookshop. It sells everything they might need from birthday cards to Mars Bars. The boys work in it. It is the first shop run by our boys in the valley to make a profit. Although the youngest boys at the new prep school are only eight years old Father Jeremy feels that this is not necessarily too young to leave home. The Junior School only has eleven boys in the first year, eight in the second year but has 41 in the fourth year and 43 in the top year. These figures speak for themselves.

Some were sceptical about merging the two schools because of the rivalry which up until last term existed between old Gilling and JH boys before they came to SHAC. In fact the two groups have mixed very well.

One of the reasons for the amalgamation of Junior House and Gilling was the new problem of numbers. Neither school was doing particularly well on its own. Both could be run more profitably if they were put together as one. It was felt that after a year of relative chaos numbers would not be too good because of the likelihood of some parents waiting to see how things turn out before sending their sons. The Junior School has excelled itself already though. Their projection for this year's numbers has already been surpassed. Hopefully there will even be pressure as regards numbers in the not-too-distant future.

8 October

AMPLEFORTH AT MOUNT GRACE

Ampleforth is going to establish a monastery at Mount Grace – the first monastery there since the Carthusians were sent away by Henry VIII's dissolution commissioners in 1539. This historic news was announced on Wednesday, the feast of St Bruno, a very appropriate day since he was the founder of the Carthusians.

The Abbey has welcomed Bishop Crowley's invitation to set up a small Benedictine monastery in Osmotherly, now that the two Franciscans who at present look after the Shrine of Our Lady and the parish are leaving the area. Some of our monks will live in Osmotherly, take care of the Shrine on the hill above the ruins of the Carthusian Priory, look after two parishes, and provide a Benedictine retreat centre for visitors. The Shrine was there even before the Carthusians came in the fourteenth century. It was a Catholic pilgrimage centre through all the years of persecution, with Franciscans looking after it, and has always been a place of special devotion to Our Lady.

Fr Abbot says: 'It would be hard to find a more appropriate centre for Benedictine prayer, hospitality, and pastoral availability.'

The Mount Grace walk will now have an extra point for us with a bit more of the old monastic history of the area reconnected to monks.

Simon Detre

A Level Results and League Tables

This year's A level results show many pleasing signs. The average number of UCCA points per candidate is up as is the average number of points per subject. The average number of passes

per candidate is the same as last year; 3.6. This is very good since many schools only take three A levels.

Looking at the number of A and B grades the numbers are well up on last year and the percentage of ABC grades is as well. At the top end the results were excellent.

The number of N's though is double last year's at eighteen and there were fourteen U's compared to one the previous year. The percentage of passes (As-Es) has dropped from 97.7% to 92.4% due to this increased number of fails.

The league tables which are produced by most of the major newspapers give schools a great incentive to improve their standards but they do have several bad points. They do not take into account other facilities and activities available from schools outside the classroom. Many schools have become too preoccupied with the tables. Having looked at *The Times* and *The Telegraph* one immediately notices differences. In *The Telegraph* Ampleforth comes 180th. In *The Times* SHAC comes 63rd in the table concerning just A levels and 42nd in the table which includes AS levels. *The Telegraph* only considers A and B grades and gives a percentage which is 46.41%. *The Times* has used the points system used by the universities and therefore includes a broader spectrum. By comparing both it is clear that our proportion of A and B grades is fairly low but our ability to gain passes across a whole year is fairly good.

Ampleforth is the best scoring Catholic boys' boarding school on the tables. Compared with local schools such as Bradford, Newcastle, St Peter's, Leeds, and Hymer's we rate below all of them in *The Telegraph* but above all but Bradford in *The Times*. This is a clear indication that the league tables must be treated with some caution and taken with rather a large pinch of salt.

Charlie Strickland

• Around five years ago, the old O level exam was replaced by the GCSE. Although when this happened it caused a great deal of upset, most people do not now think twice about it. There is the occasional debate when the results come out because we all do too well. However by and large the O level is dead and buried. There has been considerable speculation in the national press recently that A levels will soon go the same way.

Some believe that the A level is out of date and irrelevant: the government presents it as the 'gold standard' of secondary education. One of the criticisms of the A level as opposed to international equivalents is that it is very narrow and specialised. After GCSEs people sometimes mistakenly limit themselves too much by not taking a broad enough range of subjects. One obvious alternative could be the international baccalaureate. Students studying for this carry on doing a much broader range of subjects beyond GCSE, thus leaving their horizons very much more open.

Perhaps instead of unnecessarily making this change, the government could instead concentrate on balancing out the numbers of arts and sciences students? This might mean that in future our very complicated clearing process is not made more complex by the government's absolutely unforgivable and scandalous cut in arts courses' funding.

Simon Detre

NEWS IN BRIEF:

• The monastic fire brigade, led by Fr Richard, had an article covering a whole page about them in last Tuesday's *Daily Express*. The fire squad has been given a new seventeen year old fire engine by the North Yorkshire Fire and Rescue Service. The last Dennis engine was twenty-five years old.

RELIGION AT AMPLEFORTH

Ampleforth, being a monastery is centred around God, but are the lives of the

monks forced on the boys too much?

Well for most of the boys here Mass is attended two to three times a week, plus prayers twice a day for five days a week. This compared to other public schools, Anglican or Catholic, is fairly little and for this reason I can see no need for complaint. Are there other aspects of religion, however, which we possibly regard as slightly obscure? What about RS, which is compulsory at GCSE and A Level? Is this really necessary? Is it right that this undoubtedly difficult subject is forced upon us, to the possible detriment of our results in our other subjects?

I would be foolish to say that RS is pointless because it covers such a broad range of ideas. It is the fact that RS is a compulsory subject which I am bothered about, not that the subject is a bad one.

If RS was not to be a compulsory A Level, as I think it is a good thing at GCSE, maybe we should still have lessons, but more along the lines of ethics and Christian living as I believe that these would be far more beneficial especially in the world today. These lessons tend to be much more relevant as they concern issues which are particularly worrying and crucial. Such subjects as euthanasia, capital punishment, sex and marriage, and alcohol and drug addiction, are surely going to be better for Catholics who probably are not going to become priests. Would it not be more useful to teach us how to raise good families?

Maybe in the Middle Sixth RS lessons should be taken more informally for those who don't wish to take the A Level so rather than having lessons we could have discussion groups, in which our beliefs could be covered in greater depth, rather than someone else's who we have never even met.

This is what I see to be so beneficial about retreat, which I regard to be the most important part of my Christian education throughout the year. The groups are very enjoyable where people

can talk about almost any subject to do with religion. For this reason I believe retreat is an excellent piece of religion brought in to the school as it is not at all imposing. Retreat is coming soon and is undoubtedly one of the major events during the school year. I strongly advise all those taking part to take it seriously and try to get as much out of it as possible.

Tom Lindup

MVI Q PERIODS

At assembly last Thursday Fr Leo announced to the MVI that they must now work in the school library during all their Q periods. Previously the idea was that they should work there in Qs between two other periods. This was not a success, hence the new rule. The Ampleforth News conducted an exclusive survey of the MVI to ascertain public opinion as regards this change. The question which we asked was quite simply 'Do you think that the rule about working in the library during all Qs is a good idea?' The result was almost completely unanimous - everybody in the year except for two people voted against the rule.

Simon Detre

* It is a long time since Fr Leo announced that the MVI would have to work in the library during all their Q periods. The idea of the rule is that more work should be done as time is lost going to and from the houses. How it was supposed that there would be a good working environment in the library when it is full, not least of all in the two periods set aside for General Studies, I do not know. Even when there are very few people in there, working in a big room is not easy.

My experience of working in carrels was not an enjoyable one. When one reaches the sixth form at this school part of the package is that you are given the privilege of working in your own room. The way I see it is that you create your own working environment in your room.

We are old enough now to choose when and where to work. This is part of our growing responsibility which we get as we move up the school. If the library is where you feel it is easiest to work then that is fine, but I feel sure that those who prefer to work there do not enjoy the prospects of a full house which could destroy the work atmosphere that there is in there.

There may be juniors that are wondering why the fourth year are up in arms over this rule; let me tell you that the way in which we are not trusted to organise ourselves is depressing, as is to be treated very similarly to the way in which we were three years ago.

This rule defies its own logic. Firstly it would be more of a waste of time certainly for St Aidan's, St John's and to a certain extent St Oswald's and St Dunstan's to go to the library during a single Q, settle down and leave early to fetch books for the next lesson. Secondly, it is not only these four houses that lose out significantly. The other houses also lose out, perhaps not over in single Qs but in double or triple Qs. The amount of work done in the house would be greater than that in the library when you consider that most people would firstly be resentful and therefore spend eighty minutes cursing this rule; secondly when you subtract time for the spells of boredom during which people stare into space, the time they spend trying to communicate with a friend using sign language or notes and various other things that do not classify as work.

An idea has dawned on me that would not mean that our most wise headmaster would have to axe the rule completely. This is that should a boy in the fourth year (or in fact in any other) do especially badly, well below what he is realistically capable of in his subjects, then he could be told to spend his Q periods in the library. Just an idea; Fr Leo said he was open to any suggestions.

Marcus de Guingand

12 November

AMPLEFORTH IN THE NEWS

Ampleforth has had a whole lot of publicity in the press recently. Since the beginning of September there have been no less than fifty pieces of writing in the regional and national presses which have had something to do with Ampleforth, some are full length features. Ampleforth now has its own Press Officer, Mr Paul Johnston. As Mr Bryan, the school's Financial Controller explained in an article in *The Times*, 'The school now pays greater attention to marketing, something we have not traditionally been involved in.' Whereas in the not so distant past coverage of goings on here was not appreciated (writing was more often than not derogatory!) our recent publicity has been almost without exception good.

Topics explored by the journalists recently include Fr Charles' transfer to a Leyland Parish after thirty six years as a SHAC fireman, extensive reporting about League Tables, Guy Hoare's achievements in his Cambridge Greek exam, the huge success of the Bosnia appeal, the closure of our Pastoral Centre, St Bede's in York and the establishment of ACJS under Fr Jeremy and Mr Sasse to mention a few. There was also extensive coverage of the fact that a recording of Mr Wright's has been used in Tom Cruise's recent film *The Firm*.

Simon Detre

THE AMPLEFORTH NEWS FORUM: FOR DISCUSSION AND DEBATE

'The amount of time given over to rugby is more than all the other activities in the school have put together'

Simon Detre on the prominence of games at SHAC.

The claim which forms the title of this piece was recently made by a member of staff. At first one wonders whether it can possibly be true. After all, games and physical exercise in whatever form are important and are a source of enjoyment and a hobby for many boys here. Furthermore, sport is important in the world. There is money to be made in sport. There are the Olympics, the World Cup, Test Matches, and many more international competitions and festivals are centred around sport of one sort or another. If sport is so prominent throughout life, surely it should also be here. Here, at Exhibition, most of the cups awarded are for sporting prowess.

The idea for this article was provided by an old head of St Aidan's who recently came back to Ampleforth. Whilst reflecting on his time here he repeatedly stressed there was too much sport. He himself was not involved in rugby or indeed sport generally. He pointed out though that those boys (and to an extent staff) who are involved are often rated much more than people who are not. Why is it that after the *Swan* has emptied on a Saturday afternoon there is always a crowd (whatever the weather) supporting the 1st XV or whoever is at home? Of course there is nothing wrong with this, it is very encouraging. However, despite Fr Leo giving it a large plug at assembly last week, at a concert in the Abbey Church on Sunday, I counted eleven boys in the audience. Pretty feeble really. One might be asked

on one occasion why on earth one was not supporting a match. On another occasion one might be asked why one was supporting (for example) an N.H.S. Lecture, and why in fact one even joined in the first place!

We have two afternoons during the week when games is compulsory for the school. In contrast, the music department, for example, is allowed one afternoon per week when rehearsals take place. Likewise, the C.C.F. has one afternoon per week. In fact, in this case, these two things happen on the same day – they have to compete. Boys who wish to use the Sunley Centre are only allowed to opt out of games once a week to do so. It is one of the best school design centres in the country. It would seem that it is a little undervalued. Most activities in the theatre have to take place in the evenings or over the weekend (when there are also sometimes games). Most other societies have to meet in the evenings. Games could not happen in the evenings but it could happen less during the day. Of course all these activities are only suited to those who are involved and interested in them. There are those who are not interested in games though. They have no option – games involves everyone. If the only reason for games being compulsory is for the sake of health and fitness then there are other ways of achieving this.

3 December

Mr Ronald Rohan

In 1969 Junior House saw the arrival of a unique new teacher with unique methods. Before coming here he was a master at Howsham Hall. He was born and brought up in the Republic of Ireland and went to University College Dublin.

When he came to J.H. he slept in a little room at the top of the house. Fr Cyril was then the Housemaster. He

definitely made his mark quickly. In J.H. he taught History, English, Latin and R.S. If anyone was lucky enough to be in top sets for all these (except R.S.) in 3A they had the 'HELL' experience: 'History, English, Latin learning!' In the Upper School he taught History of Art as well. He was a devoted teacher. He had a unique way of teaching mixing discipline with humour. Some people say they can spot a boy in the Upper School who had been taught by Mr Rohan very easily. Some of his favourite classroom phrases were 'The deepest darkest most rat infested dungeons of clink' which simply means D.C.; 'A stomach-turning mind-boggling juicy splurger' – a bad crossing out. He called himself 'the most feared teacher in Ampleforth College' and he was the longest serving laymaster at J.H.

Out of the classroom Mr Rohan had a great life. He soon moved out of J.H. into his own house in the village. Mr Rohan was a very keen traveller. He especially went to the Mediterranean countries to places of historical interest. He was a very keen walker and apparently set up his own cricket team. He took many photographs (turned into slides) whilst on his holidays. His collection of several thousand slides was willed to the Art Department. He also had a very keen interest in Classical Roman architecture. He read many books and sometimes wrote book reviews for the *Catholic Herald*. He had a very great love for music. He had an extensive library of his own consisting mainly of historical architectural and also fiction books. This he willed to the Ampleforth College Library.

He died on Tuesday 23 November in the White Swan whilst having a quiet drink with just two of his many friends, Mr Criddle (a former teacher of Modern Languages at SHAC) and Mr Davies. SHAC has lost a great teacher and an asset to the school.

Owen Byrne

JOHN AND PAULINE WILLCOX: 30 YEARS AT AMPLEFORTH

ANNIVERSARY DINNER, 23 OCTOBER 1993

Two hundred people gathered at the Gloucester Hotel on 23 October 1993. A year ago the committee of the OARFC started the process of contacting as many players of the 1st XV and friends as they could. The response was tremendous, with people travelling from all over the British Isles and some from across the other side of the world. The evening was a tremendous success. Fr Leo Chamberlain (A58) kindly said grace for all assembled and dinner commenced. Bill Reichwald (T70) was the first of two speakers and regaled us with amusing stories of John, on and off the field and finished by paying tribute on behalf of us all to Pauline and John. Joe McPartlin, our second speaker, was initially asked because of his skill as a public speaker, his knowledge of the world of Rugby, and that he apparently played International Rugby at the same time as John. It was one of those incredible coincidences in that he was in fact John's Best Man at his wedding!

Some of those who attended:

Lucian Roberts	J88	John Willcox	–	Aidan Channer	D81
Cassian Roberts	J80	Pauline Willcox	–	Antonia Bolton	–
Fabian Roberts	J90	Thomas Judd	W77	Greg Fattorini	O81
Rupert Whitelaw	J88	Kay Ovenden	–	Danivan Stalder	T81
Nick Derbyshire	J88	Fr Leo Chamberlain	A58	Paddy McGuinness	T81
Julian MacMillan	E88	Joe McPartlin	–	Richard Keatinge	J83
Tom Nester Smith	H88	Miss Anne Brook	–	Simon Pender	J81
Damien Churton	O88	Sara Willcox	–	Francesca Pender	–
Toby Madden	E93	Amanda Willcox	–	Dominic Cunningham	E84
James Hughes	C93	Peter Anwyll	–	Mrs Channer	–
				Arthur Hindimarch	B83
Julius Bozzino	A88	Pat Berton	H78	Simon Hare	J80
Dan McFarland	W90	Erik Ruane	J78	Hennietta Hare	–
Will Bianchi	D87	Charles Dunn	B78	Nick Cox	C81
James Elliot	E88	Alex Minford	H78	Sarah Cox	–
Ian Robertson	W88	Mark Gargan	J78	John Mather	J78
Rodney De Palma	T88	Alex MacDonald	F79	Julia Foster	–
Chris Pennicott	H90	Chris Tretheman	J79	Sarah Rice	–
Simon Duffy	O85	Patrick Corkery	J78	Andrew Elliot	E86
Mark Pavlou	E79	David Mitchell	–	David Mitchell	E83
Toby Gibson	E87	Brendan Corkery	J75	Ben Gibson	C86
Mark Low	J80	Steve Conway	C80	John Gaynor	C70
Victoria Stacey	–	Caroline Conway	–	Mrs J. Gaynor	–
Peter Krasinski	C80	Jeremy Pilkington	E80	Thyrza Gaynor	–
Giles Codrington	W81	Aidan Day	E80	Pat Gaynor	D43
–	–	Pipa Day	–	Paddy Gaynor	T72
Mrs G. Codrington	–	Matthew Velarde	J75	Mrs P. Gaynor	–
Andrew O'Flaherty	E81	Mrs M. Velarde	–	Nick Gaynor	T77
M. Moriarty	–	A. Lloyd	–	Allison Gaynor	–
Henry Hare	J84	P. Lloyd	–	Anthony Loring	T72
Jon Enderby	–			Lizzie Loring	–



1ST XV

TEAM: C.J.C. Strick Van Linschoten (O), M.C. Bowen Wright (H), H.G.A. Billet (C), J.E.E.C. Dilger (O), W.M.C. Crowther (H), M.J.J. Zoltowski (H), J.I.F. De Uriarte (A), N.A.T. Prescott (O), J.F.J. Kennedy (D), J.F. McConnell (T), T.J. Mossyn (I), A.A. Richter (B), M.G.H. Fitzgerald (C), A.D.J. Codrington (I), J.C.P. Minchella (H), J.J.C. St Clair-George (T), D.B. Freeland (I).

expected: he was fast, well-balanced and strong but too often his judgement of options was wrong. Codrington was a beautiful ball-handler at fly-half and read the game well: he knew what he wanted to do but often dwelt on the ball too long. He is a fine prospect, thrives on success and confidence and gave an outstanding display in the last match of the season at Whitgift. His partner St Clair George at scrum-half made the most rapid improvement: always the best passer, it took him a long time to see that he would have to break or kick from time to time. In the last three games he showed how well he had absorbed that lesson: he was immensely determined and courageous and simply got on with his job: in the best scrum-half tradition he always came back for more whatever the odds, whatever the criticism.

Unless it was a lack of one really tall line-out forward, there was no weakness in the pack. Indeed three out of the eight were class players: FitzGerald, Richter and Kennedy. FitzGerald was a prop of huge proportions who was not only the cornerstone of the pack in the scrum but also organised the mauls and attack and defence from them. His experience was invaluable: it is no coincidence that he did not play in the three games the XV lost. He missed five altogether. Kennedy had made a big impact at No. 8: he had superb hands and it says much for him and for Richter that the team did not suffer unduly for the want of a really big, second row. He loved to have the ball and sometimes kept it too long, but he listened and learned and it was a tragedy when he broke his collar-bone halfway through the Pocklington match. By this time he had become too the principal goalkicker and again it is no coincidence that with him and FitzGerald missing, that match and the one against Bishop's which followed were both lost. Minchella, the hooker, was not far behind these three. His hooking was secure, his throwing-in accurate and he was another who loved to have the ball. He played with emotion and thus on some days rose to great heights: but in spite of the very good reserve the team could call on, he missed FitzGerald's power, strength and experience more than most. There were two loose-head props of ability and character and there was little to choose between them. Prescott was finally entrusted with the position it being thought that he read the game rather better: he certainly had a great gift for winning the ball in the maul. Strick was by far the quicker player and slightly the better in the tight: both would have graced any first XV. Richter for lack of any forward of great height formed the second row with Dilger. The latter was never able to come to terms with players bigger than he was but he never gave up trying, was utterly reliable in the tight and with the ball in his hands did everything that was expected of him. The back-row was a very good one. Flanking Kennedy were McConnell and Bowen Wright. McConnell's strength was crucial to the way the team played: he was superb in the tight-loose and the maul, and was fast enough and strong enough to be very difficult to tackle if he broke free. He struggled with his distribution from time to time but that could not be said of Bowen Wright. He had a hard fight to make the open-side position his own and he never quite married the destructive nature of the No. 7 to the creative side at which he excelled. He had a superb tour and for 35 minutes against Monmouth he kept the team in the game.

Richter, the captain was indestructible. Uncomplaining and as hard as nails, he was totally dedicated to his team. Asked to play in the second row in spite of a lack of height, his raw power made him a front jumper of some class. He was hard in both tight and loose and his training as a flanker meant that his speed to the ball and anticipation of where it was going next gave him a priceless advantage. Most of all he knew the game: if he made a mistake on the field as a player, and that was rarely, he strove immediately to put it right. If he made a mistake on the field as a captain, he has kept his secret well. Both on the field and off it, he was a credit to his team, one of the School's outstanding captains.

The team was: *W.M. Crowther (H), *T.J. Mostyn (J), *J.I. de Uriarte (A), *M.J. Zoltowski (H), *H.G. Billett (C), *A.D. Codrington (J), *J. St Clair George (T), *N.A. Prescott (O), *J.C. Minchella (H), *M.G. FitzGerald (C), *J.E. Dilger (O), *A.A. Richter (B), *J.F. McConnell (T), *M.C. Bowen Wright (H), *J.F. Kennedy (D)

* = Colours

Also played: +C. Strick van Linschoten (O), D. Freeland (J), R. Record (C), J. Murphy (C), R. Greenwood (T), T. Walsh (A), H. Marcelin Rice (J)
+ = Half colours

MIDDLESBROUGH COLTS 3 AMPLEFORTH 13

The School had a very good start in wet conditions and against a powerful pack, de Uriarte kicking a good penalty and FitzGerald setting up Mostyn for a fine try. But frustration crept in as numerous penalties were awarded against the School and it was fortunate that Middlesbrough could only capitalise on one of these. Despite their superiority in the tight the pack could not entirely subdue Middlesbrough in the second half and the flow of ball dried up. For two periods, each of some five minutes, the School had to defend desperately against constant penalties awarded against them near their line and it was only the tight work of FitzGerald and Minchella that saved them. When the School finally got away, Billett all but got over in the corner, Richter scored a try in support of McConnell and Kennedy and the XV had the spoils in a poor and scrappy game.

LEEDS GS 5 AMPLEFORTH 47

This was a very good display by the School pack in which the support play and the drive in ruck and maul were exemplary. On a fine day the School played down the steep slope in the first half. Careless work almost cost them three points in the first minute but where the Leeds kicker failed, de Uriarte succeeded five minutes later to give the School the lead. After surviving some ten minutes deep in defence in which Leeds missed an easier kick at goal, Codrington made an interception and accelerated away to score. De Uriarte converted with a fine kick and when Kennedy scored from a Codrington break from the ensuing kick-off, the School were suddenly 15-0 up. On turning to play up the slope, some great work by the pack led by McConnell

increased the lead but once again a careless moment cost the School a try. But the pack were now so much on top that the stream of endless possession pushed the flood-gates open, Billett, Minchella and FitzGerald (twice) underlining the School's superiority.

WEST HARTLEPOOL COLTS 7 AMPLEFORTH 25

The conditions were poor, a greasy pitch and rain in a stiff breeze making things difficult for all. In the event the players overcame the conditions and the first half played by the boys was a model of tactical control: they kept the ball tight and worked the blindside with some driving rucks and mauls which West Hartlepool could not counter. Two tries by Minchella and FitzGerald and a penalty by de Uriarte were their reward in a half in which their only lapse in tactical appreciation and some poor tackling allowed their opponents in for a goal. In the second half their efforts with the wind behind them were not so productive and tries by FitzGerald again and Kennedy did not represent their territorial superiority. If this was a minor disappointment on the night (the match being under floodlights) the first half was most decidedly otherwise.

AMPLEFORTH 10 BRADFORD GS 5

On a lovely afternoon two nervous sides found it difficult to make headway against some uncompromising tackling and the match developed a kicking duel between Ashworth, the Bradford captain and full-back and Codrington. The forwards played quite superbly in both tight and loose and began to win enough ball to dominate the exchanges. Codrington kicked to the corner, the line-out was won, and Codrington himself, working back to the blind side scored through a melee of players. This was a priceless try against the wind but Bradford soon hit back, a clearing kick failing to make touch and Ashworth setting up the try on the opposite side. Turning to play with the wind and the sun in their favour, the XV rather lost their way. For some reason they decided to attack through their backs and it was a very long time for those supporting Ampleforth before Codrington managed to drill a kick into the pavilion corner. McConnell won the ensuing line-out and crashed over in triumph. Determined and aggressive tackling thwarted all Bradford's attempts to equalise.

AMPLEFORTH 22 MOUNT ST MARY'S 3

The XV won the toss and decided to play towards the school and against a stiff breeze rather stronger than it seemed. Mount looked a very big side and soon took the lead with a penalty. That woke the XV and after a series of rucks began on the right and ending on the left Kennedy was able to crash over. For the remainder of this half the XV were engaged in much desperate defence. Mount missed a longish penalty and even forced their way over the line but were unable to put the ball down and Ampleforth tackling took care of the rest. Nevertheless it was with a certain sense of relief that the XV heard the whistle for half-time. It was their turn to play with the wind and through some excellent kicking by Codrington and Crowther they dominated the second

half so much that Mount only reached the Ampleforth 22 twice and both times very nearly scored. One such incident occurred after Mostyn was put through the middle by Codrington to score under the posts and stretch the lead to 12-3. Thereafter Mount, trying to batter their way out of defence, were foiled by the Ampleforth tackling around the fringes. When de Uriarte kicked a long penalty, the game was all but over. It only remained for Freeland to put a foot in touch as he went over, for de Uriarte to miss two further penalties, and for Minchella to underline the XV's superiority by taking advantage of some sloppy line-out work by Mount to score in the corner. De Uriarte converted with a magnificent kick to make up for his two narrow misses earlier.

NEWCASTLE RGS 21 AMPLEFORTH 17

Shades of Brisbane! In much the same way as they had done in the southern hemisphere against Churchie, the XV did all they could to encourage the opposition. A failure to restart properly at a 22 cost the XV a drop goal from the ensuing scrum and two minutes later a hand in a ruck cost the School another three points. An errant pass behind their own line made a present to the opposition of a further five points and although the School replied with a superb try by Mostyn their generosity to Newcastle increased their score by a further seven points when they lost control of a ball at their own line-out on their own line. The conditions had certainly been an advantage to Newcastle but not by the margin of 18-5 and at half-time the XV knew that they were in trouble. They spent a great deal of time in the opposing 22 in the second half, using the wind to good effect, but the scores would not come. There were near misses, a try was disallowed, and finally an up and under by Codrington was snapped up by Mostyn and the School were back in contention at 18-12. But even then they could not be sensible and an off-side decision in open play cost them a further three points. A final battering of the Newcastle line followed and Kennedy went over in the corner at the last gasp. But it was too little and too late and it was with a real sense of an opportunity lost that the XV returned to Ampleforth.

SEDBERGH 8 AMPLEFORTH 19

There was a worrying start to this day when it was learnt that Codrington had been sent to the infirmary. Crowther moved to fly-half and Billett to full-back and in the event, both boys played outstandingly well in the poor conditions and unaccustomed to those positions as they were. For an hour before the game, the rain poured down and there was standing water in the footholds: the ball soon became difficult to control and the XV, applying pressure in the 22, forced Sedbergh to drop a line-out ball onto which Bowen-Wright was swift to pounce. He scored near the posts for Kennedy to convert thankfully in view of the fact that three penalty chances had already gone begging where Sedbergh had succeeded. If the School had had more of the ball in the first half and deserved this half-time lead, it was nothing to what they did in the second half. They kept the game tight as the conditions demanded and applied relentless control in the rucks and mauls. This soon led to a try by FitzGerald

which Kennedy converted with a massive kick from touch, and then they heeled off the head for Kennedy to set the backs loose for a lovely try in which every man timed his pass to perfection for de Uriarte to apply the finishing touch. At that point the XV relaxed knowing that the game was won and Sedbergh who had tackled with admirable tenacity and determination at last had some chance to attack. They did so to good effect and scored near the posts. Their failure to convert underlined the School's own weakness in the matter of place-kicking. This was the only worrying aspect of a splendid performance.

ST PETER'S 14 AMPLEFORTH 21

For the second week running the XV allowed their opponents back into a match which was virtually over. Leading 16-7 with three minutes to go, they rolled a maul over the line for FitzGerald to score. Although the kick was missed both teams knew that there was little time to do much about a 21-7 lead. But from the kick-off, St Peter's took advantage of the wavering concentration and found it an easy matter to score near the posts. As this was merely a repetition of the St Peter's try of the first half when the XV were caught fast asleep after their own score, Ampleforth supporters could be forgiven for leaving the field with a certain sense of frustration. The XV were never at ease against a hard-tackling, abrasive side who disrupted their rhythm in a variety of ways. Nevertheless with their powerful pack, they controlled the game for long periods and if St Peter's would not let them cross the line, they conceded three easy penalties in the first half to give the School their half-time lead. A succession of missed chances thereafter culminated in that final exchange of tries.

STONYHURST 12 AMPLEFORTH 23

Stonyhurst very kindly asked the School to make this match part of their four hundredth centenary celebrations, an offer which the School were proud and delighted to accept. In the event the match was as good as the hospitality was warm at the Stonyhurst captains' dinner afterwards. One expected the Stonyhurst team to be inspired on such an occasion and so it proved. They kept the school XV penned in or around their own 22 for much of the first half: by dint of some stout tackling and some disciplined rugby the XV neither allowed their line to be crossed nor did they give away penalties. And they struck a hammer blow when, on virtually their first visit to the Stonyhurst 22, they scored after a scissors between the two half-backs presented FitzGerald with the opportunity to drive over the line impelled by his powerful pack. But it was after half-time that the game became full of movement and initiative. Stonyhurst, playing now against the wind, unleashed a devastating series of attacks through their talented backs before the School could catch their breath and within two minutes of the resumption, they were level. Stung, the School forwards reasserted their control and hustled their opponents to the other end where Kennedy, with an astonishing nonchalance, knocked over three penalties from a variety of distances and angles to add to his very good conversion of the first half. Stonyhurst, consigned now to playing 'catch up'

rugby, launched their backs from anywhere and everywhere and from the kick-off from Kennedy's last penalty, they scored a good try on the blind side. 16-12 was too close for comfort: the XV increased their efforts and a try starting from just outside their own 22 on the right from a FitzGerald ruck and going through five pairs of hands culminated in a try under the posts as Billett swept in on the left wing. If that was the final nail, it was a good one to end a fine match in which all thirty players gained considerable credit.

AMPLEFORTH 18 DURHAM 10

The rain started to fall at 2.00pm but fortunately the expected gale did not arrive with it; nevertheless conditions steadily deteriorated and all thirty players in addition to the referee should be congratulated on providing such a match in such rain. The XV played up the slope in the first half and were soon pinned in their own territory by the unbeaten Durham team: it was not long before Durham kicked a fine penalty to take the lead. The XV reacted instantly to this blow and Kennedy kicked an even longer penalty with the minimum of fuss. The forwards were now beginning to exert some control and having forced a scrum after a fine kick to the corner by Codrington, he and Mostyn worked their magic for the latter to score under the posts. Almost immediately a huge up and under by Codrington into the opposing 22 was dropped by the Durham full-back as Zoltowski made the killing tackle but the cover quickly turned defence into attack and outflanked the school on the left for the wing to score under the posts after a run of some seventy yards. It remained 10-10 until half-time: the School could not capitalise on their territorial advantage and two penalties were missed. But immediately after half-time Kennedy kicked the School into the lead and it was a great shame that he could not add to that lead when he missed a relatively easy one five minutes later. But Durham, although winning more ball at this stage, could not break the superb defence marshalled by Crowther and Codrington. It was the latter who relieved the pressure in the last ten minutes and when the school won a ruck at half-way, Kennedy pushed Durham to five yards from their line with a kick worthy of Rob Andrew. From the ensuing line-out Durham lost control of the ball and Minchella scored a highly important try to put an end to a pulsating match.

AMPLEFORTH 23 HYMER'S 3

The XV had the good fortune to win the toss and choose the right way to play for conditions worsened during the game, the wind, hail and biting rain being in the faces of their opponents in the second half. Although the School had much the better of the game territorially they could only score in the first half through two excellent Kennedy penalties. One of these was nullified by an even longer penalty from Hymer's. Chances were undoubtedly missed and the XV must have been relieved to get the icy wind at their backs after half-time. Codrington soon scored a try on the blind-side in the right hand corner and the forwards continued to dominate in most phases. Indeed it was Minchella who crashed over near the posts for the second try and Richter who as usual had

played a captain's role with McConnell lending him close support fittingly scored the third. It was no day for backs, the bitter cold and heavy conditions freezing the fingers and making catching and passing a difficult exercise. Nevertheless Quirke and Walsh whose first game for the first XV this was at scrum-half and full-back respectively, played extremely well. With four players missing through injuries and flu, the XV were glad to have this game behind them.

POCKLINGTON 10 AMPLEFORTH 3

FitzGerald was still unfit and with various players unable to attend practices during the week for a variety of reasons, there was a certain sense of foreboding, amply justified in the event. The XV certainly gave no impression of a side preparing, or prepared, for an important match and Ampleforth's worst fears were realised. The team were lethargic from start to finish, had few ideas of their own and when they did win the ball they hastened to give it back as fast as possible. Pocklington's only try, provided by kind permission of the midfield backs, put Pocklington in the lead until half-time when Kennedy had to go off with a collarbone injury. At this point even the wind dropped as the team turned to have it at their backs. The School finally kicked a penalty but that was immediately negated by one from Pocklington and although McConnell went over, the try was disallowed and it was Pocklington who finished the stronger and who well deserved their victory.

AMPLEFORTH 3 BISHOP'S SCHOOL, CAPETOWN 17

There were dreadful conditions for this game: the sleet had turned to rain and continued to pour down for the morning and for most of the afternoon: the pitch was a morass. Even without the injured FitzGerald and Kennedy, the School forwards played superbly throughout the match and for most of the first half dominated the game spending most of it in or around their opponents' 22. Bishop's occasional break-outs were quick and dangerous but sharp tackling by the school backs and loose forwards drove them back. It was therefore unfortunate that two relatively easy penalties were missed and that Bishop's defence stood firm. With the wind increasing from the south-west and the XV playing up the hill, the pattern was soon re-established. This time Codrington obliged and put the penalty over and the School had a priceless lead. They had thus controlled the play for an hour when disaster struck. A tackle was missed in the centre and Bishop's were in the lead. Almost immediately, another tackle was missed and Bishop's from being 3-0 down were 10-3 up. With ten minutes to go the School declined to take an easy penalty and were to make the same mistake later with another. On both occasions, their attempts to run it were easily foiled. Time was almost up when Bishop's, with another scintillating handling movement, scored again.

AMPLEFORTH 12 MONMOUTH 0

For the first time Richter lost the toss and Monmouth decided to play against the stiff wind. In a very few minutes the School took advantage and scored:

Mostyn was brought in outside the fly-half and he powered through various tackles to score on the fifteen metre line for de Uriarte to convert with a fine kick. Perhaps finding themselves in the lead so easily and so early sent the XV to sleep; after this they could do little right; they kicked badly for position, could win little ball, tackled poorly and had difficulty in maintaining their 7-0 lead even with the wind. It was clear that unless they improved dramatically they were going to lose. But their intentions were equally clear at the restart: they rucked and mauled better and varied the game to use their backs who began to run with some strength and purpose even though Mostyn had to depart at half-time with a pulled muscle. The longer the game went on the greater grew the control of the forwards. St Clair George probed the blind side with Billett and play in the last ten minutes was not far from the Monmouth line. What a difference the return of FitzGerald made! On the whistle the School sealed the game with an excellent try. Three driving mauls up the left side followed by a quick ruck left the Monmouth defence on the right side in chaos. Any number of people could have scored but it was Minchella who drove over.

WHITGIFT 3 AMPLEFORTH 8

Heavy rain all morning had made the pitch very greasy and in some places there was standing water. Richter won the toss and elected to play up the slope in the first half and, playing with much greater vigour and skill than on Saturday, the XV dominated the game and were soon in the lead through a fine penalty by de Uriarte. Sadly he was to miss from a similar position a few minutes later, a miss which was underlined when the Whitgift fly-half levelled the scores. It was of course difficult to play any sort of fluent rugby in the conditions but encouraged, Whitgift began to win more ball, mainly through their line-out jumper, and had the better of the last few minutes of this half even though the tackling of the Ampleforth backs, particularly that of Zoltowski and Codrington, remained uncompromisingly hard and accurate. They too failed with a penalty in this period and must have been disappointed at half-time to have to turn to play up the hill and against Codrington's finely-tuned boot. So the XV were able to open the second half down the slope with ever greater determination: with Codrington sliding the ball into the corners, Whitgift were put under heavy and immediate pressure. Eventually the defence cracked and McConnell and St Clair George worked Billett away for a special try in the corner, a try richly deserved by the latter who played two splendid games on tour. Unbeaten at home as they were this season, Whitgift tried hard to get out of their own area but the screw kept tightening. The School nearly scored twice more and it was only at the death that Whitgift threatened the Ampleforth line.

P 10 W 7 L 3

2ND XV

241-69

The second XV had a good season. This was a strong squad of players with a generally committed approach. The season began with the disappointment of training for our first match against Leeds GS only to find that Leeds are now

too weak at senior level to turn out a 2nd XV side against us. We went into a difficult game against Bradford with no match practice only to establish what became an all too familiar pattern: a good start with an early lead was followed by a long period in which we allowed them to get on top, culminating with something of a better finishing ten minutes from us. On this occasion we lost 12-19. We did play outstandingly well against RGS Newcastle who could feel unfortunate not to have shared the points. In the last twenty minutes Newcastle really put us to the test, but very good defensive tackling from both backs and forwards meant that we had the advantage 7-0 at full time. A memorable moment was when, with the battle at its height, Rob Record (C) took the forwards aside and reinforced the determination needed to hold on for the win. By contrast we lacked the backbone needed to keep out a Durham side whose back row and centres took command for twenty minutes taking the game from us 21-15 after we had had an early lead. The other games we won comfortably, though we made hard work of it once or twice, eg against Pocklington. Indeed, on occasions it was difficult to maintain momentum when we were obviously going to win.

The team was captained by David Melling (J) who was an able and steady influence. He did well to sort out an incident at Durham that could have left us a player short in a difficult match. Always involved, he gave strength to our ruck and maul. He only seemed to be at a loss when surprised by the odd opportunity to score himself! Our strong front row also included Ranald Morgan (J) whose quick hook was a great advantage. Charlie Strick van Linschoten (O) and Hugh Marcelin-Rice (J) shared the other front row spot. Charlie is really a first team player, but he and Hugh share enthusiasm, willingness to work and determination. The St John's contingent also gave us a second row (Nic Lemis) and a flanker (Jes Hay). Nic provided more height and influence in the centre of the lineout while Jes at his best was a terrier-like figure giving opposition half backs a difficult time. Archie Hamilton (E) will agree that he is not the best handler of the ball, but his aggression made him a powerhouse which several opposition coaches remarked on. Both he and John Murphy (C) were effective. John was a match winner in his ability to move forward with strength, making and scoring several tries. Rob Record was quick, strong and determined at flanker, often being the linkman who kept the forwards moving forward. His ability to read a given situation well, often tidied up and gave form to otherwise scrappy play.

Our half backs varied in the quality of their performance, but both improved rapidly. Paddy Quirke (C) is quick over the ground and showed an increasing willingness to choose a variety of options. Jerome Newman (C) kicked with increasing confidence and effectiveness, chose his options well and in some games produced defensive tackling that closed down the opposition again and again. David Freeland (J) is fast, keen and increasingly strong, needing more physical presence and aggression if he is to succeed at the highest level. Dominic Pace (C) at outside centre was always involved with the game but needs to be a fraction quicker over the ground and in moving the ball if he

is to compete successfully for this position. Richard Greenwood (T) might claim to be the player who matured most: his physical presence became stronger, his hands are quick, but he will have to 'loop' and show more variety of play at a higher level. With Tom Walsh (A) he was a reliable kicker, clocking up a high proportion of our points. Tom became a safe fullback defensively, his match enthusiasm often gave the side momentum and although one or two of his ploys going forward had my heart in my mouth, he also seemed to be blessed with considerable luck. He would say it was fine judgement.

Team from: D. Melling (J), R. Morgan (J), C. Stick van Linschoten (O), H. Marcellin-Rice (J), A. Hamilton (E), N. Lemis (J), J. Hay (J), J. Murphy (C), A. Ramage (C), I. Hall (W), J. Newman (C), P. Quirke (C), R. Record (C), M. de Guingand (A), R. Telford (A), J. Freeland (J), D. Pace, R. Greenwood (T), J. Hobbs (D), T. Walsh (A).

Results:	v Bradford GS	(A)	L	12-19
	v Mount St Mary's	(H)	W	47-5
	v Barnard Castle	(H)	W	62-0
	v Newcastle RGS	(H)	W	7-0
	v Sedbergh	(H)	L	0-16
	v St Peter's	(H)	W	38-0
	v Stonyhurst College	(H)	W	28-0
	v Durham School	(A)	L	15-21
	v Hymer's College	(A)	W	21-3
	v Pocklington	(A)	W	11-5

P 9 W 8 L 1 3rd XV 380 - 29
The third XV had a most successful season; the strength of the side lay in the commitment and the teamwork; they were skillful and cohesive. The season started well with five impressive wins (Read's 1st XV 48-5, Mount St Mary's 54-0, Newcastle RGS 62-0, Sedbergh 62-5 and Stonyhurst 79-0).

Robinson A.H.D. (D) was an inspirational captain. Playing at open side flanker he was tireless in the loose, making surging runs in attack and was guaranteed to make his tackles. The team spirit which he helped to engender was a major factor in the success of the side. The forwards developed into an excellent pack. The huge scores in the early matches reflected clearly the differences in the abilities of the forwards to win good possession, to use it wisely and to retain it. The prop forwards were Marcellin-Rice H.B.A. (J), Middleton M.J.H. (A) and Russell-Smith A.N. (H). Marcellin-Rice was more than often used on top ground. He should make a big impact next year. Middleton and Russell-Smith both scrummaged well. The former was effective in the tight mauling situations, the latter in his surging runs. Holmes J.M. (A) at hooker had an exceptional season, winning hooking duels, throwing in well and exemplary in his setting up of the ball in the loose. The second rows were Inman N.E.J. (T), Cane A.A. (C), and Roberts A.J. (E).

Inman and Cane scrummaged well and were excellent in the loose while Roberts worked hard at his line-out jumping. Hall L.J.E. (W) and Esposito R.C. (A) offered us an abundance of talent at blind side flanker. Both were hard, competitive and talented. Ramage A.F.O. (C) at number 8 was a big powerful runner with the ball. He often stood off at rucks and mauls and then took the first pass and always progressed beyond the gain line.

The final three matches provided better quality opposition to test their skills under pressure. They beat Ashville 1st XV 17-0 and then Durham 17-8. In both games it was clear that we had to be more committed in all areas and had to play a more thoughtful game. The half backs Martelli S.H. (E) and Ramage N.A.O. (A) were excellent; the scrum half, Martelli, was the outstanding player in this side, his speed and accuracy of pass allied to his decision-making impressive. Ramage at fly half, kicked enormous distances and with accuracy. He used his backs well and at times made excellent breaks. Hughes J.P.N. (O) at inside centre tackled brilliantly and was good at straightening the line. Buxton E.L. (W) played well at outside-centre before being promoted to the second XV. Waller E. de W. (A), on the left wing, showed himself to be quick and elusive. The position of right wing in the end fell to Johnstone Stewart D.A.H. (J), Hulme S.C.D. (D) and Thorniley-Walker R.J. (E) also played well on the wings when called upon. At full back Hobbs J.J.D. (D) was first rate: an excellent last line of defence, his tackling was good, he was secure under the high ball, his kicking was excellent, he was the team's main goal kicker; he was prolific and he made it look easy.

The game against Yarm 1st XV was very hard. They were the superior side for much of the match although we missed chances to win it. The side showed much character in holding the game at 0-6 until a tackle was missed in the dying minutes and Yarm scored their only try. The final score was 0-11.

The season ended on a cold, wet and windy day at Hymer's. Despite the poor conditions some good rugby was played, the team eventually winning 41-0.

Results:	v Read School 1st XV	(H)	W	48-5
	v Mount St. Mary's	(A)	W	54-0
	v Newcastle RGS	(H)	W	62-0
	v Sedbergh	(H)	W	62-5
	v Stonyhurst College	(H)	W	79-0
	v Ashville College	(A)	W	17-0
	v Durham	(H)	W	17-8
	v Yarm School 1st XV	(A)	L	0-11
	v Hymer's College	(H)	W	41-0

Team from: Hobbs J.J.D. (D), Waller E. de W. (A), Buxton E.L. (W), Hughes J.P.N. (O), Johnstone-Stewart D.A.H. (D), Ramage N.A.O. (A), Martelli S.D. (E), Marcellin-Rice H.B.A. (J), Holmes J.M. (A), Middleton M.J.H. (A), Inman N.E.J. (T), Cane A.A. (C), Esposito R.C. (A), Robinson A.H.D. (D), Ramage A.F.O. (C), Hall L.J.E. (W), Russell-Smith A.N. (H), Roberts A.J. (E), Hulme S.C.D. (D), Thorniley-Walker R.J. (E).
DW

P 5 W 3 L 2

4th XV

93-39

The season got off to a frustrating and disappointing start with a defeat at the hands of Bradford GS. The conditions were perfect for a running, open game but with poor handling, lack of support up front and inaccurate kicking, good first phase possession was lost to the opposition who took the advantage and converted their efforts into points. Roberts (J) put in a good second half performance, winning clean ball at the lineout and de Guingand (A), at scrum-half, played well to link with the backs. Despite a converted try by Hickman (O), Bradford won the day with two, somewhat lucky, tries.

Seven days later a transformed team travelled to Mount St Mary's. With the added strength of Ramage (A) at fly-half, Johnston-Stewart (D) at full-back and notable performances from the back row of Moy (Capt) (B), Hodgkinson (A) and Lanigan-O'Keefe (A), the team dominated from the kick off and produced a fine display of supportive rugby in the forwards and swift, slick handling in the backs.

Against Sedbergh, the team comprised a number of boys who had faced the only defeat of last year and they were keen to make amends. However, accurate and penetrating touch kicking by Little (H) and devastating defensive tackling by Srope (E) and Evans-Freke (E), together with surging forward play (resulting in a try for Thorburn-Muirhead (O)), failed to prevent the opposition from gaining the upper hand and eventually they ran out winners by a narrow eight points margin.

Louth was the next venue, the home of King Edward VI 1st XV. The long journey and appalling weather conditions were not conducive to good rugby and the sloping pitch tested fitness in the first half. The pack played exceptionally well against a much heavier and taller opposition. First phase ball was well won at both scrum and lineout and forceful driving and rucking secured clean possession at second phase. Guingand (A), at scrum half, delivered fast, accurate ball to the backs who handled surprisingly neatly despite the conditions, to allow Hickman (O) to cross the opposition goal line twice. O'Shea (B) scored an excellent opportunist's try in the second half, when he broke away on the right to leave the opposition stranded and by kicking ahead won the race to the line. Little (H), in his usual slot at fly-half, was devastating with his kicking which was paramount in setting up advantageous positions from which to attack. A second half injury to Thorniley-Walker requiring him to leave the field failed to dampen the team's spirit and at the final whistle were victors by 19 points to nil.

The final match of the season ended on a high with a very satisfying win over Pocklington 3rd XV. Pocklington had the best of the play with the majority of possession and territorial advantage. There was a lengthy period in the second half when the opposition was camped on Ampleforth's line and at one point actually crossed over only to be held up by a determined pack. Roberts (J) was again noticeable in the lineouts and de Guingand (A), was effective in delivering good ball to the backs. Little (H) chose to run the ball on three occasions which resulted in two outstanding tries. De Guingand (A) fed

the ball along the backs and after looping round Thorniley-Walker (E) and Carty (H) in the centre, received the ball and scored in the corner. Brennan was put over the line by excellent support play.

Results:	v Bradford GS	(A)	Lost	7-17
	v Mount St Mary's	(A)	Won	50-7
	v Sedbergh	(A)	Lost	7-15
	v King Edward VI	(A)	Won	19-0
	v Pocklington	(A)	Won	10-0

The Team was: B.A. Godfrey (O), H.P. Hickman (O), S.C.D. Hulme (D), R.J. Thorniley-Walker (E), J.E. Evans-Freke (E), C.C. Little (H), M.E. de Guingand (A), C.E.S. Strickland (C), D.R. Russell-Smith (H), L.A. Massey (D), A.J. Roberts (J), O.J.E. Hodgekinson (A), J.P. O'Shea (B), C.D. Moy (B), N. Thorburn-Muirhead (O), R.W. Srope (E), A.M.A.G. Lanigan-O'Keefe (A), J.R.E. Carty (H), M.R.C. Lambert (J).

P 10 W 9 L 1

U16 COLTS

302-75

The season began with hope and promise from a side that had shown flair and adventure as U15 Colts. The team's first outing took them to Leeds, and the side conceded two early tries to a confident and powerful Leeds XV. For much of the first half the team seemed shell-shocked and it was only the composure of Field at full-back that kept them in the game. They did however begin drag themselves back and eventually began to take control. The game was clinched by a remarkable try: Lorimer appearing to be asleep as he watched a high bounce twice, gathered the ball and set off on the most amazing run which tore right through the home team's defence and saw him triumphantly score. The team went on to win 27-14.

A mere two weeks into term the side were to host Bradford GS and after their tense 0-0 draw last year both sides were prepared for another titanic struggle. In the event the team were far too strong for a depleted Bradford XV and the power of the forwards and the incision of the backs was too much for them. A tactical switch had been made in the side, moving the natural handling skill of Field forward into the fly-half berth.

The team was far too powerful for a smaller Barnard Castle side, intent on using sheer strength and power at the expense of skill. But the team were to lose their second player to injury and strangely in the same position, open side flanker, as Milbourn joined Leneghan on the long term injured list.

The trip to Newcastle is always tough and U16 teams have found it difficult to win there. The Newcastle half-backs used their possession by sensibly kicking their side into good attacking positions. Despite looking threatening on several occasions the Ampleforth side could not overcome their North-east hosts. After the disappointment of Newcastle came the visit of Sedbergh. Luckhurst came in for the injured Pinsent and he was to enjoy the luxury of having superb service from his forwards. Sedbergh were hit at the

kick off by a ferocious wave of pressure which resulted in the school racing to a deserved 24 point lead at half-time. They had played exceptionally well. However after the interval the visitors won a lot more ball and provided a stern test. The quality of the rugby, particularly in the second half, was possibly the highest I have seen at this level.

The next two games were somewhat of a disappointment in that the side didn't quite match their Sedbergh form. Both games were mistake-ridden, against St Peter's the team relied on 'brawn' rather than 'brain', and at Stonyhurst both teams found it difficult to play to the society referee.

At Durham the team once again set off at an alarming pace and scored twice through Lorimer and Pitt after marvellous forward pressure, in the first ten minutes. They then held on giving a disciplined performance and added to their lead through the ever-improving McConnell who crashed over from a front peel at a lineout. Thus with Pennington converting all three tries the side returned with a satisfying victory.

On a hard pitch against Hymer's in cold conditions the team took time to adapt. In the second half a mixture of guile from Field at fly-half and power and control from the forwards, notably McConnell and Parnell, saw them win a hard struggle.

Victory against Pocklington was a mixture of brilliance and mediocrity in that some of the tries they scored were breath-taking and yet phases of play were poor.

Bernardo, moved to full-back early on, improved with every game. The two wings were a continual threat. Lorimer, an explosive runner and clinical finisher, tended to drift out of games occasionally and needs to keep looking for work like he did against Durham; Wade is an elusive runner of considerable pace with a formidable defence. The team was captained by Banna in the centre, leading the team well by example both on the field and also in training. His all round talent has a lot to offer Ampleforth rugby. His partner was Pitt whose power and aggression were often too much for the opposition. Field played most of his rugby from fly-half: he has outstanding footballing skills, a real thirst for the game, and if his decision making has let him down at times in matches, he kept the entire squad amused throughout training. Field was partnered by two scrum-halves who shared the work load: Luckhurst developed an accurate pass, reads the game well, and his tenacity and bravery have allowed him to compete with players who tower above him; Pinsent too played with spirit and bravery and links up with his back row well.

Both scrum halves were served well by an huge and powerful pack. The front-row was never equalled. McConnell, Stewart and hooker Herrera won all their own ball and a large percentage of the opposition. They collectively wore down their immediate opponents and gave the side a tremendous platform to work from. They were also exceptional in the loose; they have outstanding skills and in fact played their loose game like back row forwards, McConnell in particular was a thorn in the side of most teams. The power of Berry and Furze in the second row gave great support to the front row. Their presence in open

play was also often devastating. Both players won valuable lineout possession, Furze often dominated the middle. Pennington had a marvellous season at No. 8. He also won valuable ball at the back of the lineout. He is at his best when he picks up at the base of the scrum and attacks the opposition. He also proved to be a reliable goal kicker. Morgan came into the side after the second injury to an open side flanker and bravely made the position his own. Parnell completed the back-row: after a rather slow start his work rate grew and his power and direct running was best seen as he scored the decisive try against Hymer's, finishing off a good back-row move. He finished the term as a reliable No. 6.

The 'B' played and trained with skill and enthusiasm and their support to the 'A' side was as important as the performance of the side itself.

GDT

Team was: Bernardo H.K. (A), Wade J.R. (A), Banna S.R. (H), Pitt R.A. (T), Lorimer B.C. (W), Field P. (O), Pinsent T.E. (C), Luckhurst C.N. (T), McConnell M.S. (T), Herrera D. (J), Stewart M.P. (J), Berry C.R. (T), Furze G.E. (O), Parnell J.L. (D), Pennington B.T. (B), Morgan W.L. (J) Also played: Gretton T. (O), Fane-Saunders P. (W), Milbourn G. (B), Leneghan E. (A)

Results:	v Leeds GS	W	27-14
	v Bradford GS	W	50- 5
	v Barnard Castle	W	60- 5
	v Newcastle RGS	L	0-17
	v Sedbergh	W	42- 0
	v St.Peter's	W	29- 3
	v Stonyhurst	W	16-14
	v Durham	W	21- 0
	v Hymer's College	W	16- 0
	v Pocklington	W	41-17

P 12 W 6 L 6 UNDER 15 254- 150

The record does not look distinguished but they are a spirited group who played some very good rugby. Injuries, particularly in the pack, and some losses of form in the backs, led to a number of positional changes which disrupted preparations but the side never allowed the disappointment of a defeat to affect their morale beyond the start of the next practice. They enjoyed their rugby and they were a delight to coach. The credit for this goes, of course, to the whole team and indeed to the 35 players in the set (the B team had a very successful term) but particular mention must be made of the captaincy of Tom Rose. His example was outstanding and he distinguished himself in every facet of the game, both on and off the field. If anything kept the spirits up, it was his outstanding contribution.

In the first match, against Leeds, the side gave away an early score and went behind, as they were to do in so many of their games. Poor tackling was at

fault and the defence of the backs was to remain fragile to the end. They fought back in the second half to win an exciting encounter. They attempted this 'Houdini' act time and time again which led to many close and thrilling games. One can point to many of the losses which could so easily have been wins and this is not just the perspective of a biased coach. Admittedly, against St Peter's they met a side playing very well and were soundly beaten. Certainly, every other match could, and indeed should, have been a win and one can imagine this side being unbeaten in future seasons. Towards the end they were developing a pattern to their play which was controlled and exciting and it was fitting that, in the last match and after a run of five losses, they should pick themselves up and play their best rugby to record a decisive victory over Pocklington, a side who had beaten them the previous year. This indicates a determination which will serve them well as they go on to enjoy their rugby further up the school and beyond.

KRE

Results:	v Leeds	(A)	W	15-7
	v Scarborough	(H)	W	60-0
	v Bradford	(H)	L	27-29
	v Barnard Castle	(A)	W	34-14
	v Mount St Mary's	(H)	W	36-14
	v Newcastle	(H)	W	12-5
	v Sedbergh	(A)	L	0-3
	v St Peter's	(A)	L	7-25
	v Stonyhurst	(H)	L	11-17
	v Durham	(H)	L	8-12
	v Hymer's	(H)	L	10-19
	v Pocklington	(H)	W	34-5

The team was selected from: Finch C.R. (W), Mackie T.W. (T), Molony J.E. (J), Lyon-Dean N.W. (D), Martin J.X. (H), Ellis C.W. (E), Kennedy L.A. (D), Telford T.P. (A), Jenkins A.G. (J), Walsh S.J. (A), Jaffar K.F. (A), Ruckel J.J. (W), Burnett-Armstrong H.F. (H), Bowen-Wright T.D. (H), Strick van Linschoten J.H. (O), Porter E.D. (H), Astley C.D. (W), Jeffrey J.R. (C), De la Sota R.U. (H), Zoltowski N.P. (H), Rowan-Robinson H.J. (T), Rose T.W. (T).

P 11 W 9 L 2 U14 346-57

By any standards this was a successful season for the Under 14 team. Rarely does this age group manage to go through the season with victories against all the most reputable sides: Bradford, Newcastle, Sedbergh, Stonyhurst and Durham. Of the losses, only the one against Mount St Mary's was disappointing; the fixture against Leeds was played after just one practice session at the end of the first week of term – the boys hardly knew each others' names.

There were some memorable performances, particularly away at Bradford,

Newcastle and Hymer's, and at home against Sedbergh and Stonyhurst. Success was firmly based around a competent, skilful pack. The props, Heneage and Murphy, proved to be sound performers both in the tight and the loose. Collins was a most effective hooker, competitive and combative with excellent skills as a ball handler. Pace adapted to the second row remarkably quickly considering he played his previous rugby at fly-half! He was partnered by McKeogh who was a tower of strength at all times, playing his game with authority and intelligence. Farr played on the blind side: it took him some time to adjust, but he played some fine games. Melling adapted well to the No. 8 position where his handling skills were well employed; he was always in the thick of the action. De Lisle was an impressive open side flanker – quick to the ball, and a fearless tackler. He captained the side with quiet authority and fine example.

Johnston-Stewart is a talented, competitive scrum-half with good hands and feet, learning the importance of being decisive and of being aware of players around him. Rafferty moved from full-back to fly-half where he played a straightforward but effective game, using his boot to keep the opposition in check. Dumbell made the transition to inside centre well, always giving of his best in both matches and practice. McAleenan proved a very powerful runner and tackler, and worked hard in practice to improve his handling. On the wings what Brennan lacked in pace he made up for in the ability to position himself intelligently in both defence and attack. Igboaka was courageous and willing at all times. Mora-Figueroa developed well at full-back, where he used his speed in defence and attack most effectively. He also proved to be a good goal kicker.

The side was fortunate in becoming stable early in the season, and in remaining free from disruptive injury. Having said that they fully deserved their success – they practised hard, always played with enthusiasm and intelligence, and developed a strong sense of team spirit. If they continue in similar vein they are assured of a successful career.

Team: E.C.J. Mora-Figueroa (D), A.M.P.M. Brennan (H), J.C.N. Dumbell (H), N.P. McAleenan (H), U.G. Igboaka (D), P.A. Rafferty (H), E.M.H. Johnston-Stewart (D), C.N.A.F. Heneage (E), B.J. Collins (O), H.F.B. Murphy (J), P.M. McKeogh (W), H.A.F. Pace (T), R.J.C. Farr (T), T.R.H. de Lisle (O) (Captain), J.D. Melling (J).

Results:	v Leeds GS	Lost	15-17
	v Scarborough College	Won	52-0
	v Bradford	Won	40-0
	v Barnard Castle	Won	45-5
	v Mount St Mary's	Lost	7-18
	v Newcastle GS	Won	27-0
	v Sedbergh	Won	36-0
	v Stonyhurst	Won	17-5
	v St Peter's	Won	74-0
	v Durham	Won	13-7
	v Hymer's	Won	20-5

GOLF

The term began with the Vardon Trophy which was won by the captain, James Lowther, with a score of 78; Scott McQueston (81) was second and Douglas Rigg and Alexi Hughes (82) were equal third. About 25 boys entered the competition, but only 13 handed in cards. It is worth making the point that real golfers do not drop out if they score badly; it takes humility to hand in a bad card, that is why golfers are among the finest sportsmen.

Three matches were played. The Old Amplefordians won easily 5-0 at Ganton although all the matches were close. Their generosity and kindness in entertaining the boys was as outstanding as ever, but did not extend to allowing them to win. Barnard Castle could only muster seven players, so the match was three fourballs and a single. James Lowther and Scott McQueston, Douglas Rigg and Piers Cartwright-Taylor were our winners in a 2-2 halved match. That was the result also against Sand Moor GC Juniors; Hugh Jackson and William Howard, Alexi Hughes and Piers Cartwright-Taylor won their matches. At the supper after the match Ben Ford, who originally arranged this very popular match, presented a cup to be competed for annually. Since the match was halved it will be shared, each side retaining it for 6 months. We are deeply grateful to him and to Sand Moor for the wonderful hospitality they show us every time we go there.

The Golf Foundation Schools Team Championships held at Headingley is not an event in which we shone. Our team was James Lowther, Christian Minchella and Hugh Jackson, all good players, but a total of 277 against the winners' 246 shows that we were 10 strokes a player worse and came 13th out of 20.

Dick Whedbee's (O44) generosity continues unabated, and he presented a set of Wilson Metal Woods, a Ping Lightweight bag, a Taylor Made Putter and 36 balls for competition. The winners were 1st William Howard, 2nd Hugh Jackson and 3rd Scott McQueston who got the main prizes; the winners in each year shared the balls. The competition continued all the term and both the winner and runner-up scored the best so far recorded in this competition: one over par for the 10 holes.

We were very pleased that the professional from Strensall, Tony Mason, was able to coach under the Golf Foundation scheme and conducted a weekly lesson for some of the better golfers. We are hoping to repeat this in the spring.

ACTIVITIES

AMNESTY INTERNATIONAL

The Amnesty group continues to meet once a week, writing letters to governments around the world in response to the saddening increase of systematic torture, imprisonment, 'disappearances' and political killings. A development for us has been the use of the fax, recently to plead with the governors of two American states for a last minute reprieve of men about to be executed. As well as our weekly meetings, we also meet occasionally in the evening to focus on a special campaign, country or issue. In November, Hector Castro, who now teaches Spanish at the College, spoke to us about his time as a political prisoner in Chile after the Pinochet coup; he encouraged us by witnessing to the success of publicity and letter-writing in putting pressure on such regimes. At Christmas as usual, we participated in the greetings card campaign, sending cards directly to prisoners, many of them arrested for their religious beliefs, in Europe, China, Africa, the Middle East and elsewhere. This year we made our own cards, based on two simple but powerful designs by one of the sixth form.

AC

ARTS SOCIETY

We were fortunate this term to get Mrs K. McCloud, Librarian and Lecturer from York City Art Gallery, to talk to us about The Renaissance Altar Piece. This topic was treated with a perception and enthusiasm that brought a receptive reaction from the packed audience. Initially the speaker covered several major works by such artists as Giovanni Bellini, Raphael and Veneziano, exploring their reactions to the subject. This was followed by an analysis of how minor artists such as those represented at York City Art Gallery used these stylistic interpretations for their own ends. Indeed, as well as a clear examination of this complex artistic format, Mrs McCloud inadvertently pointed out what one should be looking for when viewing paintings in a minor gallery. All in all it was an enlightening evening.

JF

THE AMPLEFORTH COLLEGE BEAGLES 1915-1994

It was the lure of the spectacular countryside which prompted Paddy Dunne-Cullinan to start up the Ampleforth College Beagles with four couple of hounds sent over from Ireland by his mother in 1915. From that small beginning the pack has developed into one which ranks among the highest in the world of beagling. Championship cups and rosettes from the annual shows at Harrogate and Peterborough have repeatedly attested the judges' approval of the handsome hounds which are the result of careful breeding by the three huntsmen who have served the College over the last 79 years: Jack Welch

(1922-1959); Jack Fox (1959-1975); Jeff Hall (1975-). Prizes are not, however, the hunt's sole claim to being an outstanding pack, as anyone who has seen hounds hunting in close formation will testify. Breeding from particular qualities has ensured they also have the nose, strength and discipline for the job for which they were intended.

Continuing thanks must go to local residents, farmers and landowners who have supported the hunt in many different ways. A farmhouse tea at the end of a day's hunting in some of the loveliest country in Great Britain is a memory which few forget and has been one of the valued links between the school and the surrounding countryside. Successive generations of beaglers and boy Masters have endeared themselves to our neighbours as they matured in the responsibilities they shouldered and have gone on themselves to be Masters of other packs.

There are many individuals in the hunt's history worthy of particular mention but no-one deserves it more than Fr Walter Maxwell-Stuart, honorary secretary from 1941-1988. His humanity and courtesy made him a much-loved figure and people came in their hundreds to pay their last respects when he died in January this year.

Although the numbers of boys going out beagling has picked up this season, there has been a significant drop from the figures of the 1980s and so it has been decided that the funding of the hunt from general school fees can no longer be justified. Fr Abbot has invited local supporters to seek ways in which the hunt may continue under new ownership. We wish them every success so that the traditions of the last eight decades may survive and perpetuate the excellence which has been the hallmark of the Ampleforth College Beagles throughout its distinguished history.

Hugh Lewis-Vivas OSB
(Hon. Sec. ACB)

THE CIRCUS

This is a society to consider contemporary politics and society. The Society was addressed on 16 September by Mr Edward Leigh MP. He spoke against the background of his removal from the Government earlier in the year, and about the current political situation and the prospects for Mr Major. He answered questions about his political philosophy.

Alexander Codrington (J), Secretary

COMBINED CADET FORCE

The officers are: Major V.F. McLean - Commanding Officer; Major M.E. Corbould (Fr Edward) - 2i/c and OC 1st Year; Lt G. Williams - Signals; 2nd Lt R. Carter; 2nd Lt G. Nightingale; RSM R.L. Morrow - School Staff Instructor; Fl Lt P.M. Brennan - OC RAF Section; Lt Cdr E.J. Wright.

The Army section remains well supported with 142 cadets (distributed in years as follows; 1st-43, 2nd-32, 3rd-34, 4th-22, 5th-11). The 1st year under

UOs Mark Berry, Robert Ward, and Jeremy St Clair-George assisted by Sgt Denton 10 CTT, RSM Morrow, and commanded by Fr Edward, did their basic training of Drill, Weapon Training (Cdt GP Rifle), and Map Reading. The 2nd year under UOs John Murphy, Jeremy Hay, and Nick Kilner trained for the Irish Guards Cup and competed in a March and Shoot exercise. 2nd Lt Reg Carter and 2nd Lt Giles Nightingale supervised and organised the programme. Much of the term was spent learning Section Battle Drills and Patrolling skills, culminating in a Night Patrol Exercise at the end of term. The 3rd year were in a cadre taught by 10 CTT. They visited the Royal Armoured Corps Training Regiment at Catterick where they were introduced to an MBT and a CVR(T). They also visited the Infantry Training Battalion at Strensall where they fired the Heckler-Koch (5.56) and exercised on the Climbing Wall and Assault Course. The 4th and 5th year not acting as commanders and instructors of the 1st and 2nd year cadets were used as the demonstration section, and provided the enemy for the Night Patrol Exercise. They visited the 3rd Regiment Royal Horse Artillery at Topcliffe to exercise on the Assault Course, and had a day with the Royal Marines at Newcastle. There they saw a presentation on Royal Marine training, practised rope climbing, and did the Endurance Course (which involved crossing an icy cold river on a bitterly cold day!).

RSM Morrow runs Corps on Thursday afternoon for ten 3rd year cadets who are involved in Art on a Monday afternoon.

There was a presentation by Captain Spencer Manning Royal Signals, his talk and illustrations were first class.

VFM

RAF SECTION

The term got under way successfully with all the cadets getting airborne in the RAF's Chipmunk trainer at RAF Leeming. On that particular day the weather held and four cadets managed an extra flight which is an unusual bonus. Many of the senior cadets are progressing extremely well with the flying; UO Edmund Davis (O), who has already flown solo in a glider, is perfecting his aerobatics whilst G. Fallowfield (O) and K. Eyles (O) are proving to be extremely good at flight handling skills. Two successful days gliding at Sutton Bank were in contrast to the powered flying that the RAF provide but none the less enjoyable with one young cadet reported saying after his flight that the powered tow was the most exhilarating thing he had experienced.

A trip to the Slingsby Firefly factory at Kirkbymoorside proved to be most interesting, where the cadets saw the aircraft being built from the principal components to final assembly; an enjoyable afternoon for all.

PMJB

SHOOTING

M.K. Pugh (T) was appointed Captain of Shooting. During the summer break he represented the UK Cadet team in the Inter Services Long Range at Bisley.

He equalled the top score, by scoring 47.3 at 900 yards and 48.6 at 1000 yards. The highest possible score at each distance was 50.

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 for the first time used our new machine gun, the Light Support Weapon (5.56mm). We won Match 1, were runners-up Match 2, and won the Champion Contingent Trophy.

A week later came the March and Shoot Competition, 'Exercise Colts Canter'. This involved an Inspection, First Aid Test, Command Task, 5 mile March and a Shoot. We won the March and Shoot, but after a very poor Command Task were placed 6th overall (11 teams took part). In Small-Bore shooting we were 16th out of 42 in the Staniforth Competition. St Dunstan's won the Inter House Competition with 286/300, St Thomas's were second with 275 and St Edward's third with 238. The best individual scores were: M.K. Pugh (T) 75, C.N. Luckhurst (T) N.R. McDermott (D) 73, J.A. Leyden (D), S.H.-Y. Tsang (B), N. Thorburn-Muirhead (O) 72. The highest possible individual score was 75.

VFM

DUKE OF EDINBURGH'S AWARD

Three boys were presented with their Awards at the ceremony in Malton in November: John Read (C) (Silver), William Guest (W) (Bronze) and Abhijit Hosangady (D) (Bronze). Abhijit also gave an account of our Unit's activities to the large number of other Award recipients, parents and friends present. The Activities Fair in September, and involvement of House representatives, has generated much interest in the Award scheme.

EXPEDITIONS

Four Bronze groups (20 boys) were assessed in the Bilsdale-Rosedale area by Mr R. Carter assisted by Dr Billett. Fr Francis took Mass in poor weather and darkness, virtually in the open air. A number of Gold participants assisted in the training of these groups. A Silver training expedition was undertaken on the North Yorkshire Moors by P. Langridge (D), R. Larkin (B), J. Leyden (D), A. Malia (B), P. Monthien (D) and P. Ryan (B) with Mr G. Simpson and Dr Billett, and assistance from Major McLean. This group was then assessed at half term in reasonable conditions in the Cropton-Lockton-Thornton Dale area by Mr I. Appleby (Malton), with Mr Simpson as supervisor.

PHYSICAL RECREATION

Mr Carter has run regular sessions of Physical Achievement tests for Bronze, Silver and Gold participants. We are also grateful to Mr Thurman for coordinating the efforts of the Games Department on behalf of those who use their participation in team sports to qualify for this section of the Award.

SKILLS

A wide range of activities is being followed. Thanks are due to all those members of staff who are assisting in the individual guidance and assessment that is essential.

SERVICE

Changes in staff availability within the school and in opportunities outside have necessitated a review and replanning of this section of the Award Scheme.

At present, four boys are working with individual class teachers at Malton Primary School, where the Headmaster is a D of E assessor. Similar placements have been generously offered and taken up in the two Ampleforth Primary Schools. Other groups are continuing the valuable work of befriending elderly patients at Malton Hospital, and in the conservation of orchid habitats with the Forestry Commission, closer to the School at Pry Wood. Dr Allen is assisting in this Service element; he is also involved with the Cheshire Homes, a well established channel of Community Service which is being used by D of E boys.

DFB

AMPLEFORTH FILM SOCIETY

The term opened with Hollywood's biggest stars in an electrifying courtroom drama, A FEW GOOD MEN. Close to THE CAINE MUTINY, it portrayed corruption and cover-up within the US Navy. A MAN BITES DOG proved too much in its violence and the show was abandoned, but as pseudo-documentary prize-winning film of a murderer, it was worth making in that French eccentric way. DEEP COVER brought us another powerful drama with under-cover cops investigating a drugs ring. HOFFA brought Danny de Vito and Jack Nicholson together in another strong American offering about a Trade Union leader who came to a sudden end. THE MAP OF THE HUMAN HEART (Assistant Producer R. Morris (W63)) was a brilliant story strongly told in that fresh complex manner we find in British cinema. Finally Richard Attenborough's CHAPLIN completed the term. The society found it very satisfying and delighted both in the complexity of its structure and the honesty of its approach. The Society thanks the cinema box for its work in screening the films.

James Lowther, Hon. Sec.

KARATE CLUB

First of all we would like to express our gratitude to H.-G. J. Lorrinan (H92) and J. Robertson (T93), both of whom in their last year in the School were Secretaries to the AKC in the respective year.

We have, from the beginning of the Autumn Term, changed to a new training location, ie the ACJS's Sport Centre. However, this only applies to the main training session with our Instructors, Sensei Ian Maclaren 4th Dan and Mrs Josie Wynn 2nd Dan (see *Ampleforth Journal* Spring 1992), on Wednesday

evenings. On Friday evenings the most senior grade among us (purple) continued to supervise the other training session in the Old Gym.

Everyone has been working very hard and with enthusiasm. As a result everyone who took part in the grading on 1 December obtained a pass and hence new belt colour. The only exception was B. To (A), who was away in London for an interview.

Our Grading Examiner this time was Sensei Bill Higgins 6th Dan. He is a member of the KUGB Technical Committee. His successful championship career spanned many years during which he was twice European All Styles Champion and he captained the British All Styles Team to victory at the World Championship in 1975. He was also team manager to the English Karate Board (EKB).

In spite of the change in location on Wednesday evenings' session, we continued to welcome members of the Ampleforth Village Karate Club who came to train with us and who helped to enrich our experience and friendship.

NB

MIR

MIR is a society for students of Balkan and Slav history and politics. Originally called VREME, but in September 1993, after a lively debate amongst society members, VREME (meaning 'Freedom') was considered too partisan a word, and Lawrence Doimi de Frankopan proposed MIR meaning 'Peace' (in Russian, Mr Dammann tells us, MIR means the village community, the world, the universe and Peace). Meetings included a talk on 11 October 1993 by Mr Julic, a refugee from Northern Serbia, at present living in Hungary. Mr Julic's father had been a Serbian and a Communist, his mother Croatian. When the war began, he had fled from Serbia into Hungary to avoid call up in the Serbian army. He spoke of the nature of the war, and of his own family background through recent centuries, reflecting the history of the Balkans. Other meetings included films on Balkan history and the war – including a showing of Bill Tribes' film *Sarajevo Diary* made for the Channel 4 Bosnian Week.

Committee: Stepane Banna (H), Thomas Bowen Wright (H), Lawrence Doimi de Frankopan (W), Raoul Sreenivasan (H).

Stepane Banna (H), Secretary

MUSIC

Amongst the many musicians entering the first year in September there were seven who had gained music awards. Four of these came from Westminster Cathedral Choir School (three being ex-choristers) and three were home-grown, products of the Junior House. The department also welcomed a temporary member of staff, Rupert Jeffcoat, to fill the gap left between the departure of Paul Young and the arrival in January of William Dore, the newly appointed Assistant Director. In addition to teaching a full time-table and

overseeing the Ampleforth Singers (which included a successful end of term tour), Rupert took up the viola to assist the Orchestra and Pro Musica. In fact, he involved himself at every level of department life, working with tremendous drive and enthusiasm. He is spending the Easter Term at Royal Holloway College, London before returning to Ampleforth in the Summer.

The first half of an Autumn Term, after a long summer break and change in personnel, is never the best time for pupil concerts. This term was no exception. The Schola was decidedly insecure and the transfer of the treble section to Gilling brought many difficulties needing resolution. Although not affected by this move the Orchestra and Pro Musica also needed time to re-group; but considering the string players' relative youth and inexperience their improvement by Christmas was heartening and augers well for the future.

The first major event of the year was provided by the Royal School of Church Music, an organisation which does sterling work to encourage choral singing at all levels and in particular in the parishes. For the first time in ten years the North Yorkshire Area Festival Service was held in the Abbey and celebrated the feast of Guardian Angels. About 400 singers took part, rehearsing in the morning before a late afternoon service. Archbishop's and Dean's awards were presented by the Abbot and Prior to choristers who had recorded outstanding service in their choirs.

During the retreat a party of Dutch organists, organ builders and choir masters visited Ampleforth. Among them was Mrs Drs Jan Valkestijn (until recently the choirmaster of St Bavo's Cathedral, Haarlem) who had hosted the Schola so warmly the previous March. After touring the church the party was given a short concert by Eamonn O'Dwyer (T), Adam Wright (J) and Nicholas Wright (JS) and Simon Wright demonstrated the Abbey organ.

The Schola's Fauré *Requiem* performance at All Souls' ride is fast becoming a traditional event and drew a large audience. Given on Sunday 7 November as a meditation, in darkened church with concluding prayers, there can have been but few who were left untouched by the poignancy of the occasion. Eamonn O'Dwyer (T) sang the Pie Jesu and Michael John Pearson the baritone solos.

The weather twice threatened cancellation of two College events. Snow fell steadily during the late afternoon of Sunday 21 November and with roads close by almost unnegotiable by 6.30pm the audience for the St Cecilia concert was greatly diminished. There were some, however, who were determined to come, or perhaps one should say remain in the case of two resolute families who braved the homeward journey to London at a late hour. The programme comprised four substantial works. Adam Wright, flushed with success after gaining places in the National Youth Orchestra and Chamber Orchestra, was soloist in Handel's *Suite in D*. His brother, Nicholas, sitting amongst the first violins had also entered the National Youth Orchestra trials and had won through to the final round, no mean feat at the age of twelve. Holst's *St Paul's Suite* set the strings of the Pro Musica challenges, many of which were met on individual and corporate levels. Despite the complexity of the music and the

difficulties in rehearsal, the tongue-in-cheek *Scottish Dances* by Malcolm Arnold were clearly enjoyed by the players and the infectious enthusiasm of the music was caught by the audience. Following their success with *Karelia* last year Simon Wright chose Sibelius' *Finlandia* to conclude the programme. The policy of insisting that boys play real music (rather than school arrangements) has enormous value. At the time most are not able to appreciate the true scale of their achievements; this recognition only comes later in life with the benefit of that greater insight afforded by adulthood.

The need for a new church roof and subsequent fund raising prompted an invitation to Upper School Schola to sing at Over Silton on 4 December. The tiny church, filled to capacity, was a cosy setting for the candle-lit concert. Motets and carols were interspersed with vocal and instrumental solos from James Arthur (D), Paul French (J) Eamonn O'Dwyer (T) and Nicholas Wright (JS).

Snow fell again on December 12 and for a while memories of 1990's cancelled Christmas concert were re-kindled. Happily, the snow stopped and what had fallen began to melt. Despite the unpredictable conditions most ticket holders were able to support the concert. Unlike the oratorio performances of the '70s and '80s which relied on the services of professional soloists and players, the intention this year was to use just boys and music staff. The themes of Advent and Christmas were reflected in the choice of plainsong, motets and orchestral works and the Schola gave the first performance of *Tyrle, Tyrlo*, a work which the department had commissioned from the York-based composer Richard Shephard. The use of different parts of the church to site performers and a range of lighting effects added further dimensions to the concert. The event was warmly received and proved a fitting conclusion to the term's musical activities.

IDL

NATURAL HISTORY SOCIETY

After a brief pause the NHS has returned with an exciting programme of lectures on an environmental theme. Concern for green issues seems to be going out of fashion at present and the lectures aimed both to show that lots of conservation work still occurs and, perhaps, to stimulate some boys to take the future of the planet seriously. Simon Fairlie, co-editor of the respected journal *The Ecologist*, spoke on the campaigns against roads. He had been an active protester at Twyford Down and had been jailed for his efforts. He explained in detail the right way to padlock oneself to a mechanical digger so as to render it useless! His revelations about the Government road schemes were alarming but he was optimistic about a general shift in public opinion against unnecessary road building. Patrick Alley, from the Environmental Investigation Agency (EIA) answered the question 'Does Environmental Activism Work?' with an affirmative account of the successful campaigns of the EIA against drift netting and the ivory trade. He showed a dramatic video of a Faroese whale hunt and

outlined their present campaign boycotting Faroese fish products.

Fred Pearce, journalist and author, spoke on the consequences of building huge dams – he has written the most authoritative book on this subject. Dr Sue Mayer, Director of Science at Greenpeace spoke on 'How Science Harms the Environment' with an honesty and directness that inspired the audience.

However the largest attendance was for a lecture on 'The Variety and Conservation of Snakes', by John Cheetham of Flamingoland. He brought with him several live specimens including a thirteen foot Burmese python that had recently consumed a whole pig. A packed Alcuin room was mesmerised by a fascinating lecture and some superb slides. No-one fainted but the society secretary was noticed sitting by the back door looking very agitated.

Many thanks to Fr Adrian (Guestmaster) and O.J.E Hodgkinson (A) (Hon Sec).

WMM

PHOTOGRAPHIC SOCIETY

The Society presented two major shows in the Autumn Term, Joan and Bill Spence's 'Once upon a time . . .' and John Potter's 'Multigrade Workshop' as published in the November 1993 issue of *Practical Photographer*.

'Once upon a time . . .' ought to have been entitled 'A Celtic Symphony' as the sights and sounds of their Gaelic ancestry unfolded to give a unique visual description of this legend. How Mr Spence achieved the excellent special effects, which accompanied the narrative, was carefully explained to a grateful audience. As with all their past shows it was very well attended. In contrast John Potter's Workshop had to be by invitation only. He wove his way through the intricacies of the multi-contrast paper with unerring ease and invited his audience to do the same with a selection of their most difficult negatives. It proved to be a little more complicated than the professional had made it appear! However since the Masterclass many of its participants have become converts to Multi-contrast paper.

The Society has been able to purchase one 'state of the art' VR70 'Intelligent Colour system' enlarger and add other Modules to the Durst Printo 2000 Auto Colour Processor. The monies for these were raised from two Photography Workshops held, in the Sunley Design Centre, during the Summer vacation. Both were well received by local photographers and keen amateurs. Indeed many participants have asked for similar courses to be held again so that they can enjoy the excellent facilities, the relaxed working atmosphere and the individual tuition. One of the Photographers has since become a Licentiate of the Royal Photographic Society on the strength of the work he produced during the course. It proved to be a worthwhile venture for both the Department and the Photographers involved.

As well as the prestigious Gaynor Trophy and Spence Bowl society members have been asked to submit work for The Michael Barton Trophy. This is to be awarded to the most promising Photographer in the Lower School

and presented at Exhibition 1994.

Once more many thanks to the members of the Committee, Fr Stephen and Mrs Denby for their support and help in the smooth running of the Darkrooms, without which these achievements would not have been made possible.

PSK

THE PANASONIC ROOM

A piece of television is as much an artistic venture as an example of technical finesse – the approach to our work this term has been to satisfy both.

Our first challenge has been to contribute a televisual dimension to the Junior Play *Us and Them*. The first aim was to add to the play's sense of suspicion in the audience by providing closed circuit television. This was achieved by suspending monitors from the ceiling of the Downstairs Theatre, giving the audience a chance to see what was going on over the wall. The second aim was to confuse the audience by running pre-recorded video through the closed circuit television at a given point in the play. The net result was a successful heightening of dramatic tension, the presence of television a reminder of the play's relevance to the 1990s.

Half a dozen new boys have been introduced to video by way of Monday Afternoon Activity scheme. In this they have familiarised themselves with the equipment and archives, whilst also having a go at news gathering and creating a small film, for which time was not on their side.

As part of our assumed role in recording events in the school, the Panasonic team has been busy recording rugby matches, the school play and a rock concert – copies can still be purchased if anyone is interested. The arrival of new boys at Gilling is in the archives, as is Junior House's last play *Aedes Junior*. The team has also been recording the many aspects of school life for the forthcoming Prospectus video, currently being edited. We have yet more ambitious plans for the term ahead – anyone who thinks Junior House is now a redundant place should read this space in the next edition!

Thanks to: J.P. Arbuthnott (E), H.E.J. White (E), The Hon M.F. Aitken (E), D.L.A. Ribeiro (T), P.J.P. Acton (E), W.A.I. Beaumont (E).

JGJA

THEATRE

Twelfth Night

by William Shakespeare

One of Shakespeare's three or four most subtle and most moving comedies, *Twelfth Night*, was given three rich and heart-warming performances in the Theatre in November. It is a bittersweet play, its Mediterranean sunshine shadowed with more real sadness in the merry-go-round of love than Shakespeare usually lets into comedy, and also with the unkindness of Malvolio's humiliation. This mixed atmosphere, precarious holiday romance, cheerful roistering that has its sour side, and a happy ending framed in Feste's

detachment, was perfectly caught in this production. The directors chose 1914 or thereabouts for the production's date, and for its location an Italian renaissance palazzo courtyard in which a collection of evidently English aristocrats, their indispensable servants and tiresome hangers-on, seemed on irresponsible vacation in a magical country of dreams let loose. Both choices suited the text admirably, and the music – classical turn-of-the-century ragtime scored for a small and expert live ensemble – added greatly to the nostalgic elegance of this Illyria.

The actors' performances were of a uniformly high standard. The play requires a wide variety of talents (and a considerable age-range in an all-boy cast). It also requires a great deal of rehearsal for a proper company spirit and flawless timing to develop the gloss of high polish. All this was securely in place. Edward Barlow and Charles Berry as Olivia and Orsino delivered a lofty courtliness of manner, shot through with comedy's random pangs of love, that had them seeming made for each other until the intervention, in both their hearts, of the more deeply engaged Viola (and her conveniently identical but male twin, Sebastian) taught them both a lesson or two about themselves. Hamish Badenoch's Viola was as lucid, touching, funny, and dangerously close to self-disclosure as anyone could have wished, and Tom Bowen Wright's Sebastian, catapulted into instant marriage by his sister's abashed roleplaying, complemented him excellently.

'This is Illyria'; but 'these parts often prove rough and inhospitable', as Antonio says in the play, and the disreputable members of Olivia's house-party, only there for the beer, must make the audience laugh if their treatment of Malvolio is not to seem discordantly cruel. Malachy O'Neill and Tom Walwyn made the most of Belch and Aguecheek, the ludicrous coward battenning on the drunken down-at-heel relation of disapproving Olivia (like a split Falstaff with slapstick but without the charm). The audience certainly laughed – but were then stunned into awed silence by Malvolio's downfall. Mark Berry's performance catching every nuance of the pompous butler upon whom greatness is thrust for a foolhardy moment before he crashes on the banana skin of mockery. Michael Hirst's Mana was intelligent and very well sustained, avoiding all the possible perils of the pantomime dame, and James Carty's Fabian was benignly supportive. Feste's melancholy presence and crisp commentary on the follies of others were contributed with fastidious tact by Harry Brady, whose finest moment was his last, the drily spoken delivery of 'Hey, ho, the wind and the rain' from the solitude of the play's only actual jester. Offstage ragtime had supplied the sugar and salt of his two songs, 'O mistress mine' and 'Come away, come away, death', the only regrettable losses from a carefully cut version of the text, which was spoken throughout with splendid clarity and respect for the verse.

The production was a joy to look at, the set beautifully designed, painted, lit, and decorated with exotic fabrics and plants to meet every indoor and outdoor mood of the play, and the costumes notably well thought out, appropriate, and consistent in style. Viola's sailor-dress, in which she first

appeared, not so much a castaway as a visitor to the *Death in Venice* Lido (1912), and Feste's Edwardian motley were two of the best costumes I have ever seen on the ACT stage. Directorial brainwaves sparkled throughout the evening: neat business, for instance, over Malvolio's letter; a shifting hot-house tree behind which the three malicious observers were far from concealed; and, best of all, the unwilling duel between Aguecheek and Viola translated into an incompetent public school boxing bout of c.1910.

This was a wonderfully coherent, and at the same time lovingly detailed, production of a great play, and everyone in ACT deserves the gratitude of the school and particularly of the three packed and enthusiastic audiences that saw it.

LW

Cast: *Orsino*: C.R.L. Berry (T); *Viola*: H.A. Badenoch (O); *Olivia*: E.F. Barlow (O); *Malvolio*: M.S.P. Berry (T); *Sir Toby Belch*: M.J. O'Neill (C); *Sir Andrew Aguecheek*: T.J. Walwyn (W); *Feste*: H.P.B. Brady (W); *Maria*: M.A. Hirst (A); *Sebastian*: T.D. Bowen Wright (H); *Fabian*: J.R.E. Carty (H); *Antonio*: A.J. Gray (O); *Sea Captain*: S.R.O. McNabb (T); *Curio*: R.E. Blake James (H); *Valentine*: M.S. Shilton (C).

Production Team: *Stage Manager*: D.R. Telford (A); *Lighting*: R.E. King-Evans (T), P.D. Hollier (H), J.P.L. Davies (H); *Props*: R.S. King (T); *Set Construction*: J.A.P.M. Holroyd (E), F.T.J. Gilbert (C), J.E.A. Berry (T), S.C. Goodall (W), G.M. Milbourn (B), C.G.M. Quigley (B), J.P.E. Townley (T), C.A.B. Blackwell (D), P.H. Delany (W); *Programme*: J.P. Arbuthnott (E); *Greenhouse*: O.J.E. Hodgkinson (A).

The Musicians included; J.F. Fry (E); N. Thorburn-Muirhead (O); A.R. Wright T.E.T. Holland (f).

Junior Play: *Us and Them*

by David Campton

We were surprised as we wound through labyrinthine passages to the Downstairs Theatre to be greeted in friendly fashion by young actors in a uniform of waistcoat and bare feet and shown to our seats: the opposite of an alienation effect but disconcerting nevertheless. We sat facing one another around the acting area nervously aware of the presence of television screens and cameras. As the actors gathered and began reciting the prologue it immediately became obvious that teamwork and movement of high quality was to be presented to us and that there was an intelligence behind the production which would not only entertain and excite but would also provoke us to think.

The prologue, brief but punchy, set both a style – succinct, metaphorical and memorable – and a theme: self-imposed division and inevitable conflict. The division was quickly and strikingly reinforced. Under the watchful but dispassionate gaze of the Recorder (clearly articulated and carefully characterised by Eamonn O'Dwyer) two apparently homogenous but quite

distinct groups began to form around their forceful spokesmen, each gradually becoming aware of and wary of their counterparts. Chris Wade and Julian Lentaigne faced up to each other and began negotiations, each successfully conveying a show of authority and a need to carry the votes of their respective constituencies. They agreed 'that a line be drawn', but this wasn't enough to satisfy Chris Marken and his chickens. Both sides agree 'good walls make good neighbours'. It was certainly a good Wall: again movement and teamwork was obvious in its construction, powerfully accompanied by the inevitable Pink Floyd soundtrack which concluded appositely: 'Mother did it need to be so high?' For the symbolism of the division could hardly escape us: not only could we only see the other side through the TV monitors but also it was quite impossible to see the other half of the audience. We were being asked to take sides 'That's a wall'.

The irony was, of course, that small details of individuality aside, the groups talked and behaved identically, answering each other antiphonally across the barrier for those prepared to listen. The monitors allowed us to see that the divided imagination never works this way and almost fooled us into agreeing 'They're not like us'. This was a brilliant directorial touch and deftly pointed out to us that televisions generally present us with the images which we want to see. The rest followed with terrible inevitability: suspicion, paranoia, confrontation and destruction; the moment when each party simultaneously broke through the Wall was especially visual and more than that for some of the audience who found themselves physically drawn into the demolition. After the battle, controlled but convincingly vicious, we were left with the poignant image of the wreckage, and with survivors who momentarily raised a flicker of enlightenment – 'It was the wall, you know' – before extinguishing it: 'we should have made it stronger'. The Recorder's despair and helplessness was very strongly portrayed as he left us in silence to answer the questions the play had raised.

That was it: just thirty minutes in which not a word or gesture was wasted. The whole was an impressive piece of coordinated and collaborative effort which itself suggested an answer, and certainly encouraged optimism in the capabilities of the first and second year actors and in the leadership of the directors (three boys in the sixth form). The immediate and lasting visual and aural effectiveness of the production would have been impossible without the Wall, well-integrated lighting, some aptly chosen projection slides and appropriate sound: a tribute to the team effort of The Green Room and Panasonic Room. An appreciative and thoughtful audience left the Theatre with a suggestive and powerful mental collection of images.

MAP

Cast: *Spokesman A*: C.E. Wade (A); *Spokesman B*: J.D. Lentaigne (H); *A1*: C.J. Marken (H); *B1*: T.F. Burke (A); *A2*: H.G. Walwyn (A); *B2*: J.J. Bozzino (C); *A3*: P.S. Cane (A); *B3*: Richard Blake James (H); *A Followers*: E.P. Dormeuil (O), E.S. Richardson (C), C.G. Shillington (E); *B Followers*: T.P.E. Detre (A), T.P.I. Pembroke (E), G.McE. Shepherd (A); *Recorder*: E.C. O'Dwyer (T).

Production Team: *Stage Managers*: G.M. Milbourn (B), J.P.F. Townley (T); *ASM*: F.T.J. Gilbert (C), J.A.P.M. Holroyd (E), S.C. Goodall (W), P.H. Delany (W); *Lighting*: P.D. Hollier (H), J.P.C. Davies (H); *Sound*: D.L.A. Ribeiro (T), P. Foster (H); *Panasonic Room*: J.P. Arbuthnott (F), H.E.J. White (E); *Slide Projectionists*: C.M. Quigley (B), C.A.B. Blackwell (D); *Props*: R.S. King (T); *Photographer*: C.R. Scarisbrick (O); *Direction*: R.E. Blake James (H), N. Thorburn-Muirhead (O), T.E.L. Walsh (A).

SCIENCE SOCIETY

During the Christmas term the Science Society, organised by Douglas Rigg (A), held a very successful and enjoyable inter-house science mastermind competition, which was eventually won by the St Bede's team after strong challenges from St Aidan's and St Cuthbert's.

In addition, there was an interesting lecture given by Mike Gluyas, entitled 'Musical Squares', which explored the wonders of sound. Its excellent reputation, which it certainly lived up to, led to an exceptional attendance and I would like to apologise to all those who were refused entry.

Douglas Rigg (A)

WESTMINSTER SOCIETY

The Society began the academic year with the election of new officers: Hugh Young (T) becomes chairman and Tom Charles-Edwards (J), secretary. Papers offered to the Society had a distinctly late medieval flavour: T. Charles-Edwards spoke on the causes of Cade's Rebellion of 1450, and H. Young on the concept of the 'overmighty subject' in fifteenth-century England. It is pleasing to record that both the chairman and the secretary have been offered places to read history at Oxford.

LIBRARY NOTES

The obituary of Mr Ronald Rohan is printed elsewhere in this Journal. He was a regular user of the library, both for borrowing books and for reading. In his will be bequeathed all his books to the library, a total of about three thousand books, guide books and maps. The bulk of the books reflect his interests in ancient history, architecture, art, and travel; however many other subjects are represented, and there are about three hundred good fiction, mainly detective stories. This is probably the largest single bequest the library has ever received. Quite a number of the books were already held in the library, but additional copies are most valuable. It will be a long time before all the books are fully catalogued and on the shelves; at the time of going to press only about seven hundred have been done.

J.B. Davies

AMPLEFORTH COLLEGE JUNIOR SCHOOL

The Academic Staff

Fr Jeremy Sierla MA	Headmaster - English and RE
Mr G.J. Sasse MA	Director - Classics
Fr Matthew Burns MA	Tutor 4B, French
Mrs P.M. Sasse MA	Asst. Administrator, 5A Tutor, French, Librarian
Mrs M.P. Sturges BA, CertEd	5C Tutor, English, Geography, Remedial
Mrs H.M. Dean BEd, BDA Dip	4C Tutor, English, History, Remedial/TEFL
Mr A.T. Hollins CertEd	Games Master, Maths and IT
Miss S.E.L. Nicholson CertEd	3B Tutor, Maths and IT, Geography
Mrs M.M. Hunt DipEd	1st Form Teacher and Tutor
Mr C.A. Sketchley MA, PGCE	3A Tutor, Classics, History
Mrs M.T. Sturrock DipEd, CertSpEd, DipNT	2nd Form Teacher and Tutor, Remedial
Mr P. Mulvihill CertEd	Tutor 5B, Science, Maths, RE
Mr G.H. Chapman BA, FRCO, GBSM, ABSM, LLCM, PGCE	Director of Music, Junior School
Mr J.D.M. Sayers BEd	Tutor 4A, History, Geography

Part time staff

Br Andrew McCaffrey MA, MPhil, MEd, BD	Classics	<i>Administration</i>	
Fr Edgar Miller	Carpentry	Mrs M.M. Swift	School Secretary
Mr R.H. Jewitt BSc, DipEd	Science	Mrs V. Harrison	Housekeeper
Mr B.L. Hilton BA, MSc	Science	Dr P.R. Ticehurst MB, BS, MRCS, LRCP	Medical Officer
Fr Benjamin O'Sullivan	Music Tutor, RE	<i>Matron's Staff</i>	
Mr S.G. Bird BA, ATCDipAD	Art	Mrs S. Heaton RGN, SCM	Matron
Mr I.D. Little, Mr R. Jeffcoate, Mr D. Bowman, Mr D. Leary and Mr S.R. Wright <i>et al.</i>	Music	Mrs D.M.M. Bolam	Deputy Matron
		Miss R. Hardy	Assistant Matron
		Mrs B. Passman	Linen Room
		Mrs L. Hall	Sewing Room

Staff Departures and Arrivals

Every Christmas we lose our antipodean students, and every New Year we gain two more.

Matthew Hall assisted Mr Hollins in all his hard work this term setting the Sports Department on its feet. His coaching skills are of a high standard, and have won him a scholarship to the Australian Sports Institute.

Luke Needham served us with good humour and generosity, having a particular rapport with the youngest in the School.

James Fraser, though technically a member of the Upper School staff, worked, in that capacity, with many of our boys, was accommodated in the Castle and made himself a part of our community.

MUSIC

The Junior School provides the trebles for the Schola Cantorum of the Abbey across the valley. Fifteen boys travel by minibus to a Wednesday night full practice, the Friday night choral Mass, and the Sunday celebration. They also took part in the Schola's performance of Fauré's *Requiem* and a Christmas Concert at the end of term. The chapel choir led a different sort of service of readings and carols in the Anglican Parish Church of Holy Cross at the foot of the drive. It was attended by many parishioners and parents despite the extreme, wintry weather. Some Junior boys (called 'Novices') are being groomed for membership of Schola although they do not actually cross the valley yet. Not all their training is singing. A considerable musical intelligence is required with some intensive teaching of music theory. The half-term concert was mainly instrumental, with large numbers of soloists and small ensembles of every level of expertise displaying their progress and skill for their families and friends. Perhaps the most memorable features were Bobby Christie's 'The Greenhills of Tyrol' on the bagpipes and Nick Wright playing the Dvořák 'Romanze'. The newly arrived grand piano in the Quiet Room of the Library (formerly the 5th year form room) is the centre of Thursday evening informal concerts. The atmosphere is relaxed enough for boys to be eager to play – even to play extra pieces. Nick Wright narrowly missed membership of the National Youth Orchestra, and will try again next year.

The Trinity Grade Music Exams on 25 November produced the following successes:

W.A.S. Sinclair	Euphonium	Grade 4	Pass
W.A. Strick	Piano	Initial	Hons/Distinction
S.T. McAleenan	Piano	Grade 2	Pass
J.E. Egerton	Piano	Grade 1	Merit
J.D. Entwisle	Oboe	Grade 1	Merit
W.A. Strick	Violin	Grade 2	Pass

GHC

DRAMA

The new school regards Drama as one of the key expressions of art within a community in which both the discipline of the performance and the content of the action have much to teach. The 5th year visited the Theatre twice. *Romeo and Juliet* was performed by the ESC in Leeds in a production which stressed the destructiveness of passion, whether of love or hatred. A few weeks later they saw *Return to the Forbidden Planet*, a rock and roll version of *The Tempest* mainly, with a dozen other Shakespeare plays thrown in by reference and allusion. Although most of the boys were hearing 'Great Balls of Fire', 'Good Vibrations' and 'Why Must I Be a Teenager in Love' for the first time, they were caught up in the powerful presentation of live theatre in a memorable way. A leading member of the cast showed the boys over the set at

the end of the performance. Theatre workshops followed each theatre visit, the first based on Shakespeare, the second a more general introduction to drama by the Northac School of Acting. These experts will be running a weekly drama club for the School from January 1994. The term concluded with a performance of Stuart Manger's *Slaughter of Innocents*. Mrs Dean and Mrs Sturges directed, Mr Hollins and Miss Nicholson provided appropriate assistance backstage and with lighting. Alexander McCausland was a peevish Herod, Mark Sheridan-Johnson and Barnaby Hall were frighteningly insensitive soldiers, Derek Ikwueke projected a unique stage presence during his central soliloquy as one of the Wise Men, but perhaps the bossy, yet finally resourceful and compassionate inn-keeper's wife as played by Tom Hill, stole the show. Incidental music was provided by the Chapel Choir, the ACJS Orchestra and the Schola Novices, directed by Mr Chapman.

Fr J

'OUR VISIT TO THE SEASIDE'

(adapted from an article by Joshua Tucker, aged 8)

On 8 October, the 1st and 2nd years went to Scarborough with Mrs Hunt and Mrs Sturrock. When we arrived, we stopped for something to eat and then went into the Sea Life Centre and met Simon our guide. In the lab, Simon showed us that mussels are stronger than us, how to hold a crab, and that starfish have no muscles. We also saw an octopus, stingray and more crabs.

After we had lunch which was a sausage roll, orange juice, apple, biscuits and sweets, we went to a lab and did experiments. We visited the playground, bought sweets in the gift shop and then went in into a room where you look at pictures and writing about how to care for a beach so you can enjoy it.

Then we went to the beach where some of us built sandcastles, some swam or paddled in a pool and the strong swimmers went into the rough and tough sea. We went crab-hunting, found sandworms and built a dam. When we were going up the ramp, Tom Gay lost his shoes so we went back to get them and then we were off!

THE RUGBY DINNER

It was Mr Hollins who suggested and organised the first Rugby Dinner. All those boys who had represented us in Rugby so far attended, together with their parents and brothers from the Upper School, as well as those adults who had something to do with the season's attempts and successes. 85 parents accepted. Many of them saw our three teams (1st XV, 2nd XV, and U11s) beat Barnard Castle impressively. Many commented on the style of play – an open, running style which depended so obviously on team co-operation. The way all that was working, between ex-Gilling, ex-JH and newcomers was a sort of microcosm of what was happening throughout the school. After the usual rugby tea, there was sherry in the Headmaster's study. The atmosphere over the

meal which followed was relaxed, positive and cheerful. The evening ended with video highlights of the season to an accompaniment of loud rock music. Anton Richter, Captain of the Upper School First XV, awarded 2nd XV Colours to C.A. Pacitti, T.J. Catterall and M.J. Nesbit. First XV Colours went to M. Wilkie, F.M. Sheridan-Johnson, T.J.L. Anderson, S.T. McAleenan and A.J. Cooper. Our guests were piped out into a mild December night by Bobby Christie. And whose idea was this little piece of magic? The boys!

Fr J

THIRD FORM TRIP TO HADRIAN'S WALL

On 13 November, 27 boys set out on a History trip to Hadrian's Wall. At Chester's Fort, Peter Massey was struck by the size of the barracks and felt that eight men would have been somewhat cramped, by contrast with the Commander's house which seemed to take up the whole fort. On route to Housesteads we stopped off at the Temple of Mithras, for a photocall and some insight into Roman religion. Housesteads gave everyone an opportunity to explore and empathise with the Legions stationed in Northumbria in their battle against the harsh climate. One of the best things we did on the weekend, according to some boys, was the walk to Steel Rigg, some parts of it actually along the wall. Several were anxious to point out the exact location of where *Robin Hood, Prince of Thieves* had been filmed. After an overnight stay at 'Once Brewed' we drove to Haydon Bridge for Mass. After communion we sang 'I Vow to Thee My Country' at the invitation of Fr Power, the parish priest. On our way to the Roman Army Museum we passed a wreath-laying ceremony at the local parish Church and were reminded that it was Remembrance Sunday. Vindolanda was voted the best museum of all with several recently discovered artifacts arresting the attention. Chris Hollins, who celebrated his 11th birthday on the trip, enjoyed the mock battle on the reconstructed fort between Mr Sketchley's Britons, Mrs Dean's Celts and Mr Sayers' Romans. HD

SCHOLARSHIPS AND AWARDS FOR EXCELLENCE

From 1994 the Junior School will be offering Awards for Excellence over the broad range of the school's activities for boys aged 10+ (tenable up to the age of 13). These will cover a combination of excellences including, of course, academic excellence, but also talents in Music, Art, Craft, Drama and the other pursuits which make up a full school life. Boys within the school may apply for a limited number of these. Also from 1994 the School will be offering Scholarships to candidates with outstanding vocal or instrumental talent from 8+ and 10+.

CHARITY FUND RAISING

Last year, Gilling Castle raised a total of £2,863 with the help of parents and friends. Events undertaken included a sponsored walk, jumble sales, fasting for

the duration of a meal and bring-and-buy and Christmas cookery sales. Two charities caring for street children benefited, with 'Future Hope' in Calcutta receiving £1,374, and 'Let the Children Live' in Colombia receiving £1,489.

A LETTER FROM HARMAN GRISEWOOD CBE

Dear Father Sierla,

This is to thank you for sending us 'News from Junior Ampleforth'. Seventy eight years have passed since I – and my two brothers – arrived at the Prep. Newly built, I think. Dom Basil Mawson was the Headmaster, assisted by Dom Maurus Powell. The hospitable Fairfax-Cholmondleys lived at Gilling. We used to go to tea there. Much has changed, but it seems, from your newsletters, that the changes are more of a development than a break. It is discernably Benedictine. A happy, thriving, energetic community – as it was. All the activities illuminated by the Catholic faith and Catholic practice – as it was in the beginning. What you are giving our young people is ever more needed now than in 1916 – for the world in which your boys will grow up is assailed by more insidious wickedness than that of the First War. Thank you for all you are doing for those fortunate boys; and thank you for letting me know about it.

Yours sincerely,

Harman Grisewood

PS Gerard Sitwell was my contemporary.

P 10 W 6 D 1 L 3

1st XV – 1993

291-73

Team: T.J.L. Anderson, M.D. Benson, E.D.C. Brennan, A.J. Cooper, P.R. Driver, E.N. Gilbey, B.W.G.M. Hall, W.J.M.F. Heneage, D.K. Ikwueke, F.W.J. Mallory, S.T. McAleenan, D. Portuondo, F.M. Sheridan-Johnson, W.F. Thomson, G.J.M. West, M. Wilkie.

This has been a very enjoyable season and one in which a great deal has been achieved. The amalgamation of the two schools produced problems and opportunities which you would not normally have. The boys first of all had to get to learn each other's names, then get used to each other's style of play. They did not have an established pattern of rugby to play to. The opponents were always bigger, stronger and of course had been playing together for three years.

Yarm were too big and too strong for the first game. However from this point on the hard work the boys put into their training certainly began to bear fruit, a week later an equally large Ashville side was held and eventually defeated – team work was beginning to develop. Scarborough College were unlucky to find the boys in fine form and suffered a heavy loss with the 1st XV playing some attractive and cohesive rugby. Diego Portuondo came into the side and after a nervous start, settled down to act as a quick link, and even developing enough confidence to 'have a go' himself, with considerable success. Our trip to Bow was enjoyable but also frustrating. A sleepy start saw

us down by ten points within the same number of minutes. Our inexperience and poor defensive alignment caused us considerable difficulty against a well organised and creative opposition. However Tom Anderson's powerful scrummaging and loose play led a determined fightback and with just minutes to go we were in the lead by two points; a drop goal from Bow at the death denied us a well earned win.

This match brought home a number of tactical lessons, lessons that the boys were determined to put right and worked hard to ensure that they were not repeated. Progress was being made fast at this stage and a great spirit was developing. Mark Sheridan-Johnson and Andrew Cooper were giving the side a lead with their strong running and hard tackling, Mark scoring a try in each of his first six games for the Castle. Improvement saw them gain good wins over Red House (Cleveland) and Pocklington School. A nervous first half at Pocklington left the score at nil nil at half time. The change of position to wing for Greg West suddenly proved its worth, as he broke the deadlock with a superb try. The floodgates having been breached, we ran out winners by 20 points.

We were now preparing for the highly rated Malsis side who had beaten Bow by eighty five points. Malsis were hit by flu and so their drive was considerably diminished. The Castle boys, after a dreadful bout of nerves, played well up the hill holding Malsis to twelve points, with Wilkie for the first time showing his true class. However, Malsis got into their stride in the second half and ran out winners 22-0. Far from being dismayed by this loss, the boys took heart on how well they had done against a side with such a big reputation. Ashville, our next opponents, never quite knew what had hit them. The rugby was effective and in patches outstanding. One passage of play involved all fifteen players with three consecutive rucks being won quickly and cleanly. Ashville staged a recovery but sound defence and tenacity saw that it never came to anything and the closing stages of the match again saw the side sweeping forward carrying all before them.

In contrast to this the mid-week game against St Olave's in the mud was a dour, uninspiring game, neither side being able to make any headway, and even though we enjoyed most of the territorial advantage, we never looked like scoring. As the conditions improved, the boys finally got the message about putting on pressure and producing quick ball from rucks. Also they made much more effort to play an expansive game rather than the narrow game they had used effectively against Malsis. Mark Wilkie varied his kicks and got the length and touch that had previously eluded him. The opposition, for the first time in the season, were of the same stature, everything went right for us and some wonderfully varied rugby was produced. The support play was quite outstanding as was the tackling. All season we have been looking for tackles that would knock the opponents backwards: for the first time in a match situation this was achieved. Barnaby Hall in so doing, I hope has shown the way for yet another higher level of performance. Simon McAleenan produced yet another robust game, and tipped the balance of colours awards in his favour. For the first time Eddie Brennan got his game together and gave Mark Wilkie

the clean quick service he would have liked all season. Will Heneage finally overcame his nerves and showed his ability to read the game by being in just the right place at the right time to field the kicks of a talented Barnard Castle outside half.

The improvement in the standard of play through the season has been wonderful to watch. The boys have responded well to all that they have been asked to do. High standards have been set in terms of fitness, discipline and technique and in all cases the boys have risen to the challenge. There are still areas of their play that I would like to see improved; they are aware of this and I am sure that these will be addressed.

I cannot finish this report without acknowledging the immense contribution of Matthew Hall and Frank Booth. To have such a competent and willing assistant as Matthew has been a luxury I did not anticipate and the boys have gained so much from him. Frank has given up his spare time to allow us to benefit from his expertise; this has not only been of value to the boys but also to have your own constant in-service training source has been of immeasurable help to the staff.

AH

P 9 W 6 D 1 L 2

2nd XV - 1993

221-137

Team: C.A. Banna, T.J. Catterall, E.H.A. Chapman Pincher, X.I. De La Sota, C. Dominguez, R.M.E. Edwards, J.S. Egerton, N.T. Elhaji, J.D. Entwisle, C.W.A. Evans-Freke, E.S.D. Hall, M.A. Horrocks, T.P. Leeming, H.M.O. Lukas, J.M. Martin, M.J. Nesbit, C.A. Pacitti, W.A.S. Sinclair, F. Verardi.

All teams improve over a season, but this year's 2nd XV have improved dramatically, especially in the rucking and handling aspects. There was a lot of swapping early on as some players were on the fringe of the 1st XV. Full credit must go to the boys in their keenness and attitude towards rugby. With the help of the expert coaching of Frank Booth and Andrew Hollins the boys got off to a good win against Yarm School (37-10) with Trevor Catterall showing his strong running and William Heneage making breaks through the opposition backline then linking well with Nassif Elhaji. With another two exceptional wins against Scarborough College (62-0) and Bow School (22-7) the team trained hard and improvements were noticeable in each game. Matthew Nesbit improved his fitness, handling and kicking skills to forever put the opposition under pressure. Charlie Pacitti as captain was always the driving force with good leadership qualities and carried out the job immaculately. Christian Banna consistently had good games. After a disappointing loss to St Martin's 1st XV, the boys kept at their training and further improved their style - playing good clean, running rugby. William Sinclair led the forwards well and was a great help with the younger players of the team like Edward Gilbey, who eventually earned a 1st XV jersey.

MJH

GILLING CASTLE – Dormitory Accommodation

GEOFFREY HOLLAND – Martin Stancliffe Architects

The dust and dirt and all the noise that is unfortunately part of building activity has subsided at Gilling Castle and once again the drive up to the entrance courtyard is relieved occasionally by the sounds of boys voices or the crows in the trees. Nine months or so ago things were quite different as the staff and no doubt the boys will testify; diggers were digging, lorries were coming and going and the mortar mixer was on constantly. Staff and visitors ran the gauntlet through the scene of vigorous building activity, dodging the contractors' vans and the inevitable piles of building materials.

There were no complaints, however, as those who had to endure the months of site activity were gratified to know that, come September of last year, there would be a new building which would not only help solve their accommodation problems, but would help create a renewed confidence following the decision in August of 1992 to amalgamate the Gilling Castle School and Junior House. In effect, dormitory accommodation had to be increased from what had been a tight-squeeze 100 to a more relaxed and spacious 160, thus fulfilling both legal requirements and parental expectations.

Despite the problem conditions of the steeply sloping ground, the availability of stone and other necessary building materials and the vagaries of our North Yorkshire weather, building operations on site progressed speedily, perhaps even frantically at some stages, from March 1993 onwards. All haste was indeed necessary, but it is worthwhile to look back in time to consider the approach to the programming and planning of such an undertaking and the processes involved in getting this building project up and running on site.

From the outset, as soon as the decision was taken to take Junior House 'across the valley,' Fr Felix Stephens gathered together a Design Team of professional consultants consisting of Project Manager, Architect, Quantity Surveyor, Structural and Services Engineers, together with the College's own Estate staff lead by Fr Bede and the College's Financial Controller. 'Teamwork' was to be the key word in the approach to the project and, unusually, the Contractor also became part of the design/building team in the New Year.

The initial problem, however, was to identify whether it was possible to fit the additional pupils in at Gilling and, if so, how this was to be achieved. Whether the necessary work could be completed by September 1993 was another question that the Design Team had to establish. The role of the Project Manager at this stage was vital, given that time was extremely short and that feasibility designs, costings and other information was required for a flurry of meetings before Christmas. Colin Harris of Ove Arup and Partners was responsible for setting the outline programme for the ultimate completion of the project and for ensuring that all of the contributions from the various consultants fitted into this programme and were focused to achieve successful building operations on site.

After briefing sessions with the headmaster(s) and Fr Bede it was



established that it would be necessary to provide additional dormitory accommodation in a new separate building within the foal yard, and that the old gymnasium would also need to be converted to provide toilet and washroom facilities. In this way any short and long term plans for the future use of the rooms within the Castle would not be jeopardised. Following verification of the budget costs for the project and the approval of Martin Stancliffe Architects' scheme, the Design Team were asked to proceed to planning application stage in mid-December; the planning application documents being lodged with the District Council on Christmas Eve!

The approval of Planning Permission and Listed Building Consent (required because of the building proximity to the Castle, a Grade 1 Listed Building) was vital to the progress of the project. The 'fair wind' which Colin Harris thought was necessary to make the programme achievable included the steady passage of the applications through the local authority's planning system. The submission to the local authority described the approach to the design and concept of the new building.

The intention was to provide 'a modern building, but one which harmonises and complements as closely as possible the surrounding buildings and site'. As the building was to be one of the first sights that visitors to the School would encounter, it was important to produce an appropriate first impression. In order to maintain the sense of security and enclosure the outer walls to the approach were designed to contain very few large windows; indeed the more open aspect was reserved for the view into the new courtyard created by the plan form. Elsewhere the roof pitch and materials, general character of stonework were to echo, but not slavishly copy, the existing gymnasium range of buildings. The submission ended by stating that 'the scheme will produce a high quality building work of the site, the School and the Community'. A representative of English Heritage visited site in February and recommended approval of the scheme, but it was not until 15 March 1993 that the decision notice reached the Architect and things started to move on site.

Meanwhile, behind the scenes, the final member of the construction team, the Building Contractor, was being considered for the project. The choice of contractor was critical. The size of the firm was important, as sufficient resources would be necessary to meet the target deadline. More important, however, was the ability to understand the ethos under which the College and Community operated, and the ability to integrate and become part of the team. Several contractors were considered at formal interviews following first stage tenders and as part of the discussions Fr Bede emphasised the consensus approach to the project and the need for a special team spirit to enable the project to be realised. The decision to advise the Procurator, Fr Felix, to appoint the family firm of William Birch and Sons of York (who were responsible for the completion of the Abbey Church in the late 1950s), was unanimous. Their openness and commitment were evident and they fully justified the choice of the Design Team by producing the building work on time, within the budget and with a helpful and supportive attitude.

As building work proceeded visitors to the site were pleased to see that stone was being used as the predominant facing materials. Apart from any comments which originated from the planning authority, the choice of facing material was very important. It needed, of course, to harmonise with the clock tower range and the other courtyard buildings. The main influence initially was the old foal yard wall - a familiar feature on the approach to the School. At first there was an attempt to integrate the wall into the planning of the new block, but this was found to be impracticable. Ways of incorporating the blocks of limestone were investigated and finally it was decided to use the stone as facing material thereby retaining an historic reference to the original wall.

The other limestone came locally from Hovingham and again early enquiries were made with the quarry owners to see if some of this stone could be quarried, cut and worked ready for the start of work in Spring. Trips to both the quarry in Hovingham and the workshop near Matlock in Derbyshire (where all of the stone was cut and tooled) proved to be essential for ensuring the proper quality of the worked stone so necessary to achieve the visual character required.

Even by the time the internal walls were being built in mid-May there were still many things to resolve. There was much also that could not be resolved until the work was substantially complete. For example the final layout of the courtyard and its paving and walls depended on how much salvaged material was of good condition and useful. The whole issue of the appearance of the interior was finalised only in June. With the help of Fr Jeremy, Graham Sasse and Mrs Sasse, final colours for walls, ceilings, carpets, floor and wall tiles, laminate surfaces, curtains and blinds were decided and the orders placed with the Contractors.

At this time also the furniture for each dormitory was being thought about and additional wardrobes units were designed to match existing furniture. It was not until late August that the fruits of everyone's labours could be seen when the rooms were finally decorated and fitted out ready for the pupils and staff.

In late October the Junior School at Gilling was host to a luncheon and tour of the Castle and College. In the spirit with which the project went ahead, whole families and not just the individual designers, tradesmen, craftsmen, engineers and managers were invited to join in the event. The Abbot, Fr Jeremy, Fr Bede and all the staff were eager to thank all those who had participated and who had contributed to a considerable achievement. Even Fr Felix, who had made all the appointments to the Design team, managed to arrive, a trifle anonymously, from his new work in Liverpool to share in the occasion.

The new accommodation is the first significant major building work at the Castle for over fifty years and gives confidence to plan for the future. All those involved have agreed that it was brought about by a real team effort.

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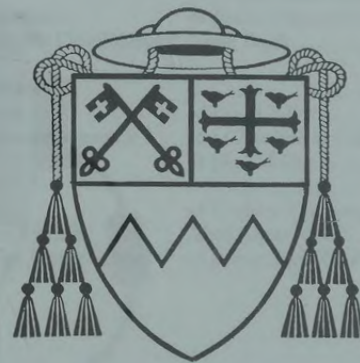
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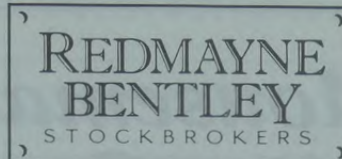
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CONTENTS

To Know and Love God: An Introduction to the New Catechism	Laurence McTaggart OSB.....	1
Understanding <i>Veritatis Splendor</i> : A review article	Luke Beckett OSB.....	10
Hermits of the Moors	Anthony Maret-Crosby OSB.....	17
Community Notes	ed Fr Prior	27
Obituaries		
Thomas Loughlin OSB	Fr Abbot.....	31
Osmund Jackson OSB	Boniface Huddleston OSB.....	35
Lostock Hall: Re-ordering of Church	Gordon Beattie OSB.....	38
Holy Week Sacred Triduum: 3 homilies	Fr Abbot.....	41
On Holy People	Ambrose Griffiths OSB, Bishop of Hexham and Newcastle	49
A Cocktail of Beliefs: Truth in England Now	Lucy Warrack	51
South Africa: Paradoxes and Uncertainty	John MacDonald (E61)	57
Old Amplefordian News	ed Francis Dobson OSB	70
St Alban Centre: Sports Development	Frank Booth	108
The School:		
Officials and Prizes	111
Common Room	ed David Billett	120
Exhibition: Headmaster's Speech	Leo Chamberlain OSB	127
Activities	ed Phyl Melling	137
Sport: Lent Term	165
Summer Term	ed Geoffrey Thurman	178
Beagles: Memories 1952-8	Mark Sayers (C58).....	200
Ampleforth College Junior School	ed Jeremy Sierla OSB	205

PHOTOGRAPHS

Thomas Loughlin OSB	32
Lostock-Hall Church – before and after	40
The New Grand Prior of England of the Sovereign Military Order of Malta	88
Old Amplefordian Golf Club: Halford Hewitt Cup	92
Common Room: Stephan and Sue Dammann	123
CCF: Exchange to Canada	144
Bisley 1994	147
Ampleforth Singers: 1994 Tour	157
Rugby: Rosslyn Park Sevens	169
Cross-Country VII	172
1st XI Cricket	179
1st VI Tennis	191



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TO KNOW AND LOVE GOD – AN INTRODUCTION TO THE NEW CATECHISM

LAURENCE McTAGGART OSB

What does one want with a Catechism? The publication of the Catechism of the Catholic Church has given rise to a variety of reactions. Some have regarded it as a book of 'sins', as a, mainly condemnatory, catalogue of 'do's and don'ts'. Others have found it a restrictive definition of the boundaries of our faith. Many have welcomed it as at last a clear exposition of Catholic teaching in the modern world, an implementation in dogma of the spirit of Vatican II. It has been thought, especially by non-Catholics, to be a remarkable achievement for an institution itself so beset with change, in a time when all institutions are under challenge, to produce so decisive and clear a statement of itself. When these reactions have crystallised into reviews and articles, one is left with a sense of 'what do we do now?' Even having acknowledged that the Catechism is an invaluable resource for teaching, we are haunted by the feeling that perhaps it is rather more than a compendious reference book, a kind of religious 'What's What 1994'. In what follows, we shall try to discover what this 'more' might be.

1

If we want to know what the Catechism is for, we have to discover what catechisms are. Many of these documents have been produced in the history of the Church. The first of the pattern that we recognise, with a simple question-and-answer exposition of Christianity according to some systematic plan, was produced by the Reformers of the sixteenth century. Men such as Luther or Ursinus realised what a powerful tool for evangelisation they could be, and used them to full effect in spreading Protestantism. By the time the Catholic Church could begin to respond with its own catechism, we were already a generation behind. The Reformation succeeded so well as a religious project because the Reformers cornered the education market. This was an area in which demand was fierce at that time.

The theologians of the Middle Ages, such as St Thomas Aquinas, had produced many systematic explanations of the faith, all within an over-arching framework which we call scholasticism. By the sixteenth century, this framework was collapsing because it could not keep pace with the expansion of human thoughts, horizons and aspirations during the Renaissance. For example, a dependence on one particular philosophical approach, that of Aristotle, made it harder and harder to express theological insights in language that was easily intelligible. Theology became more and more divorced from the

life of Christians who, while their faith was alive and actively expressed in a host of devotional and liturgical practices, had no clear doctrinal foundation, and hence no defence against error and doubt. Erasmus of Rotterdam, the most brilliant and most feared of the Christian humanists, parodied the scholastics as debating nonsense questions: 'What was the exact moment of divine generation? Is it a possible proposition that God the Father could hate his Son? Could God have taken on the form of a woman, a devil, a donkey, a gourd or a flintstone? If so, how could a gourd have preached sermons, performed miracles, and been nailed to the cross?'

The situation was made worse by the fact that the medieval synthesis was also suffering internal collapse. The age old question of whether we are saved by doing good works or by faith proved impossible to answer using a terminology which distinguished *gratia motus operans* from *gratia habitus cooperans*. A split resulted, in which one side followed Gregory of Rimini in emphasising St Augustine's views against those of men such as Gabriel Biel, who seemed to be repeating those of Augustine's heretical opponent, Pelagius. This was a problem because there was no clear contemporary statement of which was the right answer. The debate between Augustine and Pelagius had been settled by the Council of Carthage in 418, but this settlement was of no use in a dispute which used the precise, but also utterly confusing, vocabulary of late scholasticism. Everyone realised that what was needed was a new Council, but this repeatedly failed to take place for a number of reasons, mostly to do with European politics.

Martin Luther, who is credited with making a defiant stand against the 'Pelagian' teaching of the Catholics, can be understood in this light simply as an unremarkable exponent of the Augustinian side (he was, after all an Augustinian canon) and his slogan of 'salvation by faith' does not sound so radical. His rise to fame was caused more by the bungled handling of a disputation with the papal theologian Johannes Eck, which allowed him to identify his cause with that of the growing nationalism of the German princes. But in the confused doctrinal climate, an innocuous opinion could indeed sound radical, simply because nobody knew their faith sufficiently well or securely to be able to distinguish truth from error. If a Council of the Church had met in 1520, before all the fuss really started, instead of in 1545 when it was all too late, Luther would be no more well known than the average lecturer at any small town university is today, and his existence would be the subject of a footnote in only a very detailed history of Wittenburg.

The Reformation, as a movement or historical phenomenon, profited, therefore, from a situation of confusion. It succeeded so well because it could offer clear answers to the questions of the time – it is merely a tragedy from the Catholic point of view that these were not the right answers. In doing so, a new literary form, what we would call a catechism, came into being.

This rather begs the question of what had been going on before – how were people educated in the faith? In some ways the crisis of the Reformation, seen as a crisis of religious education, had been building up for years following

the collapse of the traditional catechetical procedures in the fourth to sixth centuries. In the early period of Christian growth, the Church was a minority in a pagan Empire, albeit sometimes a large minority. While there was a strong sense of universality, expressed in the idea of the communion of bishops with each other, ecclesial consciousness was very local. Each town which had a community of Christians had its bishop, and the dioceses were thus generally not much larger than a modern parish. The main task of the bishop lay in the education of his flock, and because of its relatively small size, this could be done in a directly personal and highly structured way. In larger towns, such as Rome or Alexandria, the bishops could call on the help of many others – priests, deacons and lay people. Although the Church grew steadily, the impact of new members in the many small local churches was easily contained. As a result, a feature of Christian life which has only very recently re-appeared, in the form of the Rite of Christian Initiation of Adults, could be accepted as a norm. This was a long catechumenate of up to two years, in which those who wished to become Christians were given instruction in the faith. Only after this course, and after satisfying the bishop of their full intention and understanding were catechumens baptised, and there often followed a long period of further instruction. Many of these catechetical homilies of the bishops have been preserved, and they can make a good read even today.

Such a long and careful process began to break down following the conversion of the Emperor Constantine and the gradual Christianising of the Empire in the fourth century. In the first place, once the Church became, as it were, 'established', there were many more converts, and certainly too many for the leisured rites of initiation that had previously been followed. Nor could the purity of intention be guaranteed as it could in an age where Christians faced fines, imprisonment or death. Many became members of the Church simply because their parents were, because it was the 'done thing', because they felt they should follow some religion or other and Christianity was both legal and did not involve expensive sacrifices, or even because they thought it might help their careers in the 'establishment'. The penalty of the Church's success was thus a far less well informed membership – and that meant not only laity, but also the bishops who would shape catechetical policy.

The second reason for the withering away of the catechumenate was another great success – the conversion of the barbarian tribes who invaded Europe in incredible numbers for the next six or more centuries. The tribal structures, with loyalty concentrated on the leading war-lord did not lend itself to either the kind of urban structures which supported Christian catechetical schools or to piecemeal conversions of informed individuals. Conversion was on a massive scale, as the entire group would follow its leader. There is every reason to suppose that St Bede's accounts of mass baptisms of thousands of Saxons and others in English rivers are exaggerated – but the relative scale is not far wrong. No way could a band of a hundred warriors be taught the fine points of the faith, and still less could one guarantee that they would understand more than that Christ was a powerful god who would win their battles for them if they served him alone.

For example, one group, the Vandals, were largely heretical, following a version of the teaching of Arius that Christ is a creature and not divine. But whether they were Arian because they sincerely believed that Christ was *homo-ousios* with the Father and not *homo-ousios*, which was the point at issue, or because that was simply the first form of Christianity they encountered and they really did not see the difference, it may be doubted that such fine points could be discussed around camp fires at quite the same level as the barber, who disputed the question with St Gregory Nazianzen in the course of a haircut in Constantinople, could achieve.

The Church won many converts who were passionately loyal to Roman Catholicism, without a clear idea of what it was, beyond a few essentials. And it was precisely this group of people, after a few centuries had rubbed off the pagan customs and replaced them with Christian ones, who heard from Protestant preachers a clear and convincing exposition of the plain meaning of the scriptures. What had seemed so complicated and impossible was easily explained, curiosity was satisfied and the ancient texts of the Church – among which were the catechetical homilies mentioned above – were made available for the educated to read.

A standard way of reading this history would be to portray the disappearance of the catechumenate and other organised attempts to educate Christians in their faith as a catastrophe, as the beginning of the decadence of the Middle Ages upon which the Reformation was to shed so much light. I am prompted to wonder if this is not a little too simple, because of another, and third, reason for the decline of catechetical schools. From about the late third to fourth centuries, infant baptism was rapidly becoming a norm in some parts of the Church. This threw the whole emphasis off catechesis as training for the Christian life given prior to baptism. Under the same pressures, Confirmation began to emerge as a separate rite and sacrament. Previously, the initiate was baptised and anointed with chrism in one ceremony, and this custom survives in the liturgy of the Eastern churches. The existence of Confirmation as a separate sacrament has various implications. One is that the young Christian has the opportunity, once he has come to the use of reason, freely to choose to live by the baptismal vows that were made on his behalf by parents and godparents. Another is that usually only the diocesan bishop administers this sacrament. Confirmation, which seals and completes the initiation begun in baptism thus emphasises the 'communion of the new Christian with the bishop as guarantor and servant of the unity, catholicity and apostolicity of his Church' (Catechism, p. 291). Most important for our purposes is that joining the Church can be seen not as an act which takes place once in time, but as a continuous process. The sacraments mark out moments in the life of the Christian as he draws closer to God. Baptism initiates the process, Confirmation stands at the beginning of mature Christian life, Marriage sanctifies the family life, Anointing consecrates sickness and suffering, etc.

In other words, becoming a Christian, which means becoming like Christ in reflecting the image of the Father, is a lifetime daily journey. 'Human life is

always subject to change; it needs to be born ever anew' (St Gregory of Nyssa, *Life of Moses*). It makes no sense to say 'I became a Christian in 1970' if this does not contain the realisation that what began then is still going on. In baptism we were probably sprinkled with water; the converts mentioned by St Bede were thrown into rivers. In some ways this is a far more effective sign of what happened to us – we were not simply 'washed clean', but cast into the river of living water which carries us through the varied scenery and obstacles of our life until we reach our goal in God. 'The sharing in the divine nature given to men through the grace of Christ bears a certain likeness to the origin, development and nourishing of natural life. The faithful are born anew by Baptism, strengthened by the sacrament of Confirmation, and receive in the Eucharist the food of eternal life. By means of these sacraments of Christian initiation, they thus receive in increasing measure the treasures of the divine life and advance towards the perfection of charity' (Paul VI, quoted on p. 276). There is an analogy with St Benedict's description of the monastery as a 'school for the Lord's service', a place where one learns the service of the Lord by doing it.

2

What, therefore, is a catechism? In the times of the Reformation, it was a tool of polemic, a means of setting out one's beliefs in a systematic and attractive way. The Catholic response eventually evolved into the 'Penny Catechism' which is still invaluable for the way it gives simple answers to direct questions.

Much the same motivation, but without the controversial element, lies behind the new Catechism. As the Pope comments of the Second Vatican Council, its purpose 'was not first of all to condemn the errors of the time, but above all to strive calmly to show the strength and beauty of the doctrine of the faith' (Catechism, p. 2). A little later, he expresses his ideal of what a Catechism should be. It should 'faithfully and systematically present the teaching of Sacred Scripture, the living Tradition in the Church and the authentic Magisterium, as well as the spiritual heritage of the Fathers, Doctors and saints of the Church, to allow for the better knowledge of the Christian mystery and for enlivening the faith of the People of God . . . It should also help to illumine with the light of faith the new situations and problems which had not yet emerged in the past . . . In reading the *Catechism of the Catholic Church* we can perceive the wonderful unity of the mystery of God, his saving will, as well as the central place of Jesus Christ, the only-begotten Son of God, sent by the Father, made man in the womb of the Blessed Virgin Mary by the power of the Holy Spirit, to be our Saviour. Having died and risen, Christ is always present in the Church, especially in the sacraments; he is the source of our faith, the model of Christian conduct and the Teacher of our prayer' (p. 4f).

An important theme in this description is that of unity, not just of the Church but of the Christian life itself. Faith, Christian conduct and prayer are joined together in that Christ is the source and exemplar of them all. This is borne out in the actual structure of the Catechism, which moves from an exposition of basic doctrines, through their implications in the sacraments and

daily life to the place of prayer. 'The first and last point of reference of this catechesis will always be Jesus Christ himself, who is the "way, the truth and the life"'. It is by looking to him in faith that Christ's faithful can hope that he himself fulfils his promises in them, and that, by loving him with the same love with which he has loved them, they may perform works in keeping with their dignity' (p. 381). Another theme which might easily escape us, but which is in fact the most important is that Catholicism is something to be explained and presented in all its 'strength and beauty'. This is decisive for the nature and purpose of the document because the Pope is calling for not just the encouragement of 'better knowledge of the Christian mystery', but for the enlivening of our faith.

No-one would dispute that the crisis in Catholic catechesis did not end in the Middle Ages – many children, many adults who attend Mass have little awareness of the richness of their inheritance. I myself am constantly shocked to find that my elders have always taken for granted as basic truths things of which I have only just heard. The Catechism goes a long way towards meeting this need; it gives the bishops the needed framework and touchstone to ensure good Christian education in their dioceses. But this alone would make it merely a reference work for teachers, and the Pope is hinting at something greater than this.

Let us recall again the nature of the crisis which gave rise to Reformation catechesis. It has three main elements; an increasingly educated laity with demands to be satisfied, a virtual lack of any proper means of satisfying them, and the wide gulf between academic theology and the requirements of catechetical language. The devotional life of the Church was strong but uninformed, even sometimes superstitious, most of the preaching of any value was done by mendicant friars since the majority of parish priests were forbidden to preach on the grounds of their ignorance, and the doctrinal inheritance was so obscured that orthodoxy could not be told from heresy, let alone be explained. Let us also recall the implications of the collapse of organised catechesis. There was indeed a widespread ignorance among Christians – they knew enough to be saved, and to be sure in hope of that salvation, but no more. The reason for this was that nothing replaced the early practice of careful instruction prior to initiation. But one of the causes of this was the growth of infant baptism, which renders decisive the long period *after* becoming a Christian. The lack of effective pre-baptismal instruction, and the limited effectiveness, then as now, of Christian education serves to show the importance of a life-long catechesis.

All this can now be added together to say that the new Catechism is an instrument for living the Christian life, and that life to the full. In the third century, the theologian Origen distinguished between two types of Christian knowledge. There are, he says, some basic principles which all should know. But there are deeper mysteries which not only can be explored, but also must be explored by those who are able. To know more about God is to become more like him, as we become filled by the divine wisdom in whom we live,

move and have our being. Origen has often been misunderstood as saying that there are two tiers of Christianity – one for the clever, and one for the stupid. But this is not his point. He wants to say that to him who has much more shall be given – to go a little way into the mystery is to be invited in yet further by the one Teacher. It is this that is meant by the phrase 'enlivening the faith'. Our faith is to become itself a lived reality; 'the man who wishes to understand himself thoroughly . . . must with his unrest, uncertainty and even his weakness and sinfulness, with his life and death, draw near to Christ. He must, so to speak, enter him with all his own self; he must 'appropriate' and assimilate the whole of the reality of the Incarnation and Redemption in order to find himself. If this profound process takes place within him, he then bears fruit not only of adoration of God, but also of deeper wonder at himself' (John Paul II, *Redemptor Hominis*).

3

But how? In answering this we return to the initial question, 'What do we want with a Catechism?' The document itself will illustrate what to do, since the essence of Origen's programme is found in a quotation from Pope St Leo the Great; 'Christian, recognise your dignity and, now that you share in God's own nature, do not return to your former base condition by sinning. Remember who is your head and of whose body you are a member. Never forget that you have been rescued from the power of darkness and brought into the light of the kingdom of God' (p. 380).

To recognise my dignity, I must first know what it is, and this means a full engagement with the fact of my creation in the image of God. In reflecting on this I have to consider him of whom I am an image, and of whose body I am a member. So far, this is still on the level of fact, of information. The commitment, the point at which the faith becomes alive, is in the remembering. Never to forget is constantly to remind oneself, to return again and again to God who is the source of this saving knowledge. 'Faith is a lived knowledge of Christ, a living remembrance of his commandments, and a truth to be lived out' (John Paul II, *Veritatis Splendor*). In the monastic tradition, such a pattern of constant recollection is the ideal of *lectio divina*, sacred reading. The monk attempts to encounter the Word of God directly in scripture, or some other suitable text. He does this not simply as a pious exercise, his 'spiritual reading', but because he knows that in this encounter the Word will speak so as to enliven his faith through the gift of prayer. In reading a sacred text from the Fathers or the Bible, he is in dialogue with the witness of those who have gone before. By a lifetime of fidelity this will lead him to the one Teacher of all.

Such an activity can have far-reaching ramifications. The recent encyclical *Veritatis Splendor*, for example, demonstrates what can happen if human beings try to live by their own lights, instead of by the truth. Consider the truth that all are made in the image of God. This means that all have an equal dignity before him. Suppose this truth is removed, then all the difference between me and my neighbour is that my self-interest does not necessarily serve his. On a

national scale, the end result is totalitarianism, with power concentrated in the hands of the strongest and most ruthless interest group or individual. The Church exists as a witness to such truths as are indispensable for ordered and fulfilled human life, and this means that each of its members has a responsibility to practise and uphold that witness. Yet such a witness is not possible unless each individual, so far as he can, is in a living contact with the source of truth. The contact is maintained by a life of prayer, by knowing and practising the doctrines of the faith, and both these are specifically empowered by catechesis.

It is this that the Catechism provides. In the light of the above, it is not going too far to define Christian living as a process of catechesis, of attaining and living out saving knowledge by a constant return to its source in the Word of God. This is most effectively done by participating as fully as possible in the ecclesial life – which means the sacraments, especially the Eucharist, and, if possible, the daily prayer of the Divine Office. These are, in a sense, a communal, acted out, catechesis. But the *lectio* element cannot be neglected. It is possible to read the Catechism not just for spiritual reading, but as in itself an act of *lectio* on the part of the Church. This is so not just because of the grounding of every aspect of the faith in the scriptural story or the many quotations from the Church's written tradition, but because the Catechism's way of proceeding fulfils the definition of sacred reading given above. It is thus an opportunity for those faithful who read it in this light to immerse themselves in the Church's ancient and continuing encounter with her source and Teacher. As such, reading the Catechism is not simply an intellectual experience, but one that takes place on the deepest possible level where, as the Epistle to the Hebrews says, the Word of God cleaves the division between soul and spirit. It is at this level that the enlivening of the faith, which is the catechetical duty of every Christian, occurs.

4

This point is impossible to substantiate unless one tries it out. Perhaps it can be indicated, however, by quickly looking at one section, chosen at random. The book has opened at p. 540, at the paragraph entitled 'Poverty of Heart'. This is part of a long reflection on the ninth commandment, against coveting one's neighbours' goods, and I shall give the text in full:

Jesus enjoins his disciples to prefer him to everything and everyone, and bids them 'renounce all that they have' for his sake and that of the Gospel. Shortly before his Passion he gave them the example of the poor widow of Jerusalem who, out of her poverty, gave all that she had to live on. The precept of detachment from riches is obligatory for entrance into the Kingdom of heaven.

One can imagine that in a similar section in an older-fashioned type of Catechism, we would find only the last phrase, probably preceded with the question; 'Is the precept of detachment from riches obligatory for entrance into the Kingdom of heaven?' The difference gives the key to what is going on.

Instead of merely giving the answer, or giving the answer and a good reason for it, which would be the task of an invaluable reference book for teaching the faith, the Catechism begins with Jesus and the disciples. The reader is put into the position of the disciple; the subject of poverty of heart has been mentioned, and we wait to hear the response of the Master. Jesus makes to us in these pages a personal appeal – to prefer him to all else. As such, this is not a matter of doctrine but of relationship, and before he reads on, the reader has to decide his response in order to shape his attitude to what follows.

This kind of decision is potentially transforming, and is simply a less dramatic version of what happened to St Anthony, the father of all monks. On going to church one Sunday he was struck between the eyes by the text of the Gospel when it was read; 'Go, sell all you have and give to the poor, and come follow me.' That was the beginning of his monastic life and, as a matter of history, of Eastern and Western monasticism too. In the scripture, he was directly encountered by Christ who spoke to him, heart to heart. This encounter is made available for any of us in that first sentence of this section of the Catechism for only a few pounds and some careful reading. Having made that encounter we are drawn on to the conclusion in doctrine, that the precept of detachment from riches is obligatory, but on the way we might have been made to feel that the obligation is actually desirable.

Note also that we are taken from our own response to that of two figures in the Church's history who made their own responses that we might learn from. There is the widow who gave to her God all that she had, and the first sentence is an allusion to a homily of St John Chrysostom, as is made clear in a footnote. In fact, the allusion is only faint, but that only illustrates the importance in this document of hearing and reflecting on the witness of our community's past. The Catechism aims to restore to us directly the richness of our inheritance.

The suggestion is thus that the new Catechism can serve to fill the gap in the life of the Church which became so clear at the time of the Reformation, in that doctrine and prayerful reflection upon it can once again become part of the normal developing life of the Christian. For this to be true, it is not necessary for every Christian to read and engage with it at the deepest level – the point is rather the establishment of a particular kind of ecclesial culture. It cannot be stressed too strongly that the value of the document is as much spiritual as intellectual. We have to understand the Christian life as a changing continuity of growth towards God, a growth that is served and described by catechesis. The idea of catechesis itself must also be understood to have a richer meaning – it is the imparting of basic knowledge to children, but it is at root a necessity for adult Christians too if they are to continue to follow their vows of initiation. 'Through an utterly free decision, God has revealed himself and given himself to man. This he does by revealing the mystery, his plan of loving goodness, formed from all eternity in Christ, for the benefit of all men' (p. 19). As Christians we are called to take our part in this revelation.

LUKE BECKETT OSB

Understanding Veritatis Splendor ed John Wilkins (SPCK, London, 1994)
Veritatis Splendor – A Response ed Charles Yeats (Canterbury Press,
 Norwich, 1994)

The key question of the New Testament is: Who is this man Jesus, whom it presents to us? This question, though, is closely followed by another: So, what shall I do? This is a practical question, for each one of us must decide how we ourselves are to respond to Jesus' invitation: 'Come, follow me'. It is with a reflection on this question that the Pope began his recent encyclical on moral questions, *Veritatis Splendor*. He began, that is, with Jesus, not with philosophical reasoning about human nature and natural law. Such reasoning has its place in his schema, but it is not at the beginning. 'In the beginning was the Word' – and the beginning of moral life is meeting Jesus, the incarnate Word, and responding to him.

This meeting and response can look like an infringement of our freedom, whether the response we are asked for is one that will change our life dramatically, such as a vocation to monastic life, to marriage, or to a particular career, or a small moral decision to let some person or law influence the way we act. If we see such responses as a loss of freedom we may say that the law is not true and should have no power over us, or that the person calling is not Truth himself. In fact, however, our freedom depends on our accepting Jesus, and therefore accepting Jesus' law. Our freedom operates within the truth about ourselves: that we were created with a particular spiritual and bodily human structure, that was given to us, and has a natural law of operation; that we came into a people with a history and a culture, especially that history of the people of Israel, with its covenant from Sinai, and of the new people, the Christian Church, with its new covenant; and that we have an end and a purpose in life, the enjoyment of eternal glory with God.

1

The first section of *Veritatis Splendor* illuminates these truths in a powerful and moving meditation on Jesus' dialogue with the rich young man (Matthew 19:16-22). The attractiveness of Jesus draws the young man into asking about what is good. The response that God alone is good reveals the religious foundation of morally good action. We are created in the image of God, and so when God reveals himself we see the truth about what is good for us – we are to be good in the way that God is good. Our first response must be acknowledgement of this, both as regards ourselves and others: the Ten Commandments, which safeguard the good of each person, are thus a basic condition for love of God and neighbour. Jesus, though, brings these commandments to fulfilment, so they are written on his heart and his action flows from himself, not from an external law: his humanity perfectly reveals the

goodness of his divinity. The rich young man, perhaps seeing something of this, wants to follow the path of perfection – and so Jesus invites him to share his life. The beatitudes are a description of this life, and thus a self portrait of Jesus.

To step into this perfection requires a free response on our part – but this alone is not enough. We also need God's gift of grace; we need his Spirit to act within us enabling us to practise a love freely chosen and lived out. Following Jesus is thus the content of perfection – we too must live the commandments and beatitudes as he did, in a person-to-person relationship in which we imitate him, living in his Body the church, and sharing in his life at our Eucharists. This imitation of Jesus in love is only possible because of the gift of grace: moral laws make us realize how much we need grace, but the grace we receive enables us to go beyond the minimalist demands of law to the fulfilment of the law in Jesus himself.

By this stage you may be somewhat puzzled. After all, we know (because the papers tell us so, regularly) that for Catholics morality is all about sex, and especially all about hangups. Expecting this, the media looked forward to *Veritatis Splendor* as another opportunity for Catholic-bashing. Instead, sex is in the background and contraception in particular, instead of being at the centre, is hardly mentioned. The tone of the encyclical is set by the Christ-centred Biblical meditation of the first part. It is not a letter about specifics, but (in the words of the title), 'Certain fundamental questions of the church's moral teaching'. The Pope picks out some of these questions: What are good and evil? What should I do? We can see from the first part that the deepest answer to these is Jesus himself, and following from that obedience to his teachings. Fundamentals, however, need to say a little more than this. From nuclear bombs to income tax returns, the modern world presents each one of us with specific problems which the New Testament does not answer in the manner of the 'Dear Mary' column. Nor does this papal encyclical answer them in this way. Instead, it shows how we need the truth about what is good and evil in our hearts and minds, so we can decide what to do.

An example may be helpful. Talking about 'Specifiable classes of act that are intrinsically wrong and always morally forbidden', Dean Baelz proposes that 'a candidate for such status might be the torture of children, or the deliberate killing of the innocent. One of the moral characteristics of such acts is that they are *transparently* wrong. Their wrongness is admitted immediately and without argument. It is acknowledged by the overwhelming majority of humankind. Where it is not acknowledged, we would very likely make accusations of "in-humanity"'. What, we may ask, does 'transparently wrong' mean? It did not, presumably, seem so to those who carried out Hitler's attempt to exterminate the Jews, or Stalin's genocidal massacres, or the atrocities of Cambodia's killing fields – or indeed to the warring tribesmen of Rwanda today. If they denied that what they were doing was wrong how could we answer them? Unless we can give reasons, accusations of 'in-humanity' will seem like empty name-calling – to a tribesman in Rwanda it might seem transparently right to kill

'the enemy oppressors', *Veritatis Splendor* deals with the reasons we offer for judgments of good and evil – for we can and must do better than unsupported claims of transparency.

The need for convincing presentation of the truth about good and evil in the world today can be realized by reflecting on the content of the average television news broadcast. In political life, in economic and business life, in family life it is no exaggeration to speak of crisis. The clear-sighted diagnosis of the problems in these areas is a necessary condition of doing something about them. The Pope's concern in *Veritatis Splendor*, however, is that there are some erroneous moral theories in circulation which both prevent one from getting a clear view of the problem, and also condemn efforts to make things better to failure: with moral theology, as with building, weak foundations mean unsound structures.

2

In the second section of the encyclical the Pope picks out four dangerous tendencies in modern moral theology. This section contains lengthy and complex arguments and technical terms are regularly employed as the Pope engages in a debate which has already been going on elsewhere for some time. The four tendencies the Pope criticizes do not, however, only exist in the pages of moral theology textbooks. Simpler, but recognisably similar, versions are used by ordinary people as they go about making everyday moral decisions. The title of the second section, 'Do not be conformed to this world' applies just as much to these simpler versions – indeed, perhaps more so, since they are ideas which actually have effects in the real world, which is not always, or even often, the case with ideas in moral theology books.

The first of these tendencies is closely linked to one of the great themes of the encyclical, that freedom and truth are complementary, not opposed. It is the idea that bodily actions somehow don't count as part of moral theology, which is really about 'spiritual' behaviour. What you actually do isn't thought of as really mattering morally, what really counts in your attitude – nothing is bad if you mean well, and meaning well is all that God asks of us. The Pope's response to this is to deny the separation of what you do, and your 'spiritual' attitudes – of body and spirit. We were created by God as a body/spirit unity, and in his loving providence God created us in a particular way, that is good. We can use our reasoning powers to work this way out (at least some of it, if not all of it). In working out this natural law we also work out God's eternal law, since we know from revelation that God alone is good, and that we are made in his good image. Our true nature thus has the natural law built into it from creation. The more we accept and follow that law, the more truly and fully are we human, and the more human we are, the more freedom we have. Our humanity is that of a body/soul unity – so in fact, if we act as though our body and soul were separate realms in order to gain our freedom, we lessen our humanity and in reality lose our freedom.

A secondary aspect of this is that our goodness, being in the image and

likeness of God's goodness, will be the same everywhere and at all times. The precepts of the natural law cannot thus be dismissed as out of date, or not applicable in this situation or this part of the world. They are based on the eternal God, who does not change and is always present in all places.

The second of the tendencies the Pope opposes is linked with the role of conscience. Often people say they think something is right in their conscience even though a moral rule says it is wrong. This attitude was summed up in a memorably awful comment by Jane Fonda: 'I must be right, because I'm so sincere'. Fortunately, we are not reduced to the measurement of individual sincerity as a means for deciding what we should do. Instead we need to see conscience as a tool, which we use not to make up new rules, but to see how the rules that there are apply to the particular situation we are in. Conscience can never tell you whether it is right or wrong to do such-and-such a thing, but only whether, in the light of moral truth, it would be right or wrong to do this thing, here and now. And we have no guarantee that it will be right in doing so. Although our sincerity will give the judgment of our conscience dignity, the only thing makes our action right is its correspondence with the moral truth. The practical consequence of this is that if we want to make right judgments about what to do, we need to find out about moral truth and be ready to think about it carefully, so that our conscience is able to act as a witness for the truth, not disabled by ignorance.

The third tendency, like the first, seeks to avoid the blame for specific acts. The idea here is that you can't suddenly stop being virtuous by one single act, unless it is an actual denial of God himself, whereby you reverse the basic direction of your life, which had hitherto been towards God, and turn the whole direction of your life away from him. On this view the only serious moral decisions are those concerned with this inner, whole-life, perspective. In fact, the only true 'fundamental option' that matters is that of the obedience of faith involved in following Jesus. This obedience cannot be somehow separated from our acts – indeed, it is an issue in every act we perform. If we choose to ignore God's love for humanity, and his order in creation, by acting in a way he has forbidden then that single act can turn us away from him. In traditional terms, the Pope reaffirms the possibility of mortal sins other than apostasy.

The final tendency that the Pope wishes to oppose arises in the context of deciding which acts are in conformity with man's true good: eternal life in Christ. All our acts must be aiming at God himself, because we are called to be God's children, and by our actions must live up to that state: our acts do not just change the world about us, they actually change us as well. Some acts can never, in themselves, lead to God because the object chosen by the will in choosing the act is opposed to God. This is so no matter how many apparently good consequences are predicted to flow from the act, or how many apparent evils it will avert. Action is more than just a physical thing, it is the act of a person who is a body/spirit unity. Kinds of behaviour make kinds of people, and some objects are such that behaviour leading to them can never be that of

God's children. The idea that there are some things that are always wrong, and that even good motives cannot make right is thus indispensable for preserving our integrity as children of God.

Integrity is, perhaps, the common theme that links the objections the Pope makes to these tendencies. All, in one way or another, tend to undermine the unity of the human person and his links with God's creation. All these theories lack a full awareness of both the nature of moral actors and the world in which they act, and do not adequately take into account how actions change both actor and world. This second section of the encyclical has aroused some controversy. Those moral theologians whose theories have, by implication, been criticised, have sprung to their own defence on points of detail. Others have preferred a broader ground of attack. One, Bernard Häring, has dismissed the moral concern of the encyclical as merely ostensible; for him 'the whole document is directed above all towards one goal: to endorse total assent and submission to all utterances of the Pope'. The Anglican, Bishop Smithson, has described the encyclical as being more about power than authority – the implication is that power is a bad thing, whereas authority is good. Yet *Veritatis Splendor* claims the authority of the teaching Church.

What is this authority? Its nature is not systematically examined in *Veritatis Splendor*, but it needs to be understood if the full importance of *Veritatis Splendor* is to be understood. When the Pope says that (for example) there are some things that it is always and everywhere wrong to do, do we receive this with the weight we give to anyone else's casual opinion? Clearly not. Nor, though, do we receive his opinion as possessing authority in the sense in which Bishop Smithson uses the word. His understanding of authority is on an academic model. Authority comes from dialogue, in which there are many contributors and a constant revision of conclusions, and it attaches to the consensus which results from this review of scripture, tradition, reason, conscience and experience. The Catholic idea of authority is not like this. It is not something possessed by human experience, but comes instead from the teaching office of the church, which possesses all authority given it by the Holy Spirit which dwells in the church.

The tradition of the Church, which goes back at least as far as the council of Nicaea in 325, and was recently affirmed in Vatican II, locates this teaching authority in the bishops, and especially in the Pope, who can exercise this full teaching power in his own person. The authority which *Veritatis Splendor* claims, therefore, is not merely that we should agree with whichever of its statements we had arrived at already by our own reasoning, nor that we should consider it as the weighty product of a learned churchman and entitled to respectful attention even if we disagree, but is that we should make every effort to bring our minds into line with the Pope's teaching, through which God is providentially guiding the Church. *Veritatis Splendor* is not infallible; we don't stop being Catholics if we disagree (as we would if we, for example, thought there were four persons in the Trinity). Nonetheless, it is a powerfully authoritative statement of the teaching of the Church, and to be accepted as

such requires a decision of faith. A linked question is the authority of the Bible in moral theology. We cannot, as Bishop Smithson does, by reading it only 'in context according to its culture and the meaning of the term at the times', reduce it to merely one more source of good ideas. It is, rather, the Living Word, in which we meet Jesus speaking to us now, inviting us to follow him whether or not we can appreciate the Greek originals and the Aramaic backgrounds of the words we hear. Moral theology, like every other area of theology, needs to absorb the insights of modern critical study of the Scriptures – but in doing so it must retain as paramount this appreciation of the voice of the Lord calling to us from the Scriptures.

3

We may wish to accept this teaching, rejoicing that God, in his loving providence, seeks to guide his people into freedom and truth, but find it difficult. The third section of the encyclical offers us a way of living in the footsteps of Jesus. It begins with stark realism. Whoever wishes to follow Jesus must take up his cross: the answer to the ultimate question about reconciling obedience to the truth with freedom is found by looking at the Crucified Christ. His free gift of himself reveals the meaning of freedom. This freedom is seen clearly in the lives of the martyrs: the martyrs bore witness to the demands of the personal dignity due to each person by their faithfulness to God's holy law even to the point of a voluntary acceptance of unjust death. Martyrdom is the high point of witness to moral truth, but we must all be ready to witness even at the cost of personal sacrifice. The Pope realizes quite clearly that 'keeping God's law in particular situations can be difficult, extremely difficult, but it is never impossible'.

In fact, to keep God's law we need the assistance of his grace. Throughout the encyclical there are various pointers as to how we can obtain that grace, which will help us to realize our true potential as a holy people redeemed by Christ. The meditation on martyrdom points us to the lives of the saints, who are both an example and an inspiration to us, St Paul told the Corinthians 'Take me for your model, as I take Christ'. By reflecting on the lives of present day saints we can learn how to follow Christ today. This witness is most helpful to us when it is contemporary – we can get on with following Mother Teresa and Archbishop Romero and leave the canonization processes to catch up with us. At several points *Veritatis Splendor* mentions the importance of prayer and the liturgy: this is another application of the general truth that all Catholic life finds its source in the Mass. The sacrament of reconciliation is important here as well. Though we must not corrupt the standard of good and evil we must allow God to show us his mercy and understanding in our lives, always returning to his forgiving love in the sacrament which will give us the strength to begin again.

The final pointer as to how to obtain this grace is to following Jesus in his life of service to others. This service to others will not just help us to live good lives, but will present that goodness to them and so will contribute effectively

to the Church's work of evangelization – as our former abbot, Bishop Ambrose, makes so clear.

4

For those who wish to follow up their reflection on *Veritatis Splendor*, two small collections of articles may be helpful. *Understanding Veritatis Splendor* is a collection of articles which appeared in *The Tablet* last year. These are something of a mixed bag in terms of quality, and do not altogether live up to the title. 'Understanding the Catholic Church Today' would have been nearer the mark. Nonetheless, they give a flavour of what moral theologians are up to – both those who think *Veritatis Splendor* is attacking them, and those who think it is supporting them. Moreover, they also illuminate the issue of authority in the Church. Over half the book, though, is a reprint of the encyclical itself – a much more profitable read than the occasional journalism which precedes it.

The second collection *Veritatis Splendor – A Response* is somewhat more weighty. A group of Anglicans loosely associated with Durham have combined to produce a series which analyzes the aspects and implications of the encyclical in a thorough and perceptive way. Most of the contributions were given as fifteen minute evensong homilies in Durham University: I hope that they had the impact on the students' moral lives that their quality deserves. The encyclical is warmly welcomed in an ecumenical spirit that is most encouraging. Criticisms are made, but they are generally such whose investigation will lead to helpful clarification even if they are not sustained. If you actually want to do some moral theology, as opposed to watching moral theologians squabble, this collection is to be recommended.

HERMITS OF THE MOORS

ANTHONY MARETT-CROSBY OSB

Around the year 1112, the attention of the Archbishop of York and of King Henry I was drawn to an establishment well concealed among the hills and valleys of the North Yorkshire moors. The authorities issued a charter, still preserved, granting freedom from any interference from royal foresters or others to a priest called Osmund, who was living with some companions in a hermitage at Goathland. They were told to live their lives *libere et quiete*, and to devote themselves to their work of receiving guests. In the same year, or a little later, they were given more land and permission was even granted for Osmund to pasture his sheep on the King's moor.¹

This tiny incident in the history of the twelfth century allows us to enter a world largely concealed in the greater histories of medieval England, the world of the hermit and anchorite. Osmund and his companions, living far from other men but opening their doors to the poor, are examples of a way of life practised throughout the country from the Norman Conquest to the Reformation. In living this life, they build on the foundation of the great hermit saints of Anglo-Saxon England, above all Saint Cuthbert, the father of northern anchorites.

The role of such men and women in society should not be underestimated; we shall see them not only caring for the wandering poor but building bridges, mending roads, manning lighthouses, solving local disputes, and averting floods. Osmund and his companions were men to whom society could look as mediators and arbitrators with the fears of a wider world, a cement that helped to maintain the unity of local life at its vulnerable points.

This role as mediator and arbitrator comes through only indirectly in the charters and monastic histories, but it is the central preoccupation of the hermit biographers of Godric, Wulfric, Bartholomew, and the other bright lights of the ascetic firmament. Yet we can see others at work in this way, fulfilling in the details of daily life the call of the father of monks Saint Anthony to be 'doctor of all Egypt'.²

The claims of hermits to practise this task rested on the foundations of prayer; when Henry I granted Osmund his privileges and exemptions from the normal distractions of life in a royal lordship, he did so because of the service of prayer that the hermit provided. Care for the poor was undoubtedly valuable work, but the vital clause in Henry's charter is at the end, when he confirms the grant in memory of the soul of Matilda, Queen of England and his own first wife. Osmund and his companions were to pray for her as their part of the agreement; in a world where the living and the dead were closely bound by ties of prayer this was important work.

The example of Osmund serves to guide us towards the true work of all hermits, and the source of everything that they did. The biographers give many mighty examples of this prayer at work, but it is in the small details that its impact is most clearly seen. Thus the biographer of Godric of Finchale records

the Prior of Durham seeking out the hermit to beg of him prayers for an erring monk, prayers that were heard.³ If the ruling prior of a great abbey could seek a hermit for the sake of his own community, then the King of England could ask a group of northern hermits to save the soul of his wife.

Prayer was not, of course, the prerogative of the hermit. The close links that existed between Godric and the Durham Benedictines illustrate the intimate identity of vocation between hermit and monk. Saint Benedict conceived of the hermit going to his lonely cell only after a formation in the community, and many of our hermits were indeed men and women formed in the monastic cloister who left their abbeys for 'the single combat of the desert'.⁴ We will meet just such a hermit living below Sutton Bank in the person of Robert of Alneto.

It would seem that the process envisaged by Saint Benedict was not uncommon in the medieval monastic world; many monks in many monasteries passed through eremitical phases in their vocations, and we must be cautious of equating withdrawal to a hermitage with withdrawal from the community. In this context an excerpt from the homily of Saint Jerome was much quoted, surviving in manuscripts from abbeys as varied as Fleury, Treves, Gloucester, and probably Cluny. In it Saint Jerome urges the hermit monk to express unity with the community by attending certain liturgies – whether he enjoys them or not – and being available for spiritual direction. The way of isolation is, for Saint Jerome, the breeding ground of pride, whereas the true hermit is one who 'lives in secret, comes to the community, and visits the brethren'.⁵

It could work the other way too. Not long after Osmund had been granted privileges by Henry I, he and his fellow hermits had a change of heart. A charter records their desire to leave their lonely sanctuary and enter the Benedictine abbey of Whitby 'to live in obedience and according to the law and disposition of the Abbot forever, and to be buried in the cemetery as a monk'. In return for this the abbey gained the hermitage and the land around it, which by the thirteenth century was probably being used as a retreat for Whitby's own Abbots. From the lack of any other information we may assume that Osmund and his fellows did indeed die in the habit of Saint Benedict at Whitby, pursuing their vocation of prayer in the monastic order as they had done in the habit of the hermit.

It would have been a strange quirk had the monks of Whitby not welcomed the hermits to their community, for their community had itself been founded by a hermit. Our earliest hermits in the years just after the Norman Conquest were men who sought God in the lonely places of Yorkshire but ended up as founders of great abbeys. The monks knew this and recorded it in their histories.

The earliest hermit in time who takes part in our story was not a native at all, but from central France. Benedict was a monk of Auxerre, and in that great Benedictine house received a series of visions of Saint Germanus, who commanded him to follow the example of Abraham and go to a far-off place, in this case not the Holy Land but Selby, where he was told to found a cell in

honour of the saint. After first trying Salisbury rather than Selby – it may be that Saint Germanus's Latin was less than clear – he probably arrived on the banks of the Ouse sometime in 1068–9, where, we are told, he built a hermitage resting under an oak-tree.

Benedict did not remain there unnoticed for long. Perhaps because of the large cross he built beside his hermitage, or more probably because of the relic of Saint Germanus that he had been mysteriously given, he attracted the attention of local people, and then of Hugh fitz Baldric, Sheriff of York, through whose intervention William the Conqueror granted land, status, and protection for a monastic foundation.⁶

There are some strange aspects to this story; we know, for example, that Benedict came to England without the consent of his superiors, and we also know that the relic was in some way inserted into Benedict's own arm for the journey. But the basic account is not unusual. The source from which it comes, though anonymous and having a complex manuscript history, is regarded by scholars as a valuable twelfth century source, and its author was at pains to check whatever references he could with those who were there. Such concern is not universal among his contemporaries.⁷

It is clear from this source that Benedict, however fine a hermit he may have been, was less successful as an abbot. Benedict's method of government appears not to have been well-remembered even within his foundation, and it was not until his successor Abbot Hugh, who ruled from 1097 to 1122, that the fortunes of Selby were secured. But Benedict was part of a tradition of hermit founders, a tradition which included Whitby.

The case of Reinfrid shows a more successful example of a hermit abbot. We first know of him not as a monk but as a soldier, one of William the Conqueror's bodyguard, and his inspiration to seek the eremitical life came not through the intervention of a saint but from his own reaction to the devastation of the sacred places of the north that he saw on a journey in 1069. A memorial charter describes his sadness of heart at 'the holy place that had been stripped of its people by the cruel pirates Ingwar and Ubba',⁸ and this site inspired him first to become a monk at Evesham and then in 1073–4 to seek solitude with his companions in the north of England. Stephen of Whitby records how they set up their hermitage at Jarrow and later at Whitby, where we are told that they lived among the ruins of some forty Anglo-Saxon oratories, a life of solitude overshadowed by the remembrance of Bede, Cuthbert and Hilda.⁹

But as Benedict of Auxerre had found five years before, the holy man was not long alone in Anglo-Norman Yorkshire. At Jarrow the influx of new recruits so disturbed Reinfrid's peace that he was forced to move on to Whitby, where he attracted even more disciples. Before his untimely death, not merely Jarrow and Whitby but Lastingham and York as well had been touched by this remarkable man, to whom medieval northern monasticism owed a great debt.

Benedict and Reinfrid are part of a pattern. Other monastic foundations like Bridlington, Nostell, and later Healaugh Park share its essence, the holy man whose way of life attracts others to imitate him in the search for God.

The experience of Godric of Finchale was rather different. About twenty years after Reinfrid had made his foundation he came to Eskdale near Whitby to live the life of a hermit having completed a pilgrimage to Jerusalem. Godric was much less the stranger; a native of Norfolk with Saxon parents, there is little of the Norman world about him. In about 1108 he came to an apparently disused hermitage, bringing with him a spiritual power that was worthy of the desert fathers in its intensity and propensity for the eye-catching. But Godric was not to be another Reinfrid; within two years he was off again, north to County Durham and to Finchale where he lived a life that was the model of the hermit functioning in society. We will return to Godric later – here it is worth noting how much Godric does not follow the pattern of our hermit founders. Though many sought his wisdom, and though after his death a priory was raised on the site of his hermitage that in its heyday was rival to Durham itself, he was not one who attracted disciples.

And so we may ask why it was that men so ready to answer the call of God flocked to the outsiders Benedict and Reinfrid to come to them but not to Godric. Perhaps by the time he came the market was sated. But perhaps there is a deeper reason, a reason that can be sensed if not proved. One cannot help but get the impression that eremiticism had in some way failed in late Anglo-Saxon England. With the important exception of the hermits who clustered around the remarkable figure of Saint Wulstan at Worcester, the ideal, or at least the impetus, somehow had faded. Texts like the *Whitby Chantulary* contain references to locations that were known to have been hermitages – Godric's Eskdale is one example – but they are apparently empty hermitages for the most part. There are of course exceptions, but they are rare, and we may wonder if the influx of the new idealism was somehow needed, a spark to light the dry wood prepared for the blaze of twelfth century northern monasticism.

If this impression is correct, then it is difficult to see our early hermits as in any way reacting against the Norman yoke. Reinfrid certainly had his monastic education at the Anglo-Saxon monastery of Evesham, but his eremitical career suggests not a flight from Norman rule into an Anglo-Saxon retreat, but a fusion of two cultures, a bridging of two worlds through common identification with a recognised ideal.

This perspective is strongly reinforced in the biographies by the theme of language. Godric was, as we have said, of Anglo-Saxon parentage, and we can share in the surprise of Reginald of Durham at his ability to speak Latin as freely as he spoke English. The text is worth quoting in full:

"I brought myself to ask him to tell me plainly if he had ever learned Latin at some time in his earlier life. He replied very categorically, "Never" and went on, "You know of course that this is Pentecost Day, the time when the Holy Spirit gave the apostles the gift of speaking in every tongue."¹⁰

Thus the gift of the Spirit enabled Godric to converse freely in the language of the educated elite, a gift expressive not of division or reaction but of the hermit as mediator. Such too was the experience of another hermit saint, Wulfric of Haslebury. He was a priest of Somerset who became a hermit

sometime in the first half of the twelfth century, and his life was recorded by the Cistercian Abbot John of Ford. Like Godric, many who were in need of healing sought him out at Haslebury Plunknett; one of them, coming to the hermit early in his adult life, sought a restoration of his speech, a cure for which Wulfric was especially renowned. The man of God obliged, but what is striking is that the young man was made able to speak not only his native English but French as well, much to the annoyance of his local parish priest who knew well that to speak French was, like Godric's speaking of Latin, a sign of the new age of Anglo-Norman England.¹¹

Most hermits never reached the pages of monastic biography and throughout this survey we will be considering men and women whose presence is only brief in available sources. One such is a hermit of Farndale on the North Yorkshire Moors called Edmund, whose name appears in a charter of Rievaulx Abbey as having lived sometime before 1131.¹² We know nothing more of him than this, but he is part of the same world as Godric and Osmund, a lonely man of God on the moors.

He at least did not share the awkward experience of another hermit, a Norman-born monk named Robert of Alneto, who in 1138 was living alone at Hood Grange below Sutton Bank. According to our source he was disturbed in this year by the Abbot of Furness, Gerold, founder-to-be of Byland Abbey, who asked if he and his companions could live with Robert in his hermitage. A charter from Byland describes Robert 'receiving into his dwelling with great reverence',¹³ but it could hardly have been anything other than a dramatic change of lifestyle. His guests lived with him until 1143 when Byland was founded, and he then passes out of history, his hermitage becoming not part of Byland but a cell of Newburgh Priory. Whether he took the Cistercian habit from Gerold or returned to his eremitical life we do not know; had the Cistercians not descended upon him so suddenly he would very likely have remained hidden forever.

This incident at Hood Grange, with monks being lodged in a hermitage for five years, suggests either a large hermitage or an extensive building programme. Our evidence for the physical lifestyle of hermits in this period is sketchy but two sources do give us an impression. Returning to the biography of Godric of Finchale, we can see that the hermit constructed his own oratories, one of which contained a hanging pyx, a crucifix, and a statue of our Lady. We know also that there was space in his hermitage for at least one other person to live – we never learn his name – and that there was at least one room where guests could be received.

We get a better idea of eremitical lifestyle from an early French source, which provides at least a clue to how our northern hermits might have lived. It comes down to us in only a few manuscripts, and is attributed in many of these to a certain Grimlaic who probably lived in the ninth or tenth century.¹⁴ Certainly the text shows signs of being deeply inspired by the Carolingian Renaissance, seen especially in its frequent references to the Rule of Saint Benedict, and it appears in the *Codex Regularum* of the monastic reformer

Benedict of Aniane. Grimlaic is writing a rule of life for an anonymous priest who is embarking on the eremitical way, and though spiritual teaching is his chief concern, he includes a range of practical details. He mentions the oratory, and suggests that within the enclosure there should be a garden both for providing food and for allowing for manual work. He also lays down that any hermitage containing more than one anchorite – something of which he approves – should be divided, so that each may have solitude but that they may come together for reading.

Grimlaic is also concerned about the window, the link between the enclosure of the hermit and the world outside. He recognises the danger of the window – idle chatter – but knows that the solitary must have such a means of contact. Many later medieval manuscripts which show the enclosing of anchorites by bishops make very clear in their illustrations that the window in the cell is the principle feature of the dwelling, but it was not a feature of Grimlaic's own creation. In the early dawn of monasticism, the future bishop Palladius reports a visit to the monk John of Lycopolis in Egypt, where the visitor, finding that the great man would only appear openly on Saturdays and Sundays, went to the window 'where he would appear to console those who happened to be there'.¹⁵ In fact John did not much console Palladius, remonstrating with him when Palladius objected to being put second in the queue to a local governor, but the text is clear on the function of the window, the place of contact between the man of God and the world outside.

It is a striking testimony to the continuity of the vocation of the hermit-counsellor that Palladius's description of John could be equally applied to Godric of Finchale seven hundred years later. The detailed account of his life that we have enables us to see the hermit at work in precisely this way, attracting to himself both the simple peasant and the emissary of the Archbishop of Canterbury, both of whom sought the same privileged contact with the world of the Spirit. Godric was himself prophet and doctor to his own age, curing the sick and revealing the future at a time when both charisms were much needed to counter-balance the fears of daily life. Godric could predict a future famine to the people of Durham; he could also predict the martyrdom of Beckett. Within the local community he was able to advise on suitable sites for a new hermitage, but he could also deal with the flooding of the River Wear.¹⁶

We should not assume that Godric was so out of the ordinary in this mediatorial function within the community, for other biographies echo these themes and take us to the heart of the vocation of the man of God in the world. A tiny example may conclude this section; on the road from Stokesley to Guisborough, the weary traveller is invited to stop at the foot of Roseberry Topping, on the site of which hill is a well. There is some scanty evidence that points to this site having once been the location of a hermitage and there is a tradition that the water from this well was a known cure for minor eye complaints. It may be in a small way that the hermit of Roseberry Topping was providing just the kind of local cures for which Godric and Wulfic were renowned on a grander scale.¹⁷

Our glimpse of the life of the medieval hermits has thus far focused on the eleventh and twelfth centuries. A second glimpse may now be taken in the fourteenth and fifteenth centuries, when evidence of local hermits achieves a sudden renaissance in a different form. Our evidence comes from patent rolls and wills, reflecting on the one hand national affairs and on the other local piety. The latter source is of particular value in our study, as the will represents a path into the private spirituality of men and women, into their benefactions at death, and their concern for eternal life. Clearly they are not a source without problems for the historian; the deathbed will may well reflect the hand of the priestly scribe, and equally the testator may be concerned to make amends for a less than pious life, but neither of these factors explain bequests to particular causes, and certainly not to particular hermits.

The wills that concern us here come from a single family, that of Roos of Helmsley. From four such family wills written between 1392 and 1414¹⁸ we can see the local hermit or anchoress as a central part of the praying local community; William de Roos was thus typical in leaving £100 'to be distributed between priests and hermits . . . honest men, and devoted and assiduous in serving God, that they may pray especially for me'.¹⁹

We have met this understanding of the role of the hermit before. William's request places the prayers of the holy men as their first function within the community, a function of intercession binding together a community which extended beyond the living to the dead. For William that sense of community was probably important if only because of the sudden death of his father, John, while returning from pilgrimage to Jerusalem in 1393. His death was a surprise to the nation, and found its way into the pages of the Saint Alban's chronicler John of Trokelowe. He describes John as an honourable soldier, and concludes the notice of death with the terse remark that of his death 'totius Anglie grandi damno'.¹⁹

John was less explicit than his son as to the role of the beneficiaries, but he nominated four solitaires in his will, at Helmsley, Byland, Beverley and Harome. The first three, all anchorites, received 20s. and the hermit John of Harome received 10s. To this list can be added two names in John's wife's will; she specified in 1414 that the anchoresses at Leak and Nun Appleton should each receive 40s.

The number of solitaires revealed in these wills is striking in itself, as is the concern of a prominent local family to remember them in their bequests. The wills are also significant in their desire to distinguish between two types of solitary, the hermits and the anchorites, a distinction that reflects two styles of life, two ways to God within the solitary vocation, and it is to these styles of life that we must now turn.

The hermit was in fact a very different figure from the anchorite, as is revealed by the various stories that can be extracted from the official records of the reign of Edward III.²⁰ On 13 March 1328, the new king granted safe conduct to one Robert de Skytheby, a hermit who was seeking not merely to leave his hermitage but to enter the market of appealing for funds. We are told

that he was 'travelling in search of carriage and alms towards the constructions of a bridge over the stream of Gillyngbeck at Skytheby', a laudable aim in which we can only imagine he was quickly successful, for in 1333 he is back on the court records. This time he is not a hermit of Skytheby but of Huntingdon near York, and his concern on this occasion is not bridge-building but road-repair, more especially the maintenance of a safe roadway in the forest of Galtres, somewhere between York and Gilling. Robert's concern for the maintenance of this road was shared by another hermit, Adam de Quenby, who had also sought to raise money for the project. He appears in the patent rolls the year before his confrere, and on 16 October 1332 he too was granted protection while he sought alms 'about the realm'. Sadly the records do not tell us how this effort in eremitical cooperation worked out, but the story as we have it allows us to glimpse the world of the hermit as one connected in a very practical way with the needs of the local community. From other sources we know of hermits who manned lighthouses or erected landmarks for homebound sailors, and the care of the poor at Goathland was well-served until Osmund sought the habit of Saint Benedict at Whitby.²¹

None of this should surprise us, nor should it be seen as in any way a contradiction with the first vocation of the hermit to prayer. John of Harome was remembered by John de Roos first of all as part of that world of intercession that is already familiar to us, and if he received only half the funds given to the anchorites, it is perhaps because he was not averse to knocking on the doors of Helmsley for alms. The work of hermits like Robert de Skytheby was an expression of the same mediatorial function that was so clearly practised by Godric of Finchale when he dealt with the flooding of the Wear; if other men did not have so great a spiritual authority as to command a river to turn back, they could at least build bridges.

The stories of Robert and Adam also illustrate how the hermit was dependent upon the generosity of the community, and if this was true of men who could wander the realm in search of funds, it was even more likely to be true for inured anchorites. Financial security could not fail to be a distraction, and it is this concern that lies behind the phenomenon of the endowed hermitage with a guaranteed income from a patron.

This ideal solution did however have drawbacks. An infrequent but nevertheless important difficulty was that the anchorite might have too much money, a problem that could only be alleviated by dispensing charity. This was held to be a most dangerous activity for an anchorite by writers like Saint Ælred, who is eloquent on the dangers of an anchorite 'following the attractions of the market' and having 'a thirst for wealth'. 'None of this is for you,' he declares, upholding that it is more fitting for an anchorite to receive than ever to give.²²

The second problem was that the endowment could fail. A hermitage near Doncaster was endowed in the mid-thirteenth century with an annual grant of eight quarters of grain by Thomas fitz William. By 1315 the grant had lapsed, and concern for the hermit forced the Archbishop of York to intervene,

writing to Thomas' successor, 'We instruct you, uninterruptedly and without delay. . . [to provide] the said ordinance and foundation . . . each year, under strict canonical penalty.' We may assume from the silence of the sources that his command was obeyed, but for the hermit it must have been an anxious time.²³

With the exception of chance encounters in sources, the life of the hermit is not well-documented. It was of its nature unstructured, and therefore did not attract the attention that was given to the anchorite, the holy man or woman enclosed within a cell until death. It is the anchorites of Helmsley and Byland who are the spiritual heirs of Grimlaic, and just as he had felt the need to legislate for them in his day, so Rules existed in medieval England to protect anchorites. In doing so, they allow us a precious glimpse of their world as it was lived, and it is to that glimpse that we must now turn.

There is an extensive literature of rules for anchorites ranging from Saint Ælred's *de Institutis Inclusanum*, composed around 1162, to the fourteenth century writings of Richard Rolle and Walter Hilton. Many of these works had an impact far wider than among the anchorite audience of the day and the writings were valued as spiritual reading by men like Thomas de Roos of Igmanthorp, who in his will of 1399 left a book by the hermit Robert of Hanpole to a priest of Healaugh.²⁴

Behind these great texts is a collection of much simpler rules of life often anonymous or attributed simply to a great name, whether Pope Linus or Saint Paul the Hermit, who according to Saint Jerome was the predecessor in the Egyptian desert to Saint Anthony. One such rule dating from the fifteenth century and preserved at Cambridge will serve as an example.²⁵ It is a short text, very dependent upon Ælred, and is written in a simple way to answer the questions raised by both the anchoritic and eremitic lives. After a prologue in which the anonymous author outlines a brief history of the solitary from John the Baptist onwards, there are six selections dealing briefly with solitude, obedience, clothing, work, chastity and charity.

The emphasis of the text is upon the primary duty of a solitary to seek the things of heaven not earth. This is made most clear in the area of obedience. Although the bishop or patron is expected to know of the hermit's way of life, the first obedience of a hermit is to God: 'Only to God does a hermit owe obedience, for God is both abbot and prior and Lord of the cloister of his heart.' The hermit is devoted to God alone which is equated not with any anti-ecclesiastical sentiment as much as with the single-minded pursuit of a goal.

The text allows us also to see some of the daily realities of anchoritic life that expressed his goal in practice. The clothing worn by the solitary should present a penitential impression, and the solitary should avoid all contact with women, using fasting to overcome temptation. Prayers should be frequent and brief – the influence of Saint Benedict is considerable here – and the reception of Holy Communion is a practice recommended only rarely. Chastity and charity are to be practised in equal measure, and the solitary is to engage in work punctuated by prayer.

Many of the detailed prescriptions in such rules vary; there was clearly room for legitimate diversity. But the common end is not in doubt, for all the hermits we have seen are united by the search for God. This search, moreover, had its consolations. The hermit was one to whom God and his saints spoke in a way that was tangible and immediate, an experience of God expressed in varying ways but in essence a single vision of Heaven. The sight of God was not so far from them, and this closeness to God was the source from which their holiness came. They were the prophets of their age, men of God among the people of God, an incarnate link between Heaven and earth. Thus even Saint Ælred, the abbot of the great abbey at Rievaulx, could seek out Godric in his hermitage at Finchale 'hoping that some mystery might be revealed by his words'.²⁰

NOTES

1. *Early Yorkshire Charters*, ed Farrar, nn 396-8, pp 309-11 with Dugdale *Monasticon Anglicanum* (1849) 4.544-5. 2. Athanasius, *Life of Anthony* 14 cited P.R.L. Brown, 'The Rise and Function of the Holy Man in Late Antiquity' in the *Journal of Roman Studies*, v 61 (1971), pp 89-90. 3. Reginald of Durham, *Libellus de Vita et Miraculis S. Godrici* 64. 4. Saint Benedict, *Regular Monachorum* l. 5. Jerome, *Homilia de Obedentia* in *Corpus Christianorum Series Latina* 48 (1958), pp 554-5, ed G. Morin OSB. 6. *Historia Selebiensis Monasterii* contained in *The Coucher Book of Selby* vol I, pp 1-54 in *Yorkshire Archaeological Society Records Series* 10 (1890), ed J.T. Fowler. 7. Throughout this account I have used R.B. Dobson, 'The First Norman Abbey in Northern England' in *Ampleforth Journal* vol 74 (1969), pp 161-76, with K.J.T. McDonnell, 'The Archives of Selby Abbey' in *Yorkshire Archaeological Journal* vol 44 (1972), pp 170-2. 8. 'Cartularian Abbatiae de Whiteby' 1 in *Surtees Society* vol 69 (1879), ed J.C. Atkinson. 9. Stephen of Whitby, *de Fundatione Abbatiae Sanctae Mariae Virginis Eboraci* in Dugdale, *op cit* 3.544-6. 10. Reginald of Durham, *op cit* 94 with F. Rice, *The Hermit of Finchale* (1994) p 174. 11. *Vita Wulfrii* 14 cited H. Mayr-Harting, 'The Functions of a Twelfth Century Recluse' in *History*, vol 60, n 200 (October 1975), pp 337-52. 12. 'Cartularium Abbatiae de Rievall' 62 in *Surtees Society* vol 83 (1887). 13. *Registrum de Bellalandia* in Dugdale *op cit*, 5.343f, with 5.349 for charter evidence. 14. Text in Migne, *Patrologia Latina*, 103.574-664 with *Dictionnaire D'Histoire et De Geographie Ecclesiastique* 22.273-4. The description of the cell is in P.L. 103.59 4a-595c. 15. Palladius, *Lausiac History*, 35.3f. 16. Reginald of Durham, *op cit*, 81 & 102 for famine, 115 for Beckett, 87 for the new hermitage, and 48 for the River Wear. 17. *Victoria County History for the North Riding of Yorkshire*, ed W. Page, 2.273-4 with Camden 'Britanniae' 3.19. 18. For William de Roos *Testamenta Eboracensia* in *Surtees Society* 4 (1836), 1.357-60 and *ibid* 1.251-3 for Thomas. For John de Roos see A.W. Gibbons, *Early Lincoln Wills* (1888) pp 70-1, and for Beatrice see *Testamenta Eboracensia* 1.375-9. 19. John of Trokelowe, *Annales Regnantibus* pp 164-5 in *Rolls Series* 28 part 3 ed H.T. Riley. 20. *Calendar of Patent Rolls* 1327-30 p 252 and 1330-34 pp 1, 359 & 464. 21. Examples in R. M. Clay, *Hermits and Anchorites of England* (1914) ch 1-6. 22. Saint Ælred, *de Institutis Inclusarum* 1.1.3 in *Cistercian Fathers* 2, trans M.P. MacPherson OCSO (1971). 23. N. Smedley in *Yorkshire Archaeological Journal* 37 (1948-51), pp 503-13. 24. *Testamenta Eboracensia*, *op cit*, 1.251-3. 25. Text in *Antonianum* v 3 (1928), pp 151-69, ed Olgier. 26. Reginald of Durham, *op cit*, 140.



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COMMUNITY NOTES

STABILITY AND CHANGE: COMMUNITY DIRECTIONS FOR THE COMING YEARS.

In February Father Abbot called together the Community and spoke about the need to plan for the future and to start by developing a common vision. He selected the two areas of work and prayer as being fundamental. As the first stage of this planning process he commissioned two working groups to find out what the members of the community thought and how they experienced these two aspects of their monastic lives. The two groups were headed by Deans. Fr Robert Igo was appointed as Dean of the group investigating the prayer dimension, with the assistance of Fr Christopher Gorst, Br William Wright and Br Laurence McTaggart. The research on the Community's approach to its works was done by Fr Terence Richardson (Dean), Fr Hugh Lewis-Vivas, Fr Gabriel Everitt, Br Anthony Marett-Crosby, and Br Oswald McBride.

Between February and the beginning of June every member of the Community was interviewed by one member of each group. Each interview lasted approximately an hour, though some were much longer. The two groups spent something in the region of 220 hours listening to the community, reporting back and writing up their findings. Their purpose was not to conduct an opinion poll, but to describe for the Abbot, and through him for the brethren, the range of views held by members of the Community.

The final reports were given to the Abbot in June and circulated by him to the Community as part of the preparation for the Conventual Chapter in August. Over the summer months the Abbot wrote a detailed mission statement entitled 'Stability and Change, Community Directions for the coming years'. As St Benedict directs in his Rule, the first step in dealing with important matters is for the Abbot to call the whole of the Community together and to explain the business:

'As often as anything important is to be done in the monastery, the abbot shall call the whole community together and himself explain what the business is.'

Then, St Benedict wants the Abbot to listen to and consider carefully the brethren's advice before he makes his decision, which all then put into practice:

'after hearing the advice of the brothers, let him ponder it and follow what he judges the wiser course. The reason why we have said all should be called for counsel is that the Lord often reveals what is better to the younger.'

Two days in the middle of the Chapter week were given over to a community meeting in which all the monks present at Ampleforth, down to the most junior, were involved. At the conclusion of the Community Meeting, the Abbot proposed, and the Community accepted, that *Stability and Change* should be taken as a suitable basis on which the Abbot and Community could continue to work together for community development.

Two novices joined the community in late August. Andrew Bowden comes to us after several years as member of the Young Catholic Workers movement, most recently as a full-time youth worker in the Archdiocese of Southwark. Fr Abbot gave him the name Joseph at the clothing ceremony on 2 September. Michael Baker graduated this year with a degree in theology from La Sainte Union, Southampton. He becomes Br Julian.

SOLEMN PROFESSIONS

On Saturday 3 September, Br Andrew McCaffrey, Br Cassian Dickie and Br Luke Beckett made their solemn vows of stability, *conversatio morum* (perhaps best translated as fidelity to the monastic life) and obedience.

Standing before the Abbot and the assembled Community the monk reads out his vows in the following form:

In the Name of Our Lord Jesus Christ. Amen.

In the year of our Lord one thousand nine hundred and ninety four, on the third day of the month of September, I Brother NN of (place of birth) in the county of N. in the diocese of N. in England (or Scotland or N) promise before God and His saints Stability, Conversatio Morum and Obedience according to the Rule of our Holy Father Saint Benedict and the Constitutions of the English Congregation approved by the Holy See, under the Abbot of the monastery of Saint Laurence and his successors, in the presence of Abbot Patrick Barry and the monks of the monastery of Saint Laurence.

In witness whereof I hereunto set my hand in the year, month and day aforesaid.

He then signs the document on the altar, the Abbot and the Secretary of the Abbot's Council signing as witnesses. It is a silent, solemn moment in which the monk signing, and the other monks present, are intensely involved in a manner difficult to put into words. What is established in that moment is made manifest at other moments peculiar to a Solemn Profession: at the kiss of peace given by the newly professed to each of his fellow monks; at the singing of the *Suscipe* calling on God to be faithful to his promise, not to be sung again for that monk until his funeral; at the Litany of the Saints as he lies on the pall on which his coffin will one day rest, and so on. Behind all these images of dying and death is hope in the great reality of Christ's resurrection and new life shared through Baptism and the Eucharist, the promise called on in the *Suscipe* and lived on as the sustenance for the rest of the monk's life. After the ceremony the newly professed enjoys three days of silence and solitude, whilst the witnesses go off to celebrate his, and their, new-found life.

Three novices have completed the first year of their novitiate and taken temporary vows for three years. Br Damian Humphries and Br Maximilian Fattorini made vows on Saturday 27 August, and Fr Kevin Hayden on Saturday 24 September.

ORDINATION

Fr Gabriel Everitt was ordained to the priesthood on 26 June, the last Sunday of the summer term, by Bishop Kevin O'Brien, assistant Bishop of Middlesbrough. Happily present with members of Fr Gabriel's family and other guests and friends were many from the days of his Anglican ministry in Hartlepool.

MONASTIC STUDIES AT AMPLEFORTH

The days when men joining the monastery could be expected to be more or less of a similar age and educational background have long passed. This is immensely enriching, but makes the task of formation and training a complex one. Even in the fields of theology and scripture, the diversity of education and experience is as wide as in any other. One happy effect of this variety is to throw into stronger relief those studies which relate directly and distinctively to the monastic life. A man may or may not have read Greats at Oxford, Theology in Rome or Scripture in Jerusalem (or any combination thereof). He may or may not have behind him several years in the health service, or the law, the services or business. What is new to all (or nearly all – nothing is that tidy in the monastic life) is the world of specifically monastic experience and study.

We are therefore strengthening the spine of explicitly monastic studies which runs through the years of formation and will be common to all. Starting in the first year with the study of the Rule of Saint Benedict, moving on to courses on the history and spirituality of the English Benedictines, on monastic liturgy and the Fathers, we hope to provide from the wealth of the monastic tradition enlightenment for the mind of the modern monk and warmth for his heart.

THE NUMBER JOINING THE COMMUNITY has aroused some interest in the media. The story started in the *Sunday Times* some months ago, then was taken up again by the *Yorkshire Post*. Following the lead from the north, the *Times*, the *Telegraph*, the Catholic press and television and radio all ran it. The text submitted by reporters was on the whole surprisingly accurate (though I do not think there are 12,000 monks in Great Britain, as some of them stated), but the headline writers could not resist guessing that the underlying motivation was the desire to escape the rat race. It proved particularly difficult to persuade them that God had anything to do with it. For the record, the statistics show that the number of monks in formation at

Ampleforth was 7 in 1985, 14 in 1990 and 25 in 1994. It is not so much that more are joining, but that more are staying, so the numbers in formation steadily build up.

AMPLEFORTH ABBEY THEOLOGICAL FORUM

The number of Anglican clergy joining the Catholic Church and hoping to be ordained to the priesthood has also grown in recent years. Provision needs to be made in each diocese for the discernment of their vocations and for their preparation for the priesthood. Ampleforth is in the diocese of Middlesbrough and in co-operation with the diocesan authorities we are providing a course of study and discernment which will help the Bishop of our diocese in this task. Called the 'Ampleforth Abbey Theological Forum' it will bring together aspiring ordinands, monks and diocesan clergy in joint study and reflection on the priesthood, the Church, and its teaching, practice and devotion.

GUESTS & VISITORS

Guests are never lacking in a monastery. The complete tally of visitors for last year runs as follows:

Over night guests (at least one night)	
Abbey	475
Grange	1766
School	250
Redcar Farm Hostel	800
Conferences & Sports courses	2,500
Wayfarers	100
Day Visitors	2,500
Overall total	8,391

All the signs are that this number is increasing. Five years ago the total stood at around 5,000. We also have more day visitors. For the Diocesan Family Day – a new event this year, so not included in last year's total – 1500 people came from all over the diocese, more than half the total for the whole of last year. As only 500 or 600 had been expected, some rapid re-organisation was called for as the coaches kept on coming.

The Abbot has made a new appointment to promote pastoral work at Ampleforth. John Allcott, who was formerly a teacher in the school, has been made Co-ordinator of New Pastoral Developments and Warden of Redcar Farm. His brief is to encourage visitors to come to Ampleforth for prayer, retreats and study, either singly or in groups, improving and making maximum use of existing accommodation at Redcar and eventually in the re-developed Junior House building.

OBITUARIES

1910

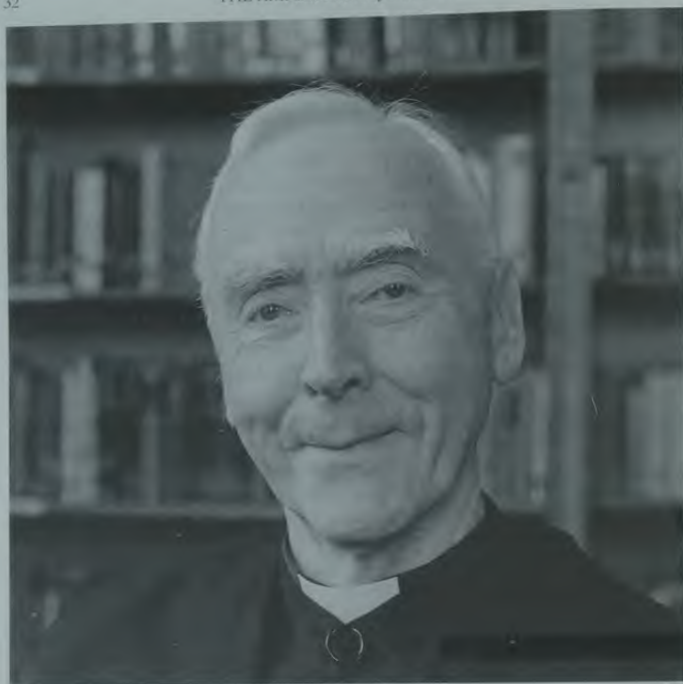
FR THOMAS LOUGHLIN

1994

There was a remarkable thread of unruffled consistency which ran through the life of Fr Thomas – consistency in faith, consistency in standards, consistency in thoroughness, consistency in the determination to finish every job he undertook and to complete every sentence he began. His gifts as a scientist, as an administrator and as a teacher were outstanding, although he was never demonstrative in displaying them; he simply got on with whatever job was in hand until it was finished to the high standard he always set himself in anything he did; then, he moved to the next one in a way that was quite unhurried but excluded any hint of idleness. To begin with, as he emerged from University with the highest honours and the finest prospects, it looked as though he was on the way to a career of high academic achievement, but instead he became a Benedictine monk at Ampleforth; he never looked backwards towards any other option. He applied himself to whatever he was given to do. He began in accounts and administration at Ampleforth; then came some parochial work, then the new foundation in St Louis where his brilliance as a teacher blossomed, then an interlude as pioneering evangeliser in Alaska. He ended with twenty years of marvellous pastoral work in our parish at Brindle and he died on a great occasion in the Cathedral at Liverpool.

Wilfrid was Fr Thomas' baptismal name and he was born in Liverpool on 22 July 1910. His secondary education was with the Christian Brothers at St Edward's College in Liverpool from which he moved to Liverpool University to read Chemistry. He won first class honours and went on to a DPhil in Physics and Biochemistry. Later he became an Associate of the Royal Institute of Chemistry and a Fellow of the Chemical Society. But his potential career as a Chemist was changed when he responded to the call of grace and received the Benedictine habit from Abbot Matthews in 1933. The contact which brought Fr Thomas to Ampleforth was his parish of St Anne's in Liverpool which we served at that time. He often said that it was the wonderful standard of liturgy and the sense of prayer he found in the parish which attracted him to the Benedictine life in which the monks who served that parish had themselves been formed.

After theology at Ampleforth Fr Thomas was ordained priest in 1940, but he had already been working for five years in the Procurator's Office. He was put to work there to sort out the accounts with Fr Gerard Sitwell, another natural scholar. One day, as they sat there doing the work of a junior clerk, they fell into uncontrollable laughter as they thought of the extreme oddity of using their combined gifts and qualifications in that way. The laughter, they found, helped them to preserve their balance and sanity. Combining accounts with theology was hard for Fr Thomas; he felt the deprivation of any opportunity for deeper study in theology. He might later on have been given the chance of putting that right but the war came and with increasing demands on the



Fr Thomas Loughlin

community and problems about manning our commitments. He was given the parish of Kirkbymoorside to combine with his increasing load in the Procurator's Office. This load was increased in 1948 when he was made Estate Manager. In this capacity (apart from keeping everything going) he had to deal with the first shoring up of the Old House to avert imminent collapse and with the restoration of the panelling in the Great Chamber in Gilling Castle and the replanting of the Gilling avenue after the great gale that destroyed it. At this period he was greatly over-worked. But he made a vital contribution to keeping the whole place in operation during the war and post-war periods. He did nearly everything, except of course teaching. It is, perhaps, the strangest thing about Fr Thomas' early years as a priest that, brilliant teacher though he later proved to be, he never taught anyone in the school here. But then, in the days when everything had to be done by monks, who could have kept the place going, if Fr Thomas had gone into the School?

Fr Thomas was in need of a change and was sent to St Alban's as Assistant in 1952. He settled down in happy commitment to pastoral work on our parishes for the next five years. Then came an unexpected thunderbolt in 1957 when the Abbot wrote and asked him to go to the new foundation, not yet one year old, in St Louis. He read the letter in disbelief, wondered for a moment about the Abbot's sanity, and then wrote back to say that, if that was what the Abbot wanted, then Fr Thomas was willing and ready. At the time the four original monks who had been sent to make the foundation were there. Now for the second year of the Priory Fr Thomas arrived with Fr Bede Burge. Fr Thomas noted that Canon Law at the time demanded six monks for a foundation, decided that the foundation was not valid until he had arrived and ever after claimed that, because he had made up the canonically essential number, he was a foundation member of St Louis.

His impact was, in its own way, revolutionary. He was made Head of Science. At last the scientist and teacher in him came into its own after the long fallow period of neglect since 1933. By 1960 he had designed the Science wing for the new and growing school on the foundation and he was elected a member of Sigma XI. He began to be recognised as an outstanding scientist and teacher outside the school campus. From 1964 he was made a member of the St Louis McDonnell Planetarium Commission and Chairman of it from 1967 to 1973. In 1965 his Science Department received a citation by the American Association of Physics Teachers. In 1970 he received the award as outstanding Chemistry teacher from the Chemical Industries Council and another award from the Science Teachers of Missouri. In 1973 he received the Mayor of St Louis' citation for contribution to Science Education. From 1970 to '72 he was Chairman of a National Space Authority Youth Congress and was twice a guest at NASA for launches of Apollo spacecraft. There were other achievements but the most important of all was that his pupils began to scale the heights of their scientific professions and it was not surprising that ten years after he had returned to England they subscribed \$100,000 to endow a Loughlin Chair of Science at St Louis Abbey School. That record seems to suggest that his time was well filled in those years of classroom teaching; but he still found time to be Procurator for a year in 1970.

The record makes it clear that those fifteen years of teaching in St Louis represent a professional triumph. He won the admiration and affection of several generations of boys and their parents, but they didn't succeed in changing him into an American. Of the English who go to the USA some give themselves with generosity in response to the generosity with which they are welcomed. They tend to become Americanised to a greater or lesser degree. Others maintain a reserve and resist Americanisation. There is a third and rare type who give all they have to give and identify with the milieu in which they work but remain utterly English. That was Fr Thomas' way. Despite all his American involvement and achievement he remained always just what he had been in Lancashire and Yorkshire. The flow of his speech was the same; his manner was unchanged, even though important aspects of his thinking had

changed quite radically to meet demands and challenges beyond anything in his previous experience.

When independence came for the St Louis foundation in 1973 Fr Thomas was given the choice and decided to return to England; but first he was given a year off. Since 1971 he had spent his vacations on supply to the mission at Delta in North Alaska. He had even worked with the University of Alaska on Tundra research. Now in his year off he decided to work for the bishop in Alaska at Bethel and at a village called Marshall on the Yukon river. He cherished in later years a whole world of experience and memory of Alaska. It was a formative experience and one part of him would have loved to spend more of his life there. Although his time there had been brief, Alaska competed with St Louis in the memories Fr Thomas brought back to Wiltshire from beyond the Atlantic.

On his return the Abbot appointed him to Brindle as parish priest. But he hadn't come back to stagnate; nowhere could that have been a possibility for him. In the twenty years of his life as a parish priest he built a Primary School, converted the old school into a Parish Hall, saved the Brindle Church by a radical reconstruction and re-organisation and built a link between the house and adjacent cottages to provide much needed facilities for parish development. With all that work as parish priest he never for a moment lost his zest for Catholic education. He was Chairman of the Governors of Brownedge St Mary's High School. He was a governor also of Newman VI Form College in Preston. He was active and effective in both roles. He felt it an essential aspect of his Benedictine vocation to promote Catholic schools and get the best possible staff for them. His fellow governors cherished the memory of his reply to a representative of the LEA who had rashly challenged Fr Thomas' professional right to assess educationally a candidate under consideration for a teaching post. In his reply the steady and inexorable recital of his experience and qualification in scientific education on both sides of the Atlantic was never forgotten and never challenged again. But it was not only in education that Fr Thomas was well known in the archdiocese. For a year he was on the Council of Clergy and for three years a delegate on the Liverpool Pastoral Council. It was wholly typical of his involvement and loyalty that his life ended as he processed into the Cathedral in Liverpool for the Archbishop's Jubilee Mass with all the diocesan clergy. As he had lived, he died in complete involvement in the Church.

The consistency of Fr Thomas' character, which I noted at the beginning, and the firmness of his unwavering commitment to his vocation could be deceptive. He was not unresponsive to new ideas, nor averse to change and development. When he returned to England and came onto the Abbot's Council at Ampleforth he was forward looking and supported developments – even quite radical ones. There were times when his comment was that he had proposed that to Abbot Byrne forty years ago. In three broad and unmistakable challenges that he faced in life he came out as adaptable, inventive and creative.

The first was his move to America. Many who knew him could be forgiven for expecting failure. His was not the pro-American type. His manner was the antithesis of what we thought we knew of America. No one could have expected that as a teacher he would make such a conquest of youth in St Louis or achieve such honours in the teaching profession. Yet he did that and acquired a reputation that still lasts.

The second was his dedication, as a means of recreation, to evangelisation in Alaska. Nothing in his past suggested the role. But in three or four visits he made a real impact there and is remembered with affection and gratitude.

The third was his response to Vatican II. You might have expected a conservative negativity. In fact he proved alert to the whole significance of the Council and very positive in adopting and developing a new approach to liturgy and to pastoral work and to ecumenism. In Alaska and at Brindle he showed that he had greeted the Council with a readiness to learn. He developed and put into practice an elaborate scheme for involving laity in parish work and responsibility. He published his plan on paper with the sort of diagram that looks too good to be true; but, as one of the neighbouring clergy said once in an awed whisper, it actually does happen in the parish. His response to the Council revealed, like the other two instances I have given, a mind and heart incomparably more lively, receptive and creative than his rather staid appearance and manner might suggest. He was never tempted to the abandon of charismatic zealots; his pace was measured as always and every move was thought out; but he was receptive and he did move with the Council. He was a good deal younger in mind than many much younger in age.

There was a gradual and inexorable deterioration in Fr Thomas' health during the last few years of his life. He came well out of a hip replacement and observers thought he was probably the only such patient who never varied by a centimetre from the exact length of step prescribed for recovery. He suffered from diabetes. But he kept going with great determination. Reluctantly he agreed in his 84th year that the time had come for his retirement from responsibility for the parish, but not, he added, from work. Shortly before the time came he died in dramatic peace and fitting consummation of his life.

NPB

1919

FR RICHARD OSMUND JACKSON

1994

Fr Osmund died aged 74 on 25 May 1994 at Ampleforth Abbey. He was born on 7 December 1919 at Sevenoaks, Kent. He was brought up an Anglican, and went to school at Sevenoaks. In 1938, as clouds of war were gathering, he chose a naval career, being given 'special entry' into the Royal Indian Navy (RIN), to the training ship HMS *Vindictive*. As a midshipman, he served in HMS *Erubus* and *Hood*. HMS *Hood* was sunk by the *Bismark* on 24 May 1941; but by then Dick Jackson was serving on board a destroyer. He was then

assigned to a new river class sloop built on the Clyde, HMS Jumna. It was to be the last ship to depart from Singapore and survive at its surrender on 15 February 1942. It took him to the Pacific; after which he became a liaison officer at GHQ Calcutta, and then a convoy escort supporting the Burma campaign. After India was partitioned on 14 August 1947, he retired from the Indian Navy, serving a last year with the Royal Navy.

He was up at Wadham College, Oxford as an undergraduate during 1948–50, reading initially mathematics, finally Politics, Philosophy, Economics while also giving his mind quietly to religion.

The Catholic chaplain at Oxford during 1947–59 was another naval man – Mgr Valentine Elwes of the Westminster Archdiocese. He had been at school at Downside and the Royal Naval College, Dartmouth, then served in the First War as a midshipman at the Battle of Jutland, and in the Second as Royal Navy Chaplain during 1943–46. With a naval background in common, he and Richard Jackson became friends. In his early years Elwes had tried his vocation as a novice in the Charterhouse at Parkminster – and indeed Dick was briefly to do the same. But first he embraced the Chaplaincy life and became a Catholic.

There he was present for a Mission retreat, led by the Superior of the Catholic Missionary Society, Fr (later Cardinal) John Carmel Heenan, helped by Fr George Patrick Dwyer, who later became bishop of Leeds and then Archbishop of Birmingham. That experience moved Dick to think beyond conversion to monasticism. He came first to Ampleforth in 1951 and was clothed as Br Leo by Abbot Herbert Byrne. After a short while he took himself to the Charterhouse at Parkminster to try life there, but returned in September 1952 to Ampleforth, where he was clothed again, this time as Br Osmund. He was solemnly professed in September 1956 and ordained in July 1959.

He had taught for a time in the school, but was appointed parish priest of St Chad's Kirkbymoorside in September 1959, three months after his ordination. Thereafter, he spent his active life serving in parishes on both sides of the Pennines, as an assistant in the larger parishes in Lancashire or Cumbria, or as parish priest in smaller Yorkshire parishes. In February 1960 he was sent as an assistant priest to Workington (1960–1964), followed by St Mary's Warrington (1964–1970) before returning to Kirkbymoorside in 1970, where he stayed for three years as parish priest. In 1973, he was sent across the Pennines to St Mary's, Brownedge as an assistant priest. During 1979–1989 he was back in Yorkshire as parish priest of St John's, Easingwold.

Fr Osmund was remembered with great affection at all the parishes he served. One parishioner at Workington recalls him during his time there: 'He was very popular while here and in his unassuming way very successful pastorally. When he came here it was not long until he became involved with the near moribund Sea Cadet Corps. Their revival began with him – with lectures, other activities and his personal experience of naval life. Soon the Corps was having a monthly church parade at the Sunday Sung Mass and providing Guards of Honour and buglers for all kinds of activities liturgical and

otherwise. He was keen to open an ecumenical bookshop and this in the days when that word was unknown to most people. It was not his fault that the bookshop never materialised. The nuns who lived opposite the Priory knew him as "the Admiral".

In 1991 he returned from his last parish appointment in Lancashire to Ampleforth, where he lived in peaceful monastic retirement for the last three years of his life. He was regularly in choir. He was not to be hurried, neither in cloister or refectory. His natural equanimity and good humour were enhanced by a certain smiling simplicity of mind and heart, enlivened by shafts of humour, pierced from time to time with some perceptive and uninhibited comments. He was a friend to all, especially the younger monks who helped to look after him. To experience his unforced and unfailing courtesy was one of the delights of community life. He died peacefully among his brethren and family after a short illness.

WINIFRED LOUGHLIN

With the death of Winifred Loughlin in April there ended a long life of rare contribution to religious and social matters in Liverpool and beyond – and indeed of devoted readership and support of the *Catholic Herald* from its earliest days.

Sister of a distinguished Benedictine, Fr Thomas Loughlin of Ampleforth and Brindle, and a Benedictine Oblate herself of over forty years, she was a moving spirit, in the unobtrusive Benedictine way, of many undertakings in the Archdiocese.

Professionally her work as a Probation Officer brought her into daily contact with many of the city's most deprived and unfortunate people, for whom she battled with tenacious loyalty, taking on many 'authoritative' figures if she thought justice demanded it.

It was the same spirit of help for the underprivileged which saw her, in her personal life, working with the Liverpool Coloured Mission in its early years, with the St Vincent de Paul Society and the Catholic Needlework guild.

At Liverpool University she formed a small Mission Study Group which adopted an African mission, and she was one of the key figures responsible for the establishment of a permanent Catholic chaplaincy building for University students and graduates.

The war put an end to the African connection, but on a visit to Wales she discovered, on her own doorstep so to speak, a mission field in deep need of help in the thinly populated and very poor diocese of Menevia.

After study and discussion with the Bishop of Menevia and the Archbishop of Liverpool she formed *Cyfeillion Cymru*, the Apostolate of the Welsh Missions. Here the *Catholic Herald* gave significant help with the publicity by announcing the establishing of the Apostolate and reproducing a facsimile of a beautiful drawing of St David by actor Gerald Cross.

The result of that one news item brought immediate response from certain responsible public individuals, and the setting up of no fewer than forty Mission Circles, in England, Wales and Ireland, with occasional help from other parts of the world. These prayed for Wales, sent alms where possible and necessary, and made friendly contact with priests working in lonely and isolated circumstances. The work goes on where still necessary, but its effectiveness can be seen beyond all doubt in the Menevia of today, now split into two dioceses.

Asked by Dr Heenan, when Archbishop of Liverpool, to revive the Catholic Needlework Guild, she re-formed it under the name of *Ancilla*, which now includes the help, and the needs, of those of other denominations throughout the whole of the diocese. Basic needs such as bed and house linen are met; layettes provided for expectant mothers, with special care for girls who might be considering abortion, and clothing in many cases of need. Her particular concern was for the spastics, whose special requirements she studied and supplied.

It is good to record that such service eventually brought her the Medal Pro Pontifice et Ecclesia, though she did not seek it, and typically never mentioned it. But for those of us who enjoyed her friendship it was the person behind all the hard work who attracted people and help.

She was a lion in debate, especially when encountering officialdom or those who would attempt to patronise the poor and needy. Her capacity for puncturing the pompous without acrimony was a continuing joy.

Long before the phrase entered our daily consciousness Winifred Loughlin had taken the option for the poor.

Una Gallagher

LOSTOCK HALL

Re-ordering of the Church

The Parish of Our Lady of Lourdes and Saint Gerard Majella, Lostock Hall, has been looked after by the monks of Ampleforth since 1677. From 1677 until 1780 monks came from Brindle to look after the area, and from 1780 until 1903 monks came from Brownedge.

In 1903 the first resident monk arrived at Tardygate, Lostock Hall. In 1913 the second parish priest, Doctor Cuthbert Mercer OSB (1906-29), built the present church which was dedicated to Our Lady of Lourdes and Saint Gerard Majella. In 1963 Fr Wilfrid Mackenzie OSB (1956-68) extended the church by a third (according to the original plans), to incorporate a tower, a porch and a baptistry. The altar of the 1913 church was a 'Benediction' altar designed more for Exposition than for Mass. It was surrounded by a strong matching wooden sanctuary and Reredos rising up to an imposing east window. In 1949, Fr Gregory Swann OSB (Parish Priest 1942-56) removed the wooden steps behind the altar to draw more attention to the altar than to the Exposition Throne. In 1974, Fr Charles Forbes OSB (Parish Priest 1968-83) removed the

Gradine behind the altar to allow Mass to be said facing the people, and he opened up the sanctuary to the congregation by removing the altar rails.

This year, 1994, the sanctuary has been re-organised to bring the altar and sanctuary even closer and more accessible to the congregation. The Reredos was lowered four feet, to allow for the fact that the altar itself was lowered by three steps to the level of the sanctuary floor. The high altar was moved forward by 25 feet allowing the space of the former sanctuary to become a choir for weekday Mass holding up to 50 people. The massive wooden pulpit – fifteen feet from base to tip, and which had been out of use from the 1970s until last year – was lowered by five feet to sanctuary level. Nevertheless it still retains its imposing sounding board above. The wooden base of the pulpit was made into a receptacle to receive the metal font bowl from the font hidden at the rear of the church. The new font now stands at the front corner of the sanctuary, opposite the pulpit and in front of the Priest's Chair. The sanctuary itself is surrounded by benches on three sides and drops gently to the congregation compared with the steep cut off of the previous sanctuary. The sanctuary, choir, nave and aisles have all been carpeted giving a warmth in tone to the whole building.

Any alterations to a church cause anxiety. Many are unable to accept alteration to the status quo. In June 1993, the Parish Priest, Fr Gordon Beattie OSB, explained to the Parish Council (open to all to attend) his 'thoughts' about re-ordering the sanctuary in accord with the guidelines of the Second Vatican Council. These 'thoughts' were subsequently published in the Parish Monthly Magazine to allow for wider discussion. In January 1994, over one weekend, Fr Gordon preached at all Masses about re-ordering the sanctuary – moving around during his service to indicate the proposals. At the end of each Mass everyone was given a questionnaire to fill in, expressing their views on the proposals. Of the 108 questionnaires returned, nine were firmly opposed to any form of re-ordering. In February 1994 the Parish Liturgy and Fabric Committees met to discuss the results of the questionnaires. Their proposals were then presented to the Parish Council, discussed, altered in some cases, voted upon and approved. Once again all of this was published in the next edition of the Parish Magazine to allow for wider communication with the parish before the work commenced.

One promise had been made by Fr Gordon – nothing would be thrown out. Nothing was thrown out apart from the top three steps of the altar. Even the balustrade up to the high pulpit was used to face the rear of the altar – which is now used on both sides. During the weekend the priest faces west, down the length of the main church; during the week he faces east into the choir for the weekday congregation. The base of the pulpit has been kept as the font.

Work on the re-ordering commenced after Easter of this year. The first official function on the re-ordered sanctuary was a wedding on 4 June. This was followed that evening by a Mass conducted by Bishop Patrick Kelly of Salford officially to inaugurate the newly re-ordered sanctuary. Bishop Patrick had himself gone around the church and the former sanctuary in January giving his views and suggestions to forward transmission to the Parish Council.

Hopefully the excellent quality of the re-ordering has reduced the trauma of those alarmed at the prospect of alteration – especially after having had to worship in a building site for a month, as the Church was not closed during any of the re-ordering. Many visitors have already been to inspect the re-ordering from far and wide – including an eminent visitor from Westminster who, due to arriving unannounced, was unable to gain access. Thirty one years previously that eminent visitor had blessed the western extension of the church, and no doubt wished to see the full implementation of Vatican II at the eastern end.



HOLY WEEK SACRED TRIDUUM: 3 HOMILIES

FR ABBOT

Maunder Thursday

The Cross of Christ, his Eucharist and his service of others which is the model for us – these are the themes of our liturgy tonight. The entrance antiphon of the liturgy gives the keynote: 'We should glory in the Cross of Our Lord Jesus Christ, for he is our salvation, our life and our resurrection; through him we are saved and made free.' That was the opening chant of the Mass today.

It reminds us of the simple truth that Jesus Christ, through his Cross, saves us from evil and frees us from sin. The salvation he won for us on the Cross is the principle of our spiritual life so that, when death comes, he leads us to a new life in the resurrection.

That is the Catholic faith; anything else is counterfeit. That is what we sang to begin this liturgy. That is the theme of Christ's Cross – a symbol of hideous cruelty transformed into a badge of life.

As to the Eucharist, we recall tonight how it was given us by Christ on the first Holy Thursday. This is the night when we should think of ourselves as his guests in the upper room with his first disciples on the night he was betrayed. The first time he had 12 guests. Now he has anyone who will respond to his love – world wide. We are his guests in the upper room tonight.

The motive for his invitation and his gift is love; that is the strange miracle of this evening – that he should pour out his saving love on you and me. This liturgy is a special sign of that love. The question for us is whether we know how to respond to that love and grow in it. So let us think about what it really means.

The first lesson from Scripture was about God's protection of his people in Egypt, remembered in the Jewish Passover meal. The sign of their protection in that dark hour was the blood of the lamb on their doorposts. The sign for us is the Cross on which Christ poured out his life blood for us to save us from evil – the evil all around us and the potential for evil in our own hearts.

The second lesson is about the supper. We heard the account by St Paul, the first ever written. Catholics know it well from the Mass: 'on the same night that he was betrayed, the Lord Jesus took some bread and thanked God for it and broke it, and he said: "This is my body which is for you, do this as a memorial of me." In the same way he took the cup after supper, and said, "This cup is the new covenant in my blood. Whenever you drink it, do this as a memorial of me."' Every Catholic knows that bit of Scripture pretty well because the Church has used those words daily in the Mass ever since. Thus every generation is brought into the upper room to share in the tremendous gift of this evening – Christ giving his body and blood as our food and drink.

'Unless you eat my flesh and drink my blood, you shall not have life in you,' he said. 'Life', that was the point. In the early days they spoke of what Christ had given them not as Christianity nor Catholicism but as the New Life – a whole new beginning. 'Go and stand in the Temple and tell the people all

about this New Life'; that was the mission given by the angel to the apostles when they were freed from prison in Herod's day. The food of the last supper is the food which sustains this life and is needed for its survival.

For all who seek to follow Christ the importance of the Eucharist is incalculable. It is the food and drink which brings us into living union with him – a union closer than any human bond could forge – a union which can grow in strength as it should by one means only – the means he gave us on this night. As the life of our bodies needs food so does this new life need the food he gave us – Himself under the form of bread and wine. Those who are not interested in Him should stay away. Those who are interested should come again and again and again, because the Eucharist is 'the source and apex of our salvation'.

In all this wonderful mystery of the upper room on the night he was betrayed – in the gift of himself to be the food of new life in us – in his prayer not only for the disciples but for us also who came to believe through them, there is enough to keep us occupied for eternity. And in all the richness of tonight's celebration there is one fact of such startling paradox and improbability that once heard it cannot be forgotten; but, when remembered it leaves us baffled.

All the theologians in the world have no explanation of how he came to love us. Why should he love us at all? How did he come to do so with such intensity that in the upper room on Calvary he did what no one could have conceived? Why this strange love for sinful mankind? We are offered only one answer in scripture and it is as bewildering as the question. We had better be content with it because we shall get no other until all is ended in glory.

Christ loved us because he has an incurable weakness for sinners and would stop at nothing to save them from themselves and bring them to share his eternal life in the resurrection. That puts in context our gathering tonight. We are giving thanks for a gift incalculable in its source, incalculable in its generosity, incalculable in life-giving richness, incalculable in the love for us from which it comes.

Then finally we have the other sign about what he demands of us. Go back to the upper room and think how Peter was appalled when Our Lord took on himself the role of the lowest servant to wash his feet. 'Never,' he said, 'You shall never wash my feet.' But once he realised that it was a sign of Christ's love and *communion* with him, then he couldn't have enough of any washing that was going. It was a dialogue of love in response to a sign of love.

That exchange between Peter and Christ was a dialogue of love in response to a sign of love. We follow his example and wash each other's feet as a sign of commitment in mutual love. In doing so we pray for a deeper commitment to loving one another in mutual tolerance and real peace. It was never more urgently needed than it is in our society today.

We celebrate the Cross, then, tonight because it brings us salvation, the gift of new life and the promise of resurrection. We celebrate the Eucharist with special thanksgiving on the night it was given us in the upper room to be

the food of the new life in Christ. We celebrate Christ's washing of his apostles' feet as a sign of lowly service of each other to which he has called us, if we want to remain united to him.

Good Friday

The Passion and Cross of Our Lord is our theme this afternoon. It is at the centre of everything always. If ever we forget that the Son of Man came to find his way – and our way also – to peace and resurrection through suffering and the Cross we are beginning to go astray. But the cross is especially the centre of our whole attention on Good Friday.

Just imagine that a young man – or a young woman – came on us by chance as we venerate the Cross. Let us suppose that he knew almost nothing about Christianity (a supposition which would be quite natural in the society we have created), that he had never looked at a crucifix or wondered what it meant – whether it meant anything of the least significance to him. And then suppose he asked, 'Well, what on earth does it all mean?' How do you think we should answer him?

Clever arguments wouldn't help much. There are so many other related questions that we should never get through. With no purchase in his mind, no certainty of common ground to fall back on, no insight into his prejudices – except that religion means nothing to him – it would be easy to put him off very quickly from ever understanding. Would there be any hope of raising his mind and heart to the knowledge of Jesus Christ? After all it was for such as he that Christ died.

There is one way and only one, and it was shown us by Christ himself. There is a parallel between that young man's inquiry and that of the two disciples on the way to Emmaus. They also had come across – in real life – the stark horror of Christ's brutal, lonely, public execution in contempt. They had no answers, but Christ opened the scripture to them and their message about himself. To do the same with the wandering young man of today – once he asks the question – would give the best chance of helping him as well. It is what this liturgy does – to open our minds and hearts. Perhaps we could take him with us.

We began today in the first lesson with the suffering servant of Isaiah. We might do the same with any inquirer. After all there is enough suffering in our world for us to be sure of some common ground. 'The field of life', I read in an article recently, 'is seeded with sorrow, suffering and strife . . . From all of us suffering locks away the meaning of pain and jealously guards the key.' The suffering of the young in the spiritual desert of secularism may well be among the most acute forms of suffering in our spiritually barren world. Here in suffering is the golden link between the Cross and the young – between the Cross and all mankind.

Think again of the themes in that prophecy: First the extremes of pain, contempt, rejection:

So disfigured that he seemed no longer human –
without beauty, without majesty
a thing despised & rejected by men
we took no account of him.

Then there was his innocent acceptance:

Harshly dealt with he bore it humbly
he never opened his mouth,
like a lamb that is led to the slaughter-house.

Then what he suffered was on our behalf, and this is the theme that brings us
ourselves into the heart of his suffering:

Ours were the sufferings he bore
ours the sorrows he carried –
he was pierced through for our faults
crushed for our sins
On him lies the punishment that brings us peace
through his wounds we were healed
he was bearing the faults of many
and praying all the time for sinners
praying for us sinners – you and me

Finally, despite all the brutality and pain, there is promise of triumph for the
suffering servant and for all who turn to him:

His soul's anguish over
he shall see the light and be content –
By his suffering shall my servant justify many.

At the heart of that whole picture is love. That idea might be a problem
for our young man. How can you get the modern mind to see suffering in
terms of love? How do you get it to see love in terms of suffering?

And there is another problem after introducing him to the suffering
servant: Christ's love is specifically for sinners – to save them from sin. Sin! But
sin is an outdated word. Nobody much believes in sin nowadays, do they?
When you talk about sin to our religion-free young man, you will be in danger
of losing him forever. So what do we do? Pretend that sin doesn't exist? That
cannot be right because it is not true.

Let us turn away for a moment from the word 'sin' with all its trailing load
of personal hang-ups. Let us talk instead of those for whom God has become
remote, who have made themselves – their own ego – the centre of their lives.
Haven't we all done that? Haven't we all pushed God out and clung lovingly to
self instead? After all, there cannot really be room enough in our little hearts for
God, when we have answered all the advertisements and claimed our share of
everything on offer – from property to pleasure – from drink to drugs. It isn't
surprising, if God seems rather remote. We have brought that on ourselves –
some of us for long years – some from time to time in little ways and in big

ways – out of thoughtlessness, out of selfishness, out of devotion to pleasure,
out of greed or out of malice.

If we don't like the word 'sin', let us call it alienation from God. That
cannot be denied. It cannot be wrapped up. It cannot be evaded. We are all
involved in that. We might venture to adapt the words of Isaiah and say:

He was bearing the faults of many
and praying for those who are alienated from God.

Isaiah's suffering servant has taken our young man a good way towards the
secret of Christ, which the servant foreshadows. Where do we take him from
there? Straight to the Resurrection? But wait a minute. Would not that look
too sudden and dramatic a transformation? Let us pause a bit longer today
before the crucifix with the help of John the Evangelist whose Passion narrative
we have heard.

We have listened to that word of God. There are many indications of a
calm centre of untroubled authority in the centre of Christ's passion. Think of
his picture of Christ before Pilate when Jesus said: 'Yes, I am a king. I was born
for this. I came into the world for this; to bear witness to the truth; and all who
are on the side of truth listen to my voice.' Christ the King – manifested as such
in the very midst of his passion. 'The image of the unseen God – the firstborn
of all creation' – the lord of men's hearts, the witness to truth itself – revealed
in the suffering servant at the moment when he was physically crushed. The
Resurrection begins to be revealed in the course of Christ's passion itself. But
who can believe our report?

Here all our efforts fail with the young man remote from God. They
would fail with any age unless we persuade them to the final step – the step we
all make our own this afternoon. It is a step we cannot take for him. It is a step
none of us can take for each other. It is to bring our suffering and all the
bewilderment of our lives to Christ on the Cross. That is what he is there for,
as Hebrews made clear in the second reading today: 'Although he was Son, he
learnt to obey through suffering; but having been made perfect, he became for
all who obey him the source of eternal salvation.' When we bend our knee to
Christ on the Cross, the Cross becomes truly the source for each of us of light
and hope and healing. But we have to bend our knee; we have to open our
heart.

Let me end with the words of Newman, preached in Oxford in 1841:
'His Cross has put its due value upon everything which we see, upon all
fortunes, all advantages, all ranks, all dignities, all pleasures; upon the lust of the
flesh and the lust of the eyes, and the pride of life . . . It has taught us how to
live, how to use this world, what to expect, what to desire, what to hope . . .
Thus in the Cross, and Him who hung upon it, all things meet; all things
subserve it, all things need it. It is their centre and their interpretation. For He
was lifted up upon it that He might draw all mankind and all things to Him.'

Easter Vigil

We have heard from Mark's account that the women found the tomb empty; that they spoke with a young man who tried to calm them down. He said: It's all right. I know you are looking for Jesus, but he has risen; look – he isn't here; you can see the tomb is empty; go and tell Peter that Jesus will see you all in Galilee. They went off and said nothing at all. The reason why they said nothing at all is, according to our translation, because they were 'frightened out of their wits'. I wonder!

The whole of that account is coherent except the bit about being 'frightened out of their wits'. These were strong, valiant, determined women who went out early *to do something* for Jesus while the men were still too cowed or too sleepy to move. Do you really think they were 'frightened out of their wits'? Why should an angel, appearing as a nice young man with such a considerate and reassuring message, frighten such splendid women as that out of their wits? And, if they were frightened, why should that make them keep silent? After the initial shock, women who have been frightened usually don't stop talking about it. I think what happened was quite different.

The translation 'frightened out of their wits' comes from the original Jerusalem Bible and is retained in the New edition. Other translations render it differently; for instance: 'trembling and astonishment had come upon them' and they were 'trembling and awe-struck'. Mark's terse language evidently leaves a lot of room for interpretation. That being so I would accept 'awe-struck' but allow my imagination to range a little beyond astonishment, because all the circumstantial evidence points in a different direction; but it isn't all imagination. In fact I think the Greek can possibly bear the interpretation: 'overcome with awe and nearly out of their minds with joy – in an ecstasy of joy'. In the mixture of their reactions there must have been joy somewhere. A sense of joy was what everyone caught from the risen Christ. Joy and awe would explain the women's initial silence much better than fear. Silence – the silence of intimate content – is more likely to be the result of such heartfelt joy than of any fright the women might have felt.

Just think of their situation in that astonishing dawn. They knew they would be laughed at by the men, if they tried at that point to penetrate their gloom. The women's discovery was too precious to risk that; they decided to wait a bit and cherish their secret so as not to spoil it. Then they would carry out the angel's instruction – when the men were a bit more ready and receptive. For the moment joy was the only thing that mattered; nothing else bothered them. Their joy was all-absorbing. It went to the core of their being. It banished every other thought – every other concern. They hadn't been afraid before meeting the angel. They were too busy now coming to terms with unexpected, overwhelming joy to leave any room at all for fear. There was plenty of room for awe; that goes well with the women, but fear at that time of all times wasn't part of the make-up of those women. And they weren't stupid. A little later the mere sight of the empty tomb woke Peter up to belief and John also. Do you think the women, who had braved all danger and gone out early

to tend Jesus' body, couldn't make the same leap to belief and joy with the help of the angel?

Such an understanding fits perfectly with what we know about the reception of the risen Christ by his disciples. After calvary there was fear, tears, locked doors, disarray and the gloom shown so clearly by the Emmaus pair. That was all swept away when the news really broke. Then everything was joy – everything. It didn't matter what they had to face – persecution by Herod, being flogged by the Sanhedrin (remember what the Acts says of that experience: when the apostles had been flogged for preaching the resurrection 'they left the presence of the Sanhedrin glad to have had the honour of suffering humiliation for the sake of the name') – whatever came about, they were forever sustained by the experience of sheer, uncomplicated, profound and unabashed joy, because the Lord had risen indeed. It was very, very real.

I think they would have laughed heartily (by which I mean that as they laughed their hearts would have been brimming with joy) at attempts made by some writers today to explain away their joy with the blunt weapons of twentieth century scepticism. There have been many, many attacks on the joy of the resurrection. The cold blasts reach our own hearts from time to time, but the joy is still here. The floggings and all the apostles went through didn't stop it, and nothing else will.

For us tonight the whole purpose of this Vigil liturgy is to focus on that joy, to make it our own, to allow it to pervade our whole nature, to inform our prayer, to strengthen our faith, to inspire our lives. It is on offer to all of us as we greet Christ's resurrection tonight.

But let me pause for a minute to consider the real meaning of the word: What is meant by joy in this context? In using the word 'joy' I am not thinking of the wild gyrations of football fans when their favourite team wins. Nor of the bacchanalian shrieks and writhing of the fans of pop-stars. Nor of any such wild demonstrations. Fortunately there are precious helps to our understanding in scripture.

Peter himself gives the best. Many of the early disciples actually saw the risen Lord. On one occasion there were five hundred all together to meet him. But then came the second generation who never saw him, before or after the resurrection, but they learnt of him from the apostles. When Peter wrote to some of these, this is what he said: 'You did not see him, and yet you love him; and still without seeing him you believe in him and so are already filled with a joy so glorious that it cannot be described.'

A joy so glorious that it cannot be described – that was the joy that flowed over from the risen Christ to fill the hearts of all who surrendered themselves to him. 'A joy so glorious that it cannot be described.' Peter writes about something with which his readers are very familiar. But in our minds there are so many layers of irrelevance that we have to work to follow his meaning and avoid contamination.

There is nothing superficial about resurrection-joy, nothing cheap or counterfeit, nothing that can be contrived by man, nothing that can be

imitated by drugs or other manipulations of the nature God gave us. Resurrection joy enters the human heart, when it turns from self and looks only to the risen Christ with faith, welcome and generosity. It lodges deep in the centre of our being more profoundly than any other experience because through it we acknowledge Christ as 'the image of the unseen God, the first born of all creation . . . in him we recognise the Head of the Body, that is, the Church . . . we see in him the Beginning, the first-born from the dead'.

That joy is real; it is not always at an emotional peak; for some, that may be very rare. It has its high moments and its low but, even at low times, it is rooted by Christ so profoundly in our being through faith that it holds us close to him in the endurance of fidelity until it blossoms again with renewed vigour and growing strength. It weathers our changing moods; it weathers grief, disappointment, suffering, bereavement. It is a joy which follows our nature. In women it is womanly – in men manly. It enters our character and culture and does not impose what is alien to us or contrive a universal stereotype. It can be silent; it can be vocal. It can be shared; it can be solitary. It is a gift – the gift of the risen Christ who respects, confirms and encourages all the diversity of his creation and embraces us in individuality and in community. Peter called it 'a joy so glorious that it cannot be described'. It cannot truly be described but the signs are, to the faithful, unmistakable.

Tonight let us now put everything else aside and allow the joy of the risen Christ to take possession of us – each in our own measure – each playing our own part in the common liturgy. There will be a special moment soon for joy and thanksgiving when Melissa will be baptised and Keith and John received into full communion. Then our Easter communion will seal our hearts in the joy of the resurrection. After that we come to Lauds and sing that ancient psalm of praise, once used by Christ himself: 'Praise God in his holy place'. For us tonight it will be the quiet but intense expression of the *Gaudium Paschale* – the joy of Easter – the joy which is different from every other joy and belongs to this night.

At the end we can safely let ourselves go – please God with conviction equal to our volume – in the final hymn.

'Thine be the glory, risen, conquering Son,
Endless is the victory thou o'er death hast won.'

ON HOLY PEOPLE

A sermon preached in the Norman Chapel of the Castle, Durham,
on 3 March 1984

THE RT REVD AMBROSE GRIFFITHS, OSB
BISHOP OF HEXHAM AND NEWCASTLE

When I was a student I often thought I was very pressed for time with all those long lists of books to read, but as life has developed I have found, in fact, that I have become increasingly busy and so I am sure you will understand when I say that I wish that the encyclical *Veritatis Splendor* and indeed other encyclicals were both a great deal shorter and written in easier language. If they were, they would I think be more effective teaching tools and reach a wider audience.

The encyclical covers a good deal of ground, but for me three teachings stand out. The Pope first gives us a beautiful meditation on Christ's conversation with the rich young man. Here he emphasises the great dignity of every human person because we have been created in the likeness of God and look forward to the wonder of a life without end in union with God.

Christ's reply to the rich young man is 'If you wish to enter into life, keep the Commandments'. The Commandments are in no way arbitrary restrictions nor even a sort of test by which we qualify for eternal life. The Commandments, the Beatitudes and the whole of Christ's teaching are rather vital information as to how we are to live in accordance with the way in which we have been created and how we are to enable others to live in full dignity so that we may all grow to the perfection of life which God makes *possible* for us and to which he *invites* us.

The moral law is not a matter of opinion, or something to be decided by a majority vote. It is a question of truth. The truth of the human situation as it has been created by God. God alone is good and he has decided by his act of creation the parameters of human life. Far from restricting our freedom, the moral law tells us the essential conditions for all of us to live together in freedom. Any action against the moral law in fact *limits* our freedom, and that of others, because such action is always contrary to the way in which we and all people are created to live. Of course, some people mean by freedom pure selfish individualism in which we decide to do whatever we please from moment to moment without regard to the effects on others or even ultimately on ourselves. We can *ignore* the effects of our actions and they may well be long delayed, but we cannot in the end *evade* them, and that is why our apparent freedom is ultimately illusory.

Christ did not just teach us the *way* to live, he gave us the *power* to do so. He shared our life and showed by his own example how we can remain truly free even when unjustly condemned to a violent death. The martyrs who followed in his footsteps remained in heart and conscience free even as they faced violent death, while their persecutors were anything but free.

In a larger section the Pope argues at length that contrary to the spirit of relativism in moral values, there are *certain actions* which, in themselves and

independent of the circumstances or intentions of their perpetrators, are always seriously wrong because of their objective character. This is a most important point but there is a danger that it can be weakened by being overstated. The actual examples of such actions which are quoted in the encyclical all seem to contain in their very description or definition, some elements of intention or circumstances or both. The fact is that it is probably not possible to describe human acts which have a moral character without some reference to the intention and circumstances in which the physical act takes place. But this is very different from saying that the moral character of an action always depends upon the intention and circumstances so that any action can be justified by the right intention or circumstances.

Now it is quite possible for someone to commit an evil action without their being personally culpable. We are all bound to act according to our conscience; that is, how we personally perceive something to be good or bad. But although we obviously have an obligation to inform our conscience so that our understanding of the moral law by which we live really does correspond to the truth, in practice it is a matter of growth during our life and at any stage our conscience may have a far from perfect grasp and acceptance of the truth. In addition it is well-known that the circumstances of our intention, or the pressures upon us, may well reduce our personal culpability for an otherwise evil action. But the evil action which we perform, even though we be less than fully culpable or not culpable at all, still has harmful effects upon others and on the world at large.

Too often today the factors which reduce personal culpability are applied to the action *itself* leading to the conclusion that any action can be good or bad, depending entirely on the intention and circumstances in which it is done. This leads to an entirely relative concept of morality and is the crucial error which the Pope is opposing.

The widespread loss of moral sense is yet another sign of the urgent need for evangelisation. The proclamation of the truth about the moral law, far from curtailing man's activity, is both very valuable and necessary for it is the very foundation of his true freedom and dignity. Whereas if *any action* can be justified in particular circumstances, there is nothing to stop the worst excesses of totalitarian regimes or the more subtle injustices of democratic ones. Nor should we ever think that the moral law is impossible to fulfil and therefore excuse ourselves from its observance. Christ never said it would be easy, but all those who turn to Him receive the strength they need to grow in observance, to overcome their passions and even to attain to the final witness of martyrdom in defence of the truth of Christ. But we must always remember that evangelisation will only be effective insofar as we not only *proclaim* Christ's word but actually *live* it in our own lives. There is no substitute for holiness and it is holy people who, in the end, are the ones who change the world for good.

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A COCKTAIL OF BELIEFS: TRUTH IN ENGLAND NOW

LUCY WARRACK

A debate is going on in England which, both in the scale of what is under discussion and in the terms its participants find themselves using, is so uncharacteristic of this country and its intellectual habits that many may not yet have noticed it is taking place. In two pieces in *The Times* Bryan Appleyard analysed, incisively and accurately, the real nature of the problem confronting the then Secretary of State for Education Mr John Patten and Lady Blatch as they attempt to recall to 'traditional values', to 'the spiritual and moral development' of pupils in schools, an educational system which has foundered on the liberal influence that all ideas and judgements deserve equal respect because all people do. Appleyard understands that at issue here, whether politicians and teachers like it or not, are questions of value, of conviction and of truth which the English have preferred to leave to one side of public discussion since (roughly speaking) *The Origin of Species* and Newman's defection to Rome. 'Britain,' Appleyard said, 'is not a religious place . . . Patten and Blatch are aspiring to impose a spiritual norm which for most, even of their supporters, is only a cultural one. They are aspiring to resurrect religion as a socially unifying force amid the widespread conviction that it is untrue.'

A major contribution to the debate was made by Professor Ernest Gellner in the *Times Literary Supplement*. In his article, originally delivered as a university sermon in Cambridge, he addressed 'the modern attitude to *truth*' (his italics) in a probing dissection of current assumptions. His article indicates clearly, among other things, the reasons for the problems with which the educational shambles in this country now confronts politicians.

For many centuries in England secular authority had little truck with education. The church, one way and another, oversaw the delivery of education, and there was a general consensus as to what education consisted of. Over the last two hundred years the whole complicated historical process of the secularising and liberalising of our society has produced both deep uncertainty as to what education should consist of, and an authority vacuum which the government now sees it has to fill. Its central difficulty is that there are no agreed principles on which it may proceed: one man's political correctness is another man's sloppy thinking; one man's appeal to traditional values is another man's sentimentality and still another's hankering for authority, which a fourth reckons well lost. Gellner's article shows that education is only one of the problems that modern attitudes to truth present, not just to politicians but to all of us.

'What am I to believe?' Gellner divides the available answers to this question into three. The first, the position of those he calls the Relativists, goes like this: 'Believe whatever you like as long as you claim for your belief no validity beyond your own preference and treat other people's beliefs as no less valid than your own.' The second, the position of those he describes as Fundamentalists, goes: 'Believe what I believe because it is true, and its truth is

guaranteed by revelation.' The third, the position of those he labels Enlightenment Puritans, and identifies himself most closely with, goes: 'Believe, since it alone is evidently true, that the scientific method works; apply it, therefore, universally and fairly.' Otherwise – and here Gellner extends his own position to admit some merit in each of the other two – believe a little of what you fancy if you find it does you good.

Gellner is, up to a point, fair to each position he has chosen to label thus fiercely, though he appears to regard serious religious conviction as now almost negligible among Christians, whom he sees as having sold so much of the pass to the Relativists as not any longer to be recognisable as claiming 'a unique, culture-transcending truth'. (Such a claim is, of course, in Relativist opinion, 'damned'.) Here he does hit a target fairly and squarely. In the same week as Appleyard's gloomy appreciation of the difficulties in the way of real educational reform, *The Times* printed an article by a Cambridge Anglican clergyman calling for the churches to catch up with 'the key shift in worldview which has been taking place for over 200 years and which, outside the sphere of religion, is now complete' and to abandon 'the impossible requirements of a supernatural faith' – i.e. belief in God, in the incarnation, in the resurrection, and in life after death. (This 'key shift in worldview' was neatly described by Samuel Beckett in *Waiting for Godot* as 'the dead loss per caput since the death of Bishop Berkeley'.) And in his recent book *Is There a Gospel for the Rich?* the Bishop of Oxford has written: 'If the Church is to speak to society as a whole it will need to appeal to values shared by the majority of human beings and speak in a language which does not depend for its validity on an acceptance of the Christian faith.' In such an undemanding religious climate Gellner understandably scorns the 'anodyne and wholly unspecific exchange of good-will messages between man and an anonymous, shapeless Nature of Things, a salutation only coded in some kind of more meaty allegory for the sake of the educationally less privileged recipients.'

Given his dim view of the English religious scene, his sharp perception of the empty high moral ground occupied by the relativists, and his acknowledgement of the personally unsustaining aridities of rationalism as procedure, it is astonishing that Gellner concludes that things, in this country at least, are really not too bad. He sees the 'current cocktail . . . generally adjustable to taste', of beliefs and notions of truth, as reflecting, or reflected in, 'a well-matured political system' of compromise, which uses harmless relics of a long tradition to inspire loyalty to 'pragmatic, effective powers shorn of too much symbolic potency'. These various levels of compromise, personal, social and political, he regards as 'a style . . . not locally in crisis', though he recognises how difficult of achievement the 'style' is being and will be for those countries which have suddenly emerged from decades of totalitarian rule: 'how does one engender a compromise ambiguity, if one has to do it at once?' A single sentence towards the end of his essay does show, however, that his confidence in 'compromise ambiguity' as that of which we should all be proud, and hope that others can attain by some unlikely historical shortcut, is not unshakeable.

'The fact that this works in politics does not guarantee that it will also work, in the long run, in ethics.'

An alternative, and less rosy, conclusion might be that it is clear that, because 'compromise ambiguity' does not work in ethics, it is well on the way to not working in politics either. The violence and pornography widespread in society and the now chronic misery of the homeless, the mad, the long-term unemployed and the drug-rotted young, look to many like evidence that our political style is in fact in crisis already – and that this is a consequence of crisis in our ethical style. In other words, Gellner's article, while intended, apparently, to say: 'this is how things are – how fortunate', in fact implies: 'this is how things are – no wonder that we, as a society, are so deeply anxious and disorientated'. A closer look at his three categories of belief may show that the situation is at the same time more dispiriting on the surface and more profoundly hopeful than his own tone suggests.

His triad of conflicting views – for brevity labelled by him 'indifference', 'fundamentalism' and 'seriousness' – are the jagged fragments of what was once a single, complex, but coherent intellectual position. This position is the philosophical, theological and scientific tradition of Christendom, and it is worth considering how it broke into these fragments, and how each fragment can be understood and judged in relation to the whole of which it once formed part.

To begin with the Relativists. The long association of Christianity with old structures of power, and the fact that every revolution and left-inspired movement from 1789 until the mid-20th century was directed at the overthrow of both, have obscured the Christian origin of the egalitarian ideal. That all human beings are to be regarded as of equal value was a truly extraordinary proposition when it first collided with the patriarchal, slave-owning societies of the ancient world. People were, and are, male or female, black or white, slave or free, Gentile or Jew, stupid or clever (or anywhere in between), young or old (ditto), healthy or sick (ditto). The relativist's insistence that they are all to be treated as of equal value derives from the Christian declaration, new with Christ and never yet consistently followed by any society, however Christian its prevailing beliefs, that they are all children of God and of equal value in his sight. The Enlightenment colour given this declaration by Jefferson in the Declaration of Independence neither made it 'self-evident' nor put it into effect. And the Relativist's further insistence that because people are to be treated as equal in value, their ideas, priorities, visions, plans for themselves or for society, should also be treated as equal in value, is not and never could be a Christian notion. To pretend that it is leads to exactly the 'lukewarm, ambiguous, excessively user-friendly belief-system' that Gellner mocks so effectively.

He seems to agree, nevertheless, with the widely-held view that relativism and tolerance are almost identical, that is, that the relativists have cornered the virtue of tolerance because only those with no beliefs they wish others to share can regard all beliefs as equally (in-)valid. But relativism and tolerance are not

the same thing: relativism is a philosophical position; tolerance is an ethical principle. It is impossible for a believing Christian not to want everyone in the world to be a Christian, just as it is impossible for a believing Catholic not to want Protestants to return to the fold and not to want the breach with the Orthodox to be healed. But none of this sanctions, or ever should have sanctioned, oppressive behaviour, bullying missions, torture, burnings at the stake, the use of power to enforce the holiness of powerlessness. That is to say, it is not inconsistent, but deeply consistent, with Christian belief to regard as an ethical priority the gentle and courteous treatment, which may include proselytising, of every human being holding any beliefs or none, unless his beliefs or lack of them are expressed in actions harmful to others. This is the ordinary ethical ideal of liberal, democratic society. It is rooted in Christian belief, and was unequivocally re-declared to be by the Second Vatican Council. In our society in general, however, without the tethering and justification provided by this belief, it now floats deceptively and over-optimistically free of principle and free of direction (in either sense).

As does, in a quite different way, the procedural rationalism of the 'serious' Enlightenment Puritans among whom Gellner would, on the whole, choose to be numbered. For them he claims, on two separate counts, a laudable egalitarianism of their own. The first is a parallel he affirms between the fair treatment of any hypothesis (does it work? does it survive experimental testing? does it turn out to be right?) and the fair treatment of people. There is 'some affinity', he says, between the 'cognitive ethic and a morality which insists on treating people in an equal manner'. Is there? What happens when people don't work, don't survive experimental testing, turn out to be 'wrong' – however you here interpret 'wrong'? Is it not rather a 'self-confirming vision', of a religious kind, and therefore 'not allowed' by the Enlightenment Puritan, to regard people as equal in the sight of God – since they cannot be described as equal in any other way that makes rational sense?

The second claim for the egalitarianism of scientific procedure is that, at least in its capacity to be learnt and successfully applied, it is universal, by no means confined to the civilisation which first produced it. This is of course the case. But it does not deal with the equally incontrovertible facts that one civilisation did produce it, delivered it to the whole human race with the mixed consequences with which we are all too familiar, and that this civilisation was the very culture of Christendom which also delivered the project for liberty, equality and fraternity which, detached from any Christian acknowledgement of human fallibility, has so lamentably disappointed expectation. Nor is it a matter of chance that it was in the Judaeo-Christian tradition that modern science was born, and prodigiously developed. Central to this tradition has always been the separation of the creator, the God of truth and power as well as of goodness and beauty, from his created universe, the sense, therefore, that creation is an appropriate object of human study and knowledge, and the teleological sense of time as under the direction of providence. This was, and alone among religious traditions could have been,

the seedbed of rational enquiry into the nature of the world.

Neither 'indifference' nor the 'seriousness' of scientific method, however rigorously applied, can give people a personally satisfying answer to the second question of their own lives: 'How am I to behave?' As Gellner rightly says, 'orderly conduct for its own sake', in the liberal utilitarian context of the last century and a half ('orderly conduct', that is, for everyone else's sake), has produced the successes of capitalist mass production and the free market. But it has proved thin fare for those trying to deal with the failures that are the shadow-side of these very successes – or with the lonely difficulties of personal life and death for which the utilitarian ethic can provide neither meaning nor rescue.

It is not surprising, because the limits within which he confines faith as 'Fundamentalism' so severely narrow it, that what is missing in Gellner's account of both 'indifference' and 'seriousness' is clear from his description of the third element in his *ménage à trois*. He concedes a good deal to the moral strength and impressive consistency of those who hold that a religious creed does actually mean what it says, what for centuries it was taken to mean. But he later empties this concession of most of its relevance to the merits he grants to his other two categories, by focussing his discussion first on Islam and then on a crude sketch of Judaism, detached from the totality of the Judaeo-Christian tradition – on a God, that is, described only as 'jealous Jehovah'. He addresses the thus-circumscribed 'Fundamentalists' from his Enlightenment Puritan heights as follows: 'We share your moral earnestness . . . we share the view that truth is unique and important. But we are just a little more fastidious in identifying that truth which deserves such respect . . . We cannot accept any asymmetrical claims for localised cognitive authority, known as Revelation. Of course, this is how the idea of unique truth first entered the world: an exclusive, jealous, putatively monopolistic revelation replaced the universal *détente* of pre-scriptural, traditional religions.'

This description deprives Christianity, and the whole Judaeo-Christian intellectual tradition (from which alone Gellner is now equipped to 'identify that truth which deserves respect') of two things essential both to its history and to its continuing validity. The first is the development of the old covenant into the new, the growing sense, already evident in the Old Testament, of God as the father of all and the light to lighten the Gentiles, and the transformation in Christ of the rule of law into the reign of grace in its Trinitarian fullness. The second is the essential contribution made to the Judaeo-Christian system of belief by the Greek philosophical achievement, put together from the pre-Socratics to Plotinus, of an extraordinarily coherent account of reality and of man's perception of it. This account, which set the patterns of rational enquiry for all subsequent centuries, and sought, precisely, 'culture-transcending truth' in and from a cosmos permeated by the immanent-transcendent divine, was absorbed into Christian revelation in the long process of critical transformation which began with St Paul and St John and reached a perfect state of tension, infinitely satisfying to both mind and heart, in the Thomist *Summa*. In the

succeeding centuries, under the impact of nominalism and then of the Reformation, theology and philosophy and science, which were one for the Greeks and one for Christendom until after Aquinas and Dante, fell apart – until the Enlightenment concluded that rational procedure alone could command a human consensus, and the heart and the imagination were left to find what local, subjective sustenance they could outside the rationally established realm of truth. Which is, of course, where we now find ourselves.

To put this another way: the unity in God, creator and redeemer of our fallen world, of goodness, beauty and truth, is as perceptible to the believing Christian as it ever was – and is accessible at every level of sophistication, from the trust of a small child in what he is told of God and Jesus and heaven, to the awe of the physicist still able to marvel at 'the love that moves the sun and the other stars'.

Unless we assume, as most people in our complicated, unhappy, destructive society do, that because it is true of science it is true of everything thought and understood by human beings that the latest version is always better than any earlier one.

Gellner ends his article in apparent agreement with this assumption. The failure of Marxism leads him to the – what? hope? conviction? mere *faute de mieux* conclusion? – to the statement, in any case, of what he calls the 'clear moral' of his story: 'the future lies not with some secular counter-Revelation, but rather, in that ambiguous, unstable, uneasy relationship between faith, indifference and seriousness which I have tried to describe'. Can we really aim no higher – in our schools and universities for examples – than this? Can teachers now put together no nobler project for the young than the sustaining of a sophisticated lack of commitment to any truth beyond the demonstrable fact that the scientific method works?

Perhaps they can, if, even so late in the day, enough of them can see that the relationship between faith, indifference and seriousness, once it has been understood with humility and historical accuracy, ceases to be 'ambiguous, unstable and uneasy'. Faith in the God of Abraham, Isaac, and Jacob, the God of Christian revelation whose glory the Greek philosophers already apprehended in the order of the cosmos, whose goodness, truth and beauty is present wherever goodness, truth or beauty are manifest to human beings, is as it has been all this time, the whole within which the seriousness of scientific procedure is sustained but loses its arrogance, and indifference disappears from the justice and kindness with which every human being should be treated. As Pascal, living in an intellectual ship already commandeered by Descartes and holed at various levels by scepticism, memorably said: 'An heir finds the deeds to his house. Will he say, perhaps, that they are false, and not bother to examine them?'

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SOUTH AFRICA: PARADOXES AND UNCERTAINTY

JOHN MACDONALD (E61)

If there is one thing which is common to all aspects of life in the New South Africa, it is uncertainty. The media hysteria which accompanied the elections and their immediate aftermath has abated, the euphoria surrounding the installation of the new central and regional governments has passed, but the old divisions remain. There is even some confusion in the vocabulary of the New South Africa. The term 'Black' or 'Blacks' refers to the combination of the African, Indian and Coloured population groups, while any of these words used separately refer to the specific group so named. One of the more depressing paradoxes of the 'New South Africa' is that, in attempting to create a non-racial, non-sexist and generally non-discriminatory country, there has been created a country in which there is a degree of emphasis on race, gender, sexual orientation and degree of physical impairment which outdoes the emphasis on race which was prevalent at the height of apartheid. The white population, while intellectually able to accept that a new order has been born, seem unable to realise the enormity of the change or its potential to alter their way of life and their relationships with other races. In the townships there is still strife and the apportioning of blame on the basis of political or ethnic affiliation continues. What then of Nelson Mandela's call to reconciliation?

Perhaps part of the answer is to be found in a comment made to me by a Xhosa woman, who said: '*Blacks are a forgiving people but are Whites prepared to accept change? They are so arrogant.*' There is a perception that because Blacks are prepared to forgive, if not forget, the past, then Whites should show in their actions some evidence of a willingness to redress the injustices of the past. Such evidence is so far notable only by its absence. In fact rather the reverse is the case. Shortly after the election an article published in a leading South African financial journal argued that big business should be given credit for bringing about the birth of the New South Africa on the basis that it made contact with the African National Congress when it was still banned, it provided logistical support for the movement of assorted mediators and used its influence to persuade Chief Mangasuthu Buthelezi to return to negotiations. The underlying assumption seems to be that big business, which is largely white owned and white run, should somehow be seen as part of the liberation struggle. A very tenuous argument at best and one hardly likely to be perceived by the black population as evidence of a willingness to adapt to the new reality. As President Mandela remarked in the context of criticism of the African National Congress's plan for reconstruction and development: '*They [the critics] are just unaccustomed to the idea of spending so much money on the improvement of life for the Black people of this country.*'

Confusion is nothing new to South Africa, characterised as it is by a bewildering variety of ethnic, linguistic and philosophical groupings. Contrary to some people's perceptions all Africans are not the same. The various tribes are different in many ways and ancient enmities are still alive and well. The

diversity of South African society is well illustrated by the need to adopt no less than nine of the African languages or dialects spoken in the country as official languages. It is assumed that all Whites speak either English or Afrikaans. This assumption ignores the ethnic diversity of the white population which includes sizeable minorities of Portuguese, French, German, Israeli and Greek nationals as well as English, Welsh, Scottish and Irish people. In addition the Indian community is stratified along religious and linguistic lines into Hindu, Tamil, Gujerati, Telegu and Muslim groupings.

Even the Christian community of South Africa contains a bewildering array of denominations from the Dutch Reformed Church and all its derivatives, through the established churches such as the Anglican (itself split into two), the Methodist and Presbyterian to Roman Catholic and Greek Orthodox churches. In addition there are a multitude of other fundamentalist denominations such as the Jehovah Witnesses, the Rhema and Zionist churches, some of whom have a wide following and have in the past taken definite political positions. It is perhaps interesting to note that the philosophical and moral base for Apartheid was provided by the Dutch Reformed Church through its contention that the Blacks were the Sons of Cain and by virtue of this lineage were condemned to be the 'hewers of wood and the drawers of water'. This concept was conveniently extended to mean that the Blacks were to be subservient to Whites whose lineage was held to be more respectable. The Catholic Church in South Africa has, on the other hand, a record of deliberately flouting as many of the orders of the Apartheid Governments as it could. It provided quality education for Blacks when this was forbidden, it encouraged disobedience to the State in respect of military service, it constantly railed against the practice of detention without trial and banning of individuals and organisations and the social discrimination practised against Blacks. Paradoxically, the Church itself stands accused of practising discrimination against black Catholics by some clerics and lay persons within the church. It also had, and still has, separate Masses in the appropriate indigenous languages which could be interpreted as a tacit recognition of at least some degree of difference between Blacks and Whites. It could also be argued that it was, and is, merely a pragmatic recognition of a linguistic reality. Other Christian churches occupied varying positions along the continuum represented by these two extremes causing considerable confusion among devout and practising Christians in South Africa.

One of the most ironic phrases in the political vocabulary of South Africa is the phrase 'The New South Africa'. It was precisely this phrase which was used by Hendrik Verwoerd to usher in Grand Apartheid and it is also the phrase beloved of the current generation of black politicians to describe the current new order. It makes one wonder if what is happening is not merely a changing of personalities rather than a change of political direction. The uncertainty and confusion extends even to those who perceive themselves to be informed commentators on South Africa. Shortly after the elections the *Spectator* contained two articles on South Africa, one of which argued that the

change to a multi-party democracy had occurred at precisely the right time and that the major difference between South Africa and Britain's other erstwhile African colonies was that South Africa has had the time to develop a sufficient number of educated black politicians to effect the transition from colony to independent status. The other article argued that F.W. de Klerk had launched the country on the road to Rwandan style ruin. I make no claim to be a political commentator of the eminence of either of the authors referred to, but merely somebody who has lived in South Africa for the last twenty two years. What follows is therefore not the analysis of a political *cognoscente* but rather the view of a fairly ordinary white resident of the country.

Another phrase which enjoys considerable popularity among the white population is 'This is Africa'. It is a phrase which is used, usually accompanied by a shrug and a resigned expression, to explain some deviation from Western norms. It implies that only those norms and standards which are considered good in a Western context are to be considered good in an African context. It is a phrase which accurately and succinctly encapsulates the confusion being felt by the white population of South Africa as they encounter example after example of the displacement of their cherished norms by other values. It is an ironic comment on the special character of Africa with its propensity for making great changes at astonishing speed while simultaneously exhibiting the ability to hold on to tradition with remarkable tenacity.

The elections provide an excellent example. In the idealised Western concept of an election the secrecy of the voting process and the probity of the electoral officers is taken for granted. In the South African version neither the secrecy of the individual vote nor the probity of the electoral officers could be assumed. In fact there is a considerable volume of evidence to suggest that neither was the case. It is another assumption of Western-style elections that the result of the election is not known until all the votes have been counted under conditions which guarantee the accuracy of the count. In the South African case all commentators are agreed, in itself a rare event, that the results of the election were pre-ordained at least in respect of the relative ranking of the parties. It is a measure of Mr Justice Kriegler's pragmatism and ability to split legal and procedural hairs that, while staging what was undoubtedly a 'people's election' he managed to ensure a result which was consistent with the pre-set requirements of the major parties and still pronounce it 'substantially free and fair'.

These requirements dictated that the African National Congress should obtain a sizeable majority, but not the crucial 67 percent which would have allowed them to write the final constitution on their own, that the National Party obtain the magic 20 percent which would allow them to nominate F.W. de Klerk as vice-president, and that the Inkatha Freedom Party should win KwaZulu-Natal but not with too large a majority. The manoeuvrings which went into ensuring that the results which were desired were delivered were complex and at times comic, but they could well provide a good example of the type of pragmatic consensus-seeking which represents the best hope for this

country. While this approach may violate many of the values of the Western world it must be remembered that 'this is Africa'. The divisions in South African society are so deep and so complex that absolutes rarely apply and the only solution which will actually work is some sort of compromise which gives each constituency enough of what it wants to prevent them taking it by force.

While this concept may upset the purist or those who wish to adopt a purely objective stance, it must be remembered that politics is the art of the possible rather than the attainment of the optimal and that the spectre of Angola, Mozambique and, more recently, Rwanda hangs over South African politics like a marauding eagle ever ready to swoop on its prey. There are factions within South African society who have the resources and the will to resort to armed insurrection to obtain what they want if the political process does not deliver what they want in sufficient measure. While the danger of this occurring has receded for the moment it has not gone away totally.

It would appear that the new government faces some rather formidable problems which could, perhaps, be categorised under the headings of philosophical, economic, social and political. The philosophical problems arise from the composition of the winning party. While it has become common practice to refer to it as the African National Congress it must not be forgotten that, in fact, it is an alliance of three factions: the African National Congress (ANC), the South African Communist Party (SACP) and the Congress of South African Trade Unions (COSATU). It has therefore within its ranks and within the cabinet people with very different agendas and priorities and who approach things from very different philosophical standpoints. President Mandela has made much of his Christian background and a significant number of his supporters are professed Christians (many Catholic). The communist members of his cabinet and government are noted primarily for their adherence to communism as a reasonable substitute for religion, and the trade union members see their commitment to the workers as their overriding imperative. President Mandela's governing party has within it the seeds of rupture along fairly readily visible philosophical fault lines. Evidence of these fault lines can be found in the minor mutterings which resulted from the failure of the government to declare 16 June – the anniversary of the Soweto riots – a paid public holiday and in the objection raised by COSATU to the level of salaries paid to Members of Parliament. Neither of these issues ever got beyond the stage of polite protest, but neither of them were of earth-shaking importance anyway. The majority of employers had already agreed to make 16 June a *de facto* paid holiday and the MPs' salaries had been decreed by one of the multitude of committees which made decisions prior to the handover of power. Nonetheless these protests sent a clear message to all who would listen that the ANC should not expect automatic endorsement of its particular position by its coalition partners.

Similarly the wave of industrial unrest which erupted in July provides an interesting example of the underlying philosophical divisions and the confusion which still reigns in the minds of the ruling party. The first aspect which

deserves attention is the ambivalence evident in President Mandela's actions on this issue. Initially he censured the South African Police Services for dealing with the strikers rather too firmly but then, a mere week later, he admonished the workers to behave themselves and settle their differences with their employers by negotiation not violence. The first action is typical of the pre-election visceral response to any police action in South Africa; the second is a reflection of the realisation that government must support the judiciary and cannot be seen to condone violence against property or persons. Violence lurks very close to the surface in Africa and, unfortunately, the Black population of South Africa has learnt that often the only way to get people to listen is to be violent. The second aspect which is interesting is the apparent refusal of the ordinary members of the unions involved to accept the settlements negotiated by their union representatives. One of the consequences of the transformation of senior, experienced union members into politicians with a seat in parliament has been the promotion of relatively inexperienced union officials to positions for which they are inadequately prepared. The unrest has also demonstrated, all too clearly, an inability on the part of White managers to grasp the simple reality that times have changed and the balance of power in the workplace has shifted dramatically. The days are gone when employers could dictate the standard of living which is appropriate for its workers and the paternalistic attitudes of the past are no longer acceptable. The battle for political power may have been won but the battle for economic empowerment is just beginning.

My particular field of interest is Business Administration and this field provides what is one of the better examples of the paradoxical nature of the South African situation. Until now it has been possible for business organisations to insist on conformity to essentially Western industrialised cultural norms as a criterion for appointment and promotion within the organisation. Research has found that white managers are generally positive about the morality and fairness of equality of opportunity and black advancement. Paradoxically the researchers found that the attitudes held by white, male managers towards Blacks and women are essentially the same; both these groups are seen as being inherently inferior to white males. As a consequence, according to one researcher, discrimination against these groups has become institutionalised in South African business organisations. This contradiction is an indicator of the confused thinking of Whites and of the dichotomy between their intellectual appreciation of what is right and their deep-seated attachment to mechanisms which protect their privileged position however morally dubious.

The new government is philosophically committed to the idea of Affirmative Action and is likely to convert this philosophical orientation into a practical policy quite soon. Unfortunately few South African organisations have prepared their white staff for a relatively large scale inflow of black managers and it is difficult to see how such an influx can be accommodated without friction. In addition my experience has been that very few South

African personnel managers have any idea what to look for in black applicants. I am frequently approached by employment consultants to provide references for ex-students and without exception the questions which I am asked about the student indicate an attempt to fit him/her into a stereotype which is based firmly on the white, male model. What these consultants are seeking is not an African manager but a rather suntanned white manager.

Apartheid advanced the argument that because Africans were culturally different from Whites they were unsuited for managerial positions, positions of responsibility in government or positions of prominence in society at large. Furthermore, because of the separation of races brought about by Apartheid, Whites encountered Africans only in subordinate positions in the home and at work. Because culture has been used as an exclusion mechanism Blacks have become understandably reluctant to admit to cultural differences between themselves and Whites. The consequence of this reticence has been to ensure that Whites know little or nothing of Black culture. What little is known is of doubtful accuracy as it has its origins either in the writings of assorted missionaries, who tended to see their flock as rather misguided children with some very quaint, if sometimes primitive, habits, and in the so-called research of apartheid sociologists whose efforts seem to have been mostly directed at shoring up the rapidly crumbling moral base for apartheid by finding sociological arguments to replace the blatantly untenable religious arguments.

The problem can perhaps be illustrated by means of a simple example. The old saying that one 'cannot teach an old dog new tricks' is, at most, mildly derogatory when applied to an individual in the Western culture. If this same saying is applied to a Zulu it is probably the worst insult imaginable. It violates the respect for age which is an integral part of Zulu culture and in likening the person involved to a dog it uses the most derogatory term it is possible to use to a Zulu. Lack of cultural knowledge could, and indeed did, lead to a white supervisor referring to a somewhat elderly Zulu machine operator in precisely these terms. The supervisor was fortunate to escape with his life and the company for which he worked was faced with a major industrial relations problem.

Many white, male managers who are in a position to effect cultural merging within their organisations have been socialised into accepting a deficit model of Blacks which proposes that Blacks are basically inept, inadequate and ineducable. In addition they have been taught to fear Blacks in ordinary life as robbers, murderers, rapists and liars. This stereotyping explains the invariable reaction to the establishment of an informal settlement anywhere near an established residential area that property values will plummet and that crime of all sorts will increase. There is no objective, empirical evidence for this view; it is a purely visceral response to years of conditioning. The predominant pressure in the life of managers in South African business is to produce results in terms of output, productivity and profits. Given the negative sentiment towards Blacks it is easy to see why white managers will find it difficult to accept black managers on an equal footing. This difficulty allied to other factors will militate

against the effective integration of Blacks into white organisations and may well lead to either conflict with the State or ill-planned and badly executed attempts to comply with the dictates of the State. Either of these eventualities could have a negative effect on the productivity of the individual organisation and, ultimately, act to the detriment of the economy as a whole.

The health of the economy is a concern shared by both business and the new government, albeit for different reasons. Business is concerned with its own self-interest; the government is concerned with delivering at least some of the benefits which it so freely promised in the heady pre-election days. It is one thing to promise jobs for all but quite another to deliver them. It is true that the government can put together public works programmes of one sort or another to provide jobs but these have to be paid for and they are essentially short-term. The only long-term solution lies in the steady and persistent growth of the economy. This growth requires an adequate supply of a wide range of skills. A major problem in South Africa is the skills imbalance in the population. The major reservoir of skills is the white population with the black population being largely unskilled as a result of both apartheid and the failure of business to expend resources on training and development. The government is therefore faced with the need to retain white skills in the face of massive emigration and a drastic reduction in immigration. It is against this background that President Mandela's plea for the return of those whites who have already left should be seen. I cannot offer any neat solution to the problem, but common sense tells me that the imposition of greatly increased taxes on the existing private tax base, which is predominately white, will merely lead to an even greater exodus of much needed skills. A significantly higher tax on business will merely accelerate any decline in the economy which may occur as a result of other factors and hence it seems that the government will have to work hard to project the best possible image of South Africa in order to attract investment and will have to work very hard to create a climate inside the country to ensure the retention of the skills it so desperately needs. The flow of aid money which has been evident in the last few months is indeed welcome and will undoubtedly help at least, to start the process of reconstruction and development. However, in the longer term meeting the challenge of building a healthy economy is a pre-requisite for addressing the social problems of South Africa. The social problems which the government will have to tackle include the provision of adequate housing, adequate medical care and access to an acceptable standard of education.

The housing problems can be effectively tackled given the will to do so but they will require a very considerable amount of money and a willingness to move out of established paradigms governing the utilisation of land, building regulations and the provision of at least basic services on land controlled by local councils. Building regulations have already been relaxed considerably and innovative methods have been developed to build cheap houses rapidly. There has been *de facto* reallocation of land through 'squatting' or the establishment of 'informal settlements' which is the more politically correct term. There have

been a number of commissions which have quantified the size of the housing problem and there are a number of voluntary organisations active in the field of mobilising funds so it is not a case of starting *ab origine* but rather of providing existing structures with the resources to expand their activities to the required scope.

The provision of adequate medical care is a rather different case. The upgrading of medical facilities in the urban areas is largely a matter of funding. All the major cities possess excellent hospital facilities and there is an extensive network of clinics to act as a support system for those some distance from the hospitals. Something which is perhaps not realised outside South Africa is that provincial hospitals have, for a number of years, been dispensing medical care at dramatically sub-economic prices. An example of the scale of this practice is the case of my domestic servant who required an emergency operation having collapsed as the result of an ectopic pregnancy. The entire bill for her treatment, including the operation, was ten Rands. Unfortunately the hospitals, especially those under provincial control, have been severely under-funded in recent years and as a consequence have had to close down wards. An increase in funding levels would redress this situation as there is no absolute shortage of doctors and there is a high demand for nursing education. The situation in the rural areas is very different. In these areas the combination of an unsophisticated, largely illiterate and to some extent superstitious population, a virtually non-existent infrastructure in terms of both access and facilities, and the reluctance of doctors to rusticate in an underpaid job miles from anywhere makes it much more than a matter of funding. This problem will probably require drastic measures such as requiring all newly qualified doctors who have received state funding for their studies to spend some number of years in a rural practice. Alternatively there will have to be some attempt to upgrade nursing education and training to produce nurses with some diagnostic skills who can be used to staff clinics in the rural area and refer those requiring hospital care to the nearest hospital. Clearly these types of solution will encounter considerable resistance but they may be the only viable options at least in the short-term. The provision of free medical care to children under six and to all pregnant women is a bold step in the right direction and is doubtless the fore-runner of other similar initiatives.

The education issue is also a thorny problem as it is not merely a matter of education *per se* but also a cultural issue related to the preservation of language and value systems. The identity of the education process as a socialisation process is very clearly established in South Africa and is explicitly stated rather than implicit, as it tends to be in England. The apartheid education system was essentially designed to ensure that the African population was both educationally and philosophically prepared to occupy the positions in society which the social planners of Apartheid had determined for them. In its own way it was perfectly logical. Given that Blacks were to occupy the lower rungs of the social ladder and were pre-ordained to be what the Victorians referred to as 'the labouring classes', then there was no need to educate them for a higher

station in life. The consequence of this approach was that black schools were overcrowded, starved of all but the most basic resources and were staffed by largely under-qualified teachers. It is no great surprise therefore that they dispensed an inferior quality of education. Many of these problems still persist to the present and have been aggravated by the politicisation of education. This has led to the destruction of schools, the extinction of a culture of learning and the production of what has been referred to as the 'lost generation' of children who have had virtually no education and who have come to accept anarchy as a normal state of affairs.

At the post-secondary level the problem was mainly one of denial of access to higher education through the establishment of racially segregated facilities. At this level there has been considerable change over the past five or so years with most of the Universities, Technikon, Colleges and Education and Technical Colleges being opened to all races. My own university, the University of Natal, has been active in creating mechanisms through which Blacks can gain access to this institution. These mechanisms include devising admission tests which measure potential rather than utilising past academic performance as an admission criterion, bridging programmes of varying complexity have been established and support systems developed to assist black students. Many of the problems still persist at the primary and secondary school levels and these will have to be addressed as a matter of urgency. Some steps have already been taken in this regard, notably the opening of teacher-training colleges to all races, the establishment of development schemes for existing teachers and the opening of previously 'White' secondary schools to all races. The latter measure tends to favour the richer sector of the African population as fees at 'White' secondary schools have risen steadily over the last few years with the reduction in state subsidies in response to pressure to equalise the *per capita* expenditure across all race groups. The planned provision of nine years free, compulsory education will go some way towards redressing this situation even though it creates other problems such as the need to develop an exit examination at a significantly lower educational level than has previously been the case in South Africa.

Other developments also give grounds for hope. One of the most interesting developments is the dramatically increased degree of contact and interaction between schools for different racial groups. Interaction of this nature was virtually unheard of in the days of apartheid. The school at which my wife is Deputy Principal is very involved with the other schools in the area. It has initiated a networking scheme which involves regular meetings between the managers of other schools in the area. This type of cooperation is particularly significant as it brings together the leading Girls' white government (as opposed to private) school in Natal, one of the leading Boys' white government schools in Natal, an excellent Indian school and the largest Black school in the area. It has created the basis for an extension of this cooperation to the exchange of teachers and the facilitation of cross-cultural understanding. Cross-cultural understanding is already becoming an issue in racially mixed

schools. It extends beyond educational issues as schools which catered for a pupil population which was totally Christian, even if multi-denominational, now have to accommodate Hindu, Muslim and other faiths each with their own moral value system. In addition many of the non-white pupils are acutely politically aware and very sensitive to any real or imagined racial content in the curriculum. Shakespeare's *Othello* is, for example, perceived by some pupils as being a racist play.

On the political front the new government also faces considerable challenges. Perhaps one of the most intransigent problems is that of reconciling the need for urgent action over a number of fronts with the notion of a government of national unity committed to consensus-seeking rather than unilateral action. In a way this is somewhat like expecting a racehorse to win while wearing hobbles. The recent threat by the National Party to withdraw from the Government has emphasised the difficulty, in practice rather than theory, of reconciling the very different viewpoints represented in the cabinet and parliament. There is still the burning issue of the precise powers of the new provinces to be settled which contains within it plenty of opportunities for mischief-making by parties as apparently diverse as Dr Buthelezi's Inkatha Freedom Party and General Viljoen's Freedom Front. The proposed *'Truth Commission'* could, all too easily, provide the catalyst for dissension if it is perceived as being a 'witch-hunt' or as being a mechanism for discrediting opponents of the ANC/SACP/COSATU alliance. In addition there is the problem of the reincorporation of the 'Independent States' of Transkei, Ciskei, Boputhatswana and Venda within the New South Africa not to mention the 'Homelands' such as Kwa-Zulu and Qwa Qwa. Each of these have their own bureaucracies and their own systems of privilege and patronage, not to mention their own set of laws, some of which are in direct conflict with those of South Africa. An example of such legal conflict can be found in the existence of casinos in Boputhatswana, Transkei and Ciskei. Gambling of this kind is illegal in South Africa and is an intensely emotive issue especially for the Dutch Reformed Church. Given the very significant role played by all churches in South Africa in the past either as supporters of Apartheid or its most implacable opponents, it is perhaps appropriate to give some thought to their role in the future.

The role of the various Christian churches in the establishment and development of the New South Africa is extremely hard to define. As I have indicated already they are all, to some degree, associated with particular political viewpoints either on the basis of the actions of their leaders or of the church as a whole. The Anglican Archbishop Desmond Tutu, the Catholic Archbishop Denis Hurley, the Reverend Frank Chikane of the South African Council of Churches and the Reverend Allan Boesak are individuals whose names spring to mind as steadfast opponents of Apartheid. The Dutch Reformed Church, on the other extreme, denied Blacks the right to worship in the same church as Whites. The first thing which the Christian Churches must realise and come to terms with is that the New South Africa is no longer

officially a Christian country. This means that any influence which the Christian Churches wish to exert will have to be based on the validity of their arguments and the demonstration of significant numerical support rather than on any special relationship with the government. It follows therefore, that the Churches must convince their members of the need for a return to core Christian values in order to regain the credibility which has been tarnished by the identification of so-called Christians with a most unchristian experiment in social engineering.

Apartheid has damaged all the people of South Africa. For the black community the damage has occurred on both the physical and the psychological levels; for the white community it has been mainly on the psychological level. It has created envy, promoted hatred and encouraged violence, dishonesty and vengeance as acceptable means to an end. It has created a sense of alienation for all population groups and it has, to at least some degree, dehumanised the black population in the eyes of Whites. The truly terrifying aspect of this brainwashing is that it is largely at a subconscious, intuitive level. This makes it possible for Whites to hold two completely separate sets of values. One set is held at an intellectual level and the other at an emotive and practical level. This dichotomy has already been mentioned in the context of the difficulty of integrating Blacks into business organisations. It is also evident in the treatment of domestic servants in some white homes where it appears that the family life of the domestic must be subordinated to the comfort and convenience of the employer.

The immediate task of the Christian Churches is, therefore, to act rapidly and effectively to reverse this situation and it will not be achieved by vague or ambiguous statements which has tended to be the practice in the past. The directives emanating from the leaders of the Church have to be realistic and rooted in the realisation that the average Catholic operates in a complex, highly stressed environment and is subjected to a myriad of pressures from which the clergy are protected by virtue of their office. The clergy therefore, must realise that any attempt to sell a working model of the South African Christian which is an 'idealised' Christian well on the road to sanctification is doomed to failure. What is required is a model which is the result of a healthy pragmatism informed by Christian values; an awareness of the presence of God in all our dealings with our fellow man. So what sort of model is appropriate?

Perhaps the key element in the model can be expressed in one word: involvement. Traditionally the majority of white South Africans have adopted an attitude of detachment. Given the supremacy of the state, the pressures of everyday life, the conflicting philosophies to which the South African Christian was subjected and the considerable penalties for involvement it is not difficult to see why relatively few white South Africans opted to play a prominent role in bringing about social change. In the New South Africa the situation is markedly different. The interim constitution contains a number of provisions which create a conflict of rights which have to be resolved by the Constitutional Court. It is essential that the Christian viewpoint is well

presented to the court and this will involve Christian communities acting in consort because of the cost involved.

On a more individual level it is incumbent on Christians to put into practice those Christian virtues which they so glibly trot out on appropriate occasions; by their fruits they will be known and judged. Christians in corporate entities must use their influence to see that Christian social values dominate in the workplace in the areas of remuneration, advancement on merit and fair employment practices. Christians in municipal organisations must ensure that humanity triumphs over petty bureaucracy in the matters of land use and the provision of basic necessities to informal settlements. In short Christians must strive in all situations to reverse the dehumanising effects of apartheid. In South Africa at the present time humanity and Christianity are synonymous; the spiritual aspects of Christianity are less accessible. After all if the choice lies between stealing or starvation it is not difficult to see which alternative is more attractive in real, rather than philosophical, terms. Similarly, if the press reports robberies and murders, which have been committed by people who were given employment by householders, on a daily basis it is understandable that householders are reluctant to allow strangers near their door however innocent they may appear. This does not mean that the Gospel Message should not be spread vigorously and enthusiastically. It does mean that the spreading of the Word must be accompanied by practical humanitarian concern. There is a precedent for this approach in the contention by St Paul that charity is the greatest of Christian virtues.

There are two phenomena in South Africa which encapsulate the attitude which the Christian Churches should adopt to bring about reconciliation in the New South Africa. The first of these phenomena is a phrase used by Archbishop Tutu when he referred to the people of South Africa as 'a rainbow people'. It evokes a vision of many colours merging with each other to form a beautiful whole with no supremacy of any colour and with each contributing to a universal symbol of the end of the storm and the emergence of calm and peace. This may appear to the cynic as a romantic and somewhat sentimental ideal but it contains a fundamental truth; unless and until all the various population groups of South Africa see each other as people, equal in the sight of God, they will not see each other as being equal in the sight of man.

The second phenomenon is a prayer which has been prayed at every Mass in South Africa for a number of years. It is an adaptation of the prayer of St Francis and if it is not only prayed but translated into action it has the power to transform South Africa totally. The prayer goes as follows:

'O God of Justice and Love
Bless us the people of South Africa and help us to live in your peace
Lord make me an instrument of your peace.
Where there is hatred let me sow love;
Where there is injury let me sow pardon;
Where there is discord let me sow harmony.
Divine Master grant that I may not so much seek

To be understood as to understand,
To be loved as to love,
To receive sympathy as to give it;
For it is in giving that we will receive,
In pardoning that we shall be pardoned,
In forgetting ourselves that we shall find unending peace with others.
Amen.

Christians claim to want to do all this. It is time for them to deliver performance at both the level of the Church government and at the level of the individual Christian in his/her daily interactions with other human beings.

So what does the future hold for South Africa? As indicated earlier there are as many opinions as there are those expressing them and I have no intention of adding my name to the list of crystal gazers. What is undoubtedly true is that South Africa has certain features which set it apart from the rest of Africa. It has Black politicians of genuine international standing. It has very considerable and well-managed mineral resources. It has the potential to be totally self-supporting in terms of food and it has a well-established industrial infrastructure. It has a President who enjoys an extremely high level of support at home and an international standing which must be the envy of many other world leaders. Two of the side-effects of Apartheid and being what President Mandela has referred to as 'the skunk of the world' are that South Africa is probably more independent of the world at large than any other country in Africa and it has a considerable number of Blacks who are experienced in the administration of a nation having served their apprenticeship in the 'Independent States' and the 'Homelands'. There is some evidence that the realities of governing are displacing impractical ideological points of view. In theory these features should make it an attractive area for foreign investment, make it possible for the economy to grow and thus generate the funds needed to deliver the benefits promised in the pre-election days. On the other hand the ethnic and cultural diversity and the deep rifts in the social fabric could provide the basis for the disintegration of the country. It is early days yet and the practical implementation of the Reconstruction and Development Programme has not really started. There are plenty of areas with the potential for conflict over real or imagined discrepancies in the implementation of the programme each of which can create a flashpoint. There is already a view being expressed in certain circles that nothing has changed for the majority of the people and that President Mandela has misunderstood his mandate. If this view was to gain wide acceptance the precarious balance in the country could be dramatically destroyed. The current period in South Africa is referred to by *Time* magazine as 'the Mandela Era' and this, in itself, is problematic. As long as the stability of the country relies on the charisma of, and respect for, President Mandela it will be vulnerable to destruction in the event of his death or withdrawal from active politics. Remember this is Africa where anything can happen and when it does it will happen with bewildering speed.

OBITUARIES

ROBIN EDWARD HAYWOOD-FARMER

born 1 June 1924, St Cuthbert's House 1937-42, died 2 November 1993

Robin Haywood-Farmer followed two elder brothers into St Cuthbert's under Fr Sebastian: Peter (C39 – died of pneumonia May 1942) and Eric (C40 – killed Italy November 1943). At Ampleforth, Robin Haywood-Farmer and his brothers, especially Eric, kept ferrets behind St Cuthbert's, and in the evenings would go rabbiting, providing food for the house kitchen in the early war years. The Haywood-Farmer family then lived in Northamptonshire, in Chapel Brampton, which remained Robin's home until 1950.

After Ampleforth, in 1942, he joined the 2nd Battalion The Scots Guards, and went almost immediately into the 6th Guards Tank Brigade. In 1944 they were posted through France to Holland, missing the D Day Landings by two days. At one point, he was blown up by a landmine, his driver being killed. After the war, he did a spell of 18 months at Chelsea Barracks.

Robin was a farmer, he ran an aircraft company, he was involved in local politics. After attending Molton Agricultural College in 1947-48, in 1950 he bought Manor Farm at Henley near Ipswich, firstly with 100 acres, enlarging it over the years to 650 acres. In the early 1980s he bought a second farm nearby. In the 1960s he was also involved in a chicken enterprise. He and two friends, one of them Jeremy Elwes (A39), bought three redundant Belfast aircraft and started a cargo business, flying large parts of aircraft for Boeing and other items to Italy from the US. During the Falklands war, the aircraft were used to carry helicopters. The business, Heavy Lift, still operates from Stanstead Airport. He was for a time Chairman of the Parish Council and he supported his local MP, particularly when electioneering. In 1970, Robin married Caroline Boyd Wilson. They have two children, Katie and Richard (currently St Cuthbert's). He died after two operations for cancer.

STEPHEN JOHN MARRINER

born 17 April 1954, St Bede's House 1966-69, died 25 January 1994

Stephen Marriner was born in Yorkshire. He followed two brothers to Ampleforth: Ben (T59) and William (T64). Stephen was a keen cricketer and cricket fan – a stylish batsman and captain at St Martin's Prep School, but later success was moderate. He was a supporter of Yorkshire and watched much first class cricket. For two years, he ran as Head of 'The Box' the school cinema with Fr Augustine and then Fr Stephen. While his elder brother William and Johnny Stirling (C65) had run a traditional jazz group 'Quintet Anonymous', Stephen and Nicholas Sykes (B69) and other friends ran a modern music group.

After Ampleforth, Stephen and Nicholas Sykes formed another group: 'One for my Baby', but after six months' practice in Southwold, and after some success in talent competitions, commercial success eluded them. He then worked in West End cinemas. His family had moved from Yorkshire to Southwold in 1973. As with his father and his brother William (died 1989), so Stephen also found he had Huntingden's Chorea; he was forced to find less demanding work, but at first maintained an independent life in London. Later he lived at Manor Cheshire Home in Brampton in Cambridgeshire. For about the last five years he came to Lourdes with the Ampleforth Pilgrimage, being presented with a Pilgrimage Five Year Medal in 1993, which was buried with him. A friend writes of him: 'He was quiet, undemanding, but strong willed and resolute. He was one of nature's gentlemen – loyal, loving, unfailingly courteous'. Friends speak of the dignity with which he bore his illness.

PAUL ROOK-LEY MBE

born 1921, Ampleforth 1922-29, St Aidan's House 1926-29, died 13 February 1994

Paul Rook-Ley came to Ampleforth before the start of the House system, and then in 1926, he was a founder member of St Aidan's House under Fr Austin Richardson (1926-28 died), and then Fr John Maddox. As a fine wing-threequarter, he was in the 1929 rugby XV, and was picked to play for the Northern Public Schools XV v The South, although prevented from playing by injury. He was a sprinter and high jumper. After Ampleforth he played in some matches for Richmond.

In the war he was a staff officer in India, and won a military MBE for his services. He had worked with The International Paint Company before the war, and afterwards in insurance with Hogg-Robinson. He lived in Hampshire. He has a son, Antony (A54), and younger brother, Basil (C33). Basil writes of his brother as 'having the stamp of Ampleforth throughout his life'. He remained a loyal Catholic, especially kind in support of the Poor Clares in Arundel, and loyal to Ampleforth, although not visiting there in recent years.

In about 1990, he collected various translations of the final days of Christ, and this was published as a Holy Week book *The Last Days of Christ*, with a commentary by the former Archbishop of Canterbury, Archbishop Coggan.

GEORGE BAGSHAWE

born Whitby 3 September 1904, left Ampleforth 1922, died Whitby 18 February 1994

George Bagshawe was one of three brothers at Ampleforth: Edward (1903-85), George (1904-94), and Wilfrid (1905-61). Their father, Joseph Richard Bagshawe, came to Whitby to join the Staithes group of painters. Until the mid-nineteenth century, the Bagshawe family had been a Derbyshire family, staunchly Protestant, and then, when Henry Ridgard Bagshawe, George's great grandfather, became a Catholic, the family disinherited him. He moved to

London, later to become the first Catholic in England to be a County Court judge. His grandson Joseph Bagshawe married Mildred Turnbull, a member of the Turnbull family of Whitby; there were Turnbuls at both Ampleforth and Downside; George sometimes talked of his cousin Maurice Turnbull, who played cricket for Downside, Glamorgan and England, and was killed at Normandy in August 1944. George's great uncle, Edward, was made Bishop of Nottingham in 1874.

George lived in Whitby for most of his life. As young boys, all three brothers drove motor cycles at speed. In his twenties, George raced cars as a member of the Alvis team at Brooklands, as also he raced motor bicycles on Redcar sands. His schoolboy letters home from Ampleforth show his strong enthusiasm for rugby and cricket, although there is no indication that he was in any teams. After Ampleforth, George read law at New College, Oxford, and then joined the law practice of Slaughter and May in London. Soon he returned to Whitby, having three separate law practices, with Seaton-Grey, Bell and Bagshawe in Whitby, and in different firms in Crook in County Durham and in Bishop Auckland. He would drive over the hills several times a week. He was working in Whitby until the week of his death. He married Marjorie Fleming (died 1972 age 57) of an Irish family, and they had one daughter Susie, remembered as a lively member of Lourdes Pilgrimages in the 1970s, now living in Norfolk. In Whitby he was a loyal and active member of his local parish.

Both George and Marjorie played a crucial part in the foundation in 1953 of The Ampleforth Pilgrimage. Since 1895, there had been Ampleforth groups going to Lourdes, and between the wars, regular groups of boys were led by Fr John Maddox as part of The English National Pilgrimage. But what began in 1953 was different, as it involved an independent pilgrimage, which by the 1960s was recognised by the Lourdes authorities as a Hospitalite equivalent to a diocese, and linked with the Hospitalite of Lourdes. This is described by Fr Martin below; he was Chef de brancadier of the Pilgrimage until succeeded by Alan Mayer (B58) and in one year Mark Shepherd (B63). He came on all but one (1972) of the thirty-eight Ampleforth pilgrimages to July 1993. He was a regular visitor to Ampleforth, especially for the annual Lourdes Hospitalite retreat, and he was there last in November 1993.

George's brothers Edward and Wilfrid both had sons at Ampleforth: Edward's son was Bob (W52); Wilfrid's son was Nicholas (T63), and his son, George's great nephew, James (O92); Wilfrid's daughter, Joanna Gordon had sons Alexander (J88) and William (J92).

Fr Martin writes: The Ampleforth Pilgrimage, and therefore Ampleforth, owes a deep debt of gratitude to George and Marjorie Bagshawe. Together they did more than anyone else to set the tone and hand on to others the true spirit of Lourdes.

When Fr Basil and I went to Lourdes in 1952, we were impressed, and before leaving decided to bring back next year an Ampleforth Pilgrimage. This

would not be, as had happened before the war, a group of Amplefordians forming a very small part of a large diocesan pilgrimage; it would be a small pilgrimage in its own right. With great enthusiasm we planned everything, or so we thought, as perfectly as we could. All the young would work with the sick and we would look after the ceremonies and the older pilgrims. There were some 40 of us. We had no idea how the young would be organised – but that, of course, would be no problem. What we did not realise was that, since we had no idea how the care of the sick was organised in Lourdes, we were heading for disaster.

Happily, a letter arrived from George humbly asking if he and Marjorie might join our pilgrimage and mentioning that perhaps they might be of some use, since they had been to Lourdes every year since 1930, working with the sick. We discovered later that George was a chef de brancadier, and Marjorie a silver medallist. The situation was saved and from that moment, although we did not know it, the future of our pilgrimage was assured.

It wasn't simply that both knew all there was to know about how Lourdes worked and that they were able to ensure that the young were fully employed; it was much deeper than that. They set the tone and the high standards needed in Lourdes. By their example of kindness, humility and devotion, they handed on to us all the spirit of Lourdes.

Marjorie led the contingent of young ladies and carried them through what was for most of them a very daunting experience – nursing the sick, sometimes the very sick. George kept the men fully employed in the baths, at the station and airport, or controlling the crowds at the Grotto. Then for some years we had a marvellous arrangement with the Dublin Oblates Pilgrimage – one which did much for Anglo-Irish relationships – for they had a large number of sick and few helpers, while we had no sick and a large number of helpers. Finally we came of age; we began to take our own sick and soon our numbers reached 200 so that we ranked as a diocesan pilgrimage. During all these years, it was George and Marjorie who guided us along the right lines; with the utmost courtesy they continued their great work and, as the years passed, they began to train those who would take over from them. George was greatly admired by the senior members of the Hospitalite and through his wisdom and understanding we never fell into any of the traps which could so easily have destroyed our good name in Lourdes, as the authorities were easily upset if their traditions were not maintained in every detail.

After the death of Marjorie, George continued to come on his own and we could only guess how deeply he missed her. His work was almost over: he handed over to those who would carry on his great work. Though he moved quietly into the background, with never a criticism of how things were going, he would sometimes emerge, as it were from the ground, when some crisis was about to overtake us, and then quietly withdraw again when he saw that all was well.

George was a dedicated man, of profound goodness, with his gentleness and simplicity, his humility and generosity. By his deep devotion to Our Lady

and his loving service of the sick, he was the perfect model of the true Lourdes pilgrim, a living example to young and old of what a brancadier should be, who saw his work for the sick as a privilege and a joy. His work lives on.

CAPTAIN HENRY ANTHONY FEILDING MC JP

born 27 February 1924, St Aidan's House 1937-1942, died 26 February 1994

Henry Feilding was the fifth son of Viscount Feilding and grandson of the ninth Earl of Denbeigh and Desmond. Both his parents died when he was 13. He was Head Monitor of St Aidan's House in 1942. He was at King's College, London, and at Sandhurst, where he won the Belt – and in August 1944 was commissioned into the Coldstream Guards. He served in the North-West Europe campaign, where in an action on 7 April 1945 in the village of Thuine, he won an MC. In this action, his tank was attacked from all sides, hit and stopped, and (as the citation said), 'he immediately changed to another tank under intense fire and continued to lead his troop to the final objective. Through his courage and leadership the village was cleared very quickly without the help of infantry and over 40 Germans were taken prisoner as well as four 75mm guns'. Later, his tank was blown up and he was wounded.

After the war he lived at Pailton Manor near Rugby. He was a land agent and surveyor, with a firm in Warwick. In 1978, he was High Sheriff of Warwickshire, the sixth Feilding to be so. The obituary in *The Daily Telegraph* (27 May 1994) spoke of 'his integrity and sense of humour'. He died the day before his 70th birthday, after falling down some stairs at home a few weeks earlier.

In 1950 he married Dunia Spencer, and their son was Jasper Feilding (W71). Others at Ampleforth were two brothers, Basil (A33, died 1970) and Hugh (A38); three nephews Peter (A59), Crispin (A78), both sons of Basil, and John (A63), son of Hugh; and two great-nephews, Basil (A93, son of Peter), and Thomas Steuart-Feilding (currently A).

JOHN MARSHALL

born 11 March 1934, St Thomas's House 1945-50, died Gloucestershire 5 March 1994

John Marshall and his twin brother James were the sons of J.C. Marshall, a director of Barclays Bank. At Ampleforth, in the words of *The Times* (29 March 1994), John 'played cricket, rugby and golf, but made little academic impact'. He was a foundation member of St Thomas's House with Fr Denis Waddilove as Housemaster, while his twin brother James was in St Aidan's. He did National Service as a frogman in the Royal Navy. He moved then to Canada, where, as *The Times* obituary reported, he was 'a docker, lumberjack and nightclub singer'. Then began his career as a film producer, manager of entertainers and sports entrepreneur.

John was, in the words of an unpublished obituary, 'one of the few British

film producers known and highly rated in Hollywood'. He brought the life story of Muhammad Ali to the screen in *The Greatest*, with Muhammad Ali cast as himself. James and Muhammad Ali formed a strong friendship, and he came to stay in his Hampshire home when the film had its British premier. He worked as an associate of the film producer John Daly (*Platoon*) and in 1993, despite poor health, headed productions in Singapore and the Far East. He wrote television scripts and produced documentaries on the tennis players Arthur Ashe and Stan Smith. Shortly before his death, he signed a contract with Columbia Pictures to make a new film version of *The Greatest*.

In earlier years, he was a manager of various stars – Richard Harris, Nina van Pallandt (of Nina and Frederick), and the singer Frank Ifield. One obituary said 'His flamboyant, dominant style in orchestrating their lives will be remembered in the concert halls of New York, Los Angeles and Las Vegas as well as other parts of the world.'

His entrepreneurial gifts were shown when in 1983 he staged the first American football game at Wembley Stadium, and thus sowed the seed for the game's recent success on Channel Four and in Britain generally.

From 1980 onwards, John suffered serious heart problems – having three heart attacks in that year alone. Later he had two bypass operations; the second one in the USA in 1989 failed, and his life was saved when a donor was found and his heart flown by helicopter to UCLA hospital. For the last few months before he died, he was staying at the Gloucestershire home of his twin brother, James, where he died a few days before his 60th birthday.

ANDREW FRASER

born 24 February 1952, Junior House 1963-65, St Cuthbert's House 1965-69, killed Tanzania 15 March 1994

My younger brother, Andrew Fraser was killed tragically in an accident whilst hunting buffalo in Tanzania on 15 March. The youngest son of the 15th Lord Lovat, Andrew acquired early in his life an enthusiasm for sport and adventure. He was lucky enough to be able to exercise his skill with a gun, rod or rifle on home ground in the Highlands of Scotland, and aged 14 he succeeded in shooting a stag, a brace of grouse and catching a salmon all between breakfast and dinner. At Ampleforth he gained his school colours in rugby and captained the rifle team in the Interscholars' Competition at Bisley. He went on to Magdalen College, Oxford, to read Greats and joined the Oxford University Air Squadron. On his second solo flight he discovered that the flaps on his aircraft had failed to function, but he still landed safely: this merited an RAF award presented him by the Air Marshal. In his third year whilst attending a fireworks party, a firework exploded and hit him in the right eye. Andrew effectively lost the sight of this eye and he was determined that, with the exception of flying, this disability would not be allowed to impede any of his activities and interests. He took up the Cresta in St Moritz and became a familiar sight in his battered crash helmet and plus fours. He also took to riding

and enjoyed foxhunting in England and the west of Ireland.

He was an intrepid traveller and before Oxford he spent six months deep in the Venezuelan jungle, living with an Indian tribe, joining their hunting trips and helping their medical needs. Later he spent six weeks in the bush in war-torn Angola in order to research a documentary on Jonas Savimbi, the UNITA leader. On another occasion he rode a horse over the Ecuadorean Andes. In Pakistan he became a close friend of the great cricketer Imran Khan where he astonished his host and the locals by taking up the dangerous and long abandoned sport of pigsticking.

In 1979 he married Charlotte Greville, only daughter of the 8th Earl of Warwick. Theirs was a very happy marriage and he is survived by her and his two daughters, Daisy and Laura. In the 1980s he founded Aid-Call, a pioneering company which provides personal alarms for the elderly and infirm. In 1982 he joined the Sovereign Military Order of Malta as a Knight of Honour and Devotion. In 1989 he took office as Secretary General of the British Association. He and his wife Charlotte regularly joined the annual International Pilgrimage of the Knights to Lourdes, helping to care for the sick and the dying.

Hugh Fraser

Andrew Fraser was the youngest of four brothers – Simon (C57), who died 11 days after Andrew, Kim (C63), and Hugh (C65) who has written the obituaries of his brothers. Hugh's son is Raoul (currently B).

JOHN RIGBY

born 20 March 1924, St Cuthbert's House 1939-42, died 25 March 1994

At Ampleforth, he was in the rugby XV. On the morning of 8 November 1941, he scored a memorable try against Worksop – so far that year, Worksop had conceded no tries, and at Prayers in the Big Passage that morning, the Ampleforth Captain (and later to be John's best man at his wedding), Hugh Neely asked for the support of the school, and promised 'we will cross their line' – it was John Rigby who scored, although Ampleforth lost 6-3. He went on to play for the Northern Public Schools XV. He read law at Trinity College, Oxford. In the war, he served firstly, in the Kings Royal Rifle Corps, then taking part in the Rhine Crossing and advance across Germany as a platoon commander seconded to 52nd Oxford and Buckinghamshire Light Infantry, then part of 6 Airlanding Brigade. After the German surrender, he was medically downgraded because of a back injury and took over the command of the Army Kinema Corps, a subordinate part of the ubiquitous RAOC. The Army Kinema Corps ran mobile cinema units, showing films to all ranks, including showing *Billy the Kid* to Field Marshal Montgomery when entertaining Marshal Zukhov.

After being demobbed in 1946, he completed his law degree and took the bar finals before joining Robert Rigby Limited, immediately starting on a series of technical innovations that were to continue until the sale of the

company in 1983. He played little rugby post war, but continued playing cricket as a member of itinerant clubs: OACC, Jesters, Boffins, Bushman, Gentlemen of Old Windsor. He was active in the British Kinematograph Society and was elected a Fellow of Motion Picture and Television Engineers of America in 1963.

As a director of the family's engineering business in the early fifties, he was one of the first to see the competitive threat that the reborn German engineering industry of the Wirtschaftswunder would pose to Britain's precision engineers. Robert Rigby Limited, the family business, had been founded by his grandfather Robert on the growth of cinema during its heyday, supplying solidly engineered equipment for the mushrooming suburban Odeons. By the mid fifties, however, the birth of television put paid to the high street cinema. Nonetheless, the new medium made extensive use of film, especially in location and news work – and he developed a range of treatment and cleansing machines and specialist editing machines, making extensive use of the new technologies of ultrasound, for film cleaning and electronics, for editing and control. By 1970, he had sold his machines to five of the seven German television companies, and 45 percent of turnover went to export.

He was generous in his support of cinema at Ampleforth. Through Fr Geoffrey, he provided Fr Gervase and later Fr Gerald at Gilling with much support: helping them to acquire wide screens and wide angle lenses and arranging servicing of equipment. He assisted in acquiring three Elf projectors for Gilling, Junior House and for Fr Stephen in the then Science Lecture Room.

He married Teresa Keane-Dillon in 1950 and had a son, Martin (C74) and a daughter. His brother Peter (C49) was Chairman of the Court of Common Council of the Corporation of London, and had sons Philip (H77), Robert (T79), and Richard (H83). He lived at Camberley in Surrey. At his request, he was buried at St Benedict's in Ampleforth village.

THE MASTER OF LOVAT, SIMON FRASER

born 28 August 1939, Junior House 1951-3, St Cuthbert's House 1953-57, died Beaufort Castle 26 March 1994

My eldest brother, Simon Fraser died of heart failure leading the local drag-hunt at Beaufort Castle on 26 March, four days after his younger brother, Andrew's, funeral. At Ampleforth Simon achieved distinction as a fast bowler and made his mark in the school cricket team at an early age. Mr Tom Charles-Edwards, the pre-eminent history master for a number of years and the umpire of countless cricket matches, once commented (to me, a non-cricketer, at a final tea at his house before leaving Ampleforth for Oxford) that Simon was probably the most promising fast bowler he had seen play in the school. However, this success was marred, his last summer term, by an unfortunate accident falling off a bicycle and injuring his right elbow. Simon took an active interest in another form of sport closely followed by many in Yorkshire – horse

racing. He formed a close friendship with Frank Amies, the genial and shrewd landlord of the Fairfax Arms in Gilling. His interest and love of horses continued for the rest of his life: he was the co-owner of The Minstrel, the winner of the 1987 Derby.

Simon left Ampleforth and went to work in Australia, jumping at the chance of earning some money before going up to Trinity College, Cambridge. He enjoyed the untamed wilderness and space of Australia which suited his need for solitude. Later, he bought a ranch in Western Australia to breed horses and grow wine, but in the meantime, he had to return to do his national service in the Scots Guards, forgoing Cambridge. He studied agriculture for a year at Cirencester Agricultural College and then had experience with Hambros Bank in the City. His father passed on the responsibility of owning and running the family estate when Simon reached the age of 25. He did not see a secure future for a Highland estate with hill farming which could only exist through political subsidy and with reliance on the revenues of rich sporting tenants. He also foresaw the crofting system coming to an end. He founded a cattle exporting company which sent bulls principally to Canada, Australia and the Middle East. He diversified into fish farming and the production of salmon; he created a sophisticated mineral water bottling business; he encouraged public access to hill walkers and climbers in the high hills which he loved. He was a talented mountaineer and skier.

In 1971 he married Virginia Cross and together they had four children, Violet, Honor, Simon and Jack to whom he was a devoted father. It seems ironic that he should meet his end riding aged 54 leaving his 17 year old son to inherit: his grandfather had also died of heart failure aged 63 watching his son aged 21 and his nephew Peter Stirling race in the Bullingham Club point-to-point at Oxford.

Hugh Fraser

JOHN CUTHBERT WIDDRINGHAM RIDDELL

*born September 1910, Ampleforth 1919-29, from 1926-29 St Cuthbert's House,
died 28 March 1994*

John Riddell died on the Monday of Holy Week. He first arrived at Ampleforth on his ninth birthday in September 1919, to join his elder brother Ralph who was one year older. He suffered the shock of Ralph dying at the age of 15 in the 1925 influenza epidemic at the school. By then, his younger brothers Thomas and Robert had arrived at Ampleforth.

When St Cuthbert's was founded in 1926, John was selected to move there. Being tall and powerfully built, he excelled at games. He was captain of rugby in his last year, and played for the Northern Public Schools. At athletics he won the hurdles, the 440 and long jump, and was second in three other events – and for this was awarded Victor Ludorum. He also found time for hunting, and was Field Master of the Beagles. In the Puppy Show during his last term, Gertrude and Glitter, whom he walked, were judged the Best Couple.

From Ampleforth, he went to Trinity College, Cambridge, and then farmed in Kenya where he met Maureen Taaffe. They were married in 1935. Two years later, when he was 27, his father died, and he inherited the estates of Swinburn Castle and Felton Park in Northumberland, where his family had first settled early in the 14th century. From then on he tended and administered his land with an old fashioned sense of stewardship and duty to succeeding generations.

During the war, he saw service with the Rifle Brigade, and as ADC to his brother-in-law Field Marshal Sir Francis Festing in Burma where he was awarded the United States Silver Star for gallantry. On his return to Swinburn, he resumed his life of service to the land and local community. He was a long serving JP and County Councillor. For almost 25 years, he was Chairman of Hexham Rural District Council and then of the larger Tynedale Council which evolved from it. On his retirement in 1972, he was appointed OBE. He was ideally suited to these roles by his sound common sense, natural understanding of the countryside and genuine interest in country people. He was widely known as The Squire, a sign of the affection and respect in which he was universally held. He had a countryman's love of the land, of animal and bird life, farming and forestry. He was one of the outstanding shots of his generation, and hunting was one of his natural instincts. As a young man, he hunted his own pack of hounds in the South Cheviots on foot.

Since the Reformation, the Riddells have remained staunchly Catholic. John maintained the churches which his family had built at Felton Park and Swinburn Castle in the nineteenth century, and until recently kept a priest for both. His Requiem Mass was held in St Mary's, Swinburn, where he had been baptised 83 years earlier, where he had served Mass every Sunday until recently, where his five daughters had been married, and where his wife Maureen's funeral was held in 1992. For more than 30 years, he and Maureen were regular pilgrims at Lourdes with the Sovereign Order of Malta. It was a source of pride for him when his nephew Matthew Festing (C57) was appointed the first Grand Prior of the Order, when the Grand Priory in England was restored in 1993 after a lapse of 450 years.

In 1985, Fr Walter Maxwell Stuart celebrated a Mass of Thanksgiving at Swinburn on the occasion of John and Maureen's Golden Wedding. Fr Walter and John had been in St Cuthbert's together as boys, and maintained a lifelong friendship based on the natural integrity and love for the countryside they shared. Fr Walter stayed regularly at Swinburn, the last occasion being for five days in the autumn of 1993 which were spent following hounds and enjoying the Northumberland countryside. This was just a few months before they both died.

John's connections with Ampleforth are continued by his nephews John (C56), Michael (C57), Andrew (C59), and Matthew Festing (C67), and Charles Jackson (C58); by grandsons Thomas Gaisford (C88), Dick Murphy (C89), John Murphy (C94), Marcus Stewart (currently J), Hugh Murphy (currently J), and Charles Murphy (coming 1997); and by great nephews Mark Jackson (C89), Hugh Jackson (currently T) and Rupert Burton (C87).

PETER STIRLING

born 1913, St Cuthbert's House left 1931, died London 15 April 1994

Sir Fitzroy Maclean of Dunconnel Bt KT CBE writes:

Peter Stirling was the second son of Brigadier General Archie Stirling of Keir. He was born in 1913 and passed into the Diplomatic Service in 1937. After a spell at the Foreign Office in London, he was posted to the British Embassy in Cairo, where during the war his flat served as a kind of base for his younger brother David and many of us in the SAS on our occasional visits to GHQ Middle East. Not only was Peter immensely hospitable and very good company, but he was quite happy to let us use his flat as a dump for arms, ammunition, rations, operation orders, maps and plans. As can be imagined, it was also the scene of a number of very good parties. I nearly always stayed there when in Cairo at odd times between December 1941 and December 1943.

Peter left the Diplomatic Service in 1949 to go into business with his elder brother Bill. This took him to Iran, where he married Mahin, a Persian. He stayed there until the fall of the Shah in 1979, when he and his wife moved to Switzerland. I was personally disappointed that he left the Diplomatic Service. He was highly intelligent, had plenty of charm and lots of common sense, and would, I am sure, in due course have made a first class Ambassador.

Peter Stirling's relations at Ampleforth include his two brothers, Bill (C29) and David (O34); his nephews Archie (C59), Johnny (C65), James (W66), John (W69), and Anthony (W67); Johnny's son Esmond (T82); Anthony's son Alexander (E93).

JUSTIN PAUL FRESSON

born 27 October 1949, St Thomas's House 1962-67, died 23 May 1994

Justin Fresson was born in Australia; the fifth child in a family which would ultimately be nine. He was the third of five brothers to go to Ampleforth in a 20 year span from 1953-73, Michael (O63), Anthony (O65), Mark (T69), Nick (T73). He subsequently graduated at Exeter University and, after four years of accountancy, took up the offer of a business partnership. In 1980, he married Lindsay Cobb; a marriage which brought them Edward, William and Isabel. Both their marriage and the business flourished and it was a sudden, unexpected tragedy when Justin contracted a rare, eventually fatal, degenerative illness.

Nick Wright (T67), one of Justin's closest friends, remembers their first meeting in Form 1A, Gilling, and wrote 'My enduring memory of Jus was his sheer good nature and *joie de vivre*. He was always cheerful, optimistic and great fun to be with - able to inspire people with his positive attitude to life - that is why his early death was so particularly cruel. He was above all a thoroughly decent person and a great friend.'

It is not given to all of us to achieve fame and honour, but perhaps the poem of the Australian, Adam Lindsay Gordon, summarises Justin's approach

to life - and death:

'Life is mostly froth and bubble,
Two things stand like stone,
Kindness in another's trouble,
Courage in your own.'

'Ye Wearie Traveller' (1866)

Nicholas Fresson

DAVID BARTON

*born 19 December 1958, Gilling 1968-70, Junior House 1970-72,
St Bede's House 1972-77, died London 22 June 1994*

There is in London, and used to be at Oxford, a short generation of Amplefordians which some observers have found remarkable for its enduring friendships. Over the years people chancing upon this clique, particularly wives, girlfriends and sisters, have found it infuriating or intriguing depending on circumstances. Those of us who form the group will probably admit that the advantages of companionship outweigh the disadvantages of close scrutiny by other members. The task of initially stimulating and then maintaining contact among the individuals, and exchanging news and gossip, has fallen disproportionately on a few of our number. Foremost among these was David Barton, who died this year. The result is a debt that we will never be able to repay now that he is no longer with us.

David came to Ampleforth in 1972 after two years at Gilling and two years at Junior House. He was a member of the Schola Cantorum, played tennis for the school and was head of St Bede's House for all three terms in 1977. He also participated energetically at about this time in several school pilgrimages to Lourdes. The development of an outstanding bass voice meant that he won a choral scholarship to Magdalen College, Oxford where he studied music, and where he was Senior Academical Clerk in his final year in the choir. After Oxford, David became a stockbroker, first in Liverpool and then in London, and most recently with NatWest Stockbrokers where he managed a large private clients department.

Outside the City, he continued to sing for various choirs and regularly at friends' weddings and special occasions. He loved playing the piano, and for the last few years he hosted a Christmas carol evening at his flat in London, which was a highlight of the social calendar for his family and friends. He was a thoroughly talented cook and an even better host.

The Barton family endured tragedy and sadness in August 1976, when David's brother Simon and sister Rosemary were killed in a car crash. David endured this with a fortitude which he was to show again later in life, and although living in London, regularly visited his mother, who passed away in 1991, and his father and brother Roy and Roy's wife Anne, who survive him, in Lancashire. He was a highly attentive uncle to Roy's children, Emma, Rachel and

Christopher and a very popular godfather to a number of his friends' children.

The courage, dignity and immensely good humour with which he confronted his long and debilitating illness is an example to anyone faced with any such disease. He was blessed with the support of numerous friends, both old and new, but he had in every case earned the support many times over in past years. The number of family and friends who attended his funeral services in London and Preston indicated how very special a person David was, and we can say with great certainty he will always be remembered by them.

PN, DL, MC

David Barton was the son of Laurence (B38) and the brother of Simon (T69) and Roy (T68). David had five Barton uncles in the school: Hugh (1918), Henry (B27), Robert (A29), Fr Hilary (B32) and Oswald (B40). There were also four first cousins of David in the school: Edmund (B54), son of Henry; James (D68), Stephen (D70) and Matthew (B82), sons of Oswald.

EDWARD WILLIAM SAM WHITFIELD

born 1908, Ampleforth left 1926, died Zimbabwe 18 July 1994

Sam Whitfield came to Ampleforth with his twin brother Peter after attending the Jesuit College in Wimbledon. While Peter was Head Monitor at the beginning of the Headmastership of Fr Paul, Sam was, in the words of his sister-in-law Margaret, 'delightfully wild', and is remembered for climbing roofs – thus Peter as Head Monitor had the task of curtailing his activities. Sam played as scrum half in the rugby XV of 1925-26, and Journal accounts record his brilliance in defence, and his playing 'an exceptionally clever game in so frequently eluding' the opposition. He hunted with the Beagles, his brother Peter being Master of Hounds.

Subsequent to Ampleforth, Sam's life can be divided into two distinct periods – firstly in the army in India until independence, and then in Southern Rhodesia/Zimbabwe as a farmer. He was a keen sportsman. He became what *The Daily Telegraph* (11 August 1994) described as 'a skilled and fearless horseman'. He hunted with the Derwent in Yorkshire, and in India with the Ootacamund Hunt and with the Poona and Karkee Hunt, with whom he became Master in 1939. Amongst the forests of the foothills of the Nilgiris in India, he hunted both panther and tiger.

His army career was much influenced by his horsemanship. After Sandhurst and then a commission in the Green Howards, he went to India, transferring in turn to the Poona Horse, in 1941 to the newly mechanised Armoured Fighting School at Ahmednagar, and then returning to horses with The Gwailior Lancers. It was while on reconnaissance patrol that his horse was shot under him and he was wounded, some say the last person to have had a horse shot and killed under him. In 1945 he commanded the bodyguard of horses for the Governor of Madras in Ootacamund.

From 1948 until his death he farmed in Zimbabwe. After Indian independence in 1947, he returned to England with family and he lived briefly

with his brother Peter and his family at Holtby near York. He then bought a large farm on unused land in what was then Southern Rhodesia, near Marandellas, and leaving his family in Holtby to follow him some months later, he camped on site, cleared rocks and obstacles, made bricks and then built a farmhouse. To provide water, he built a dam. He never returned to England. During the war leading to independence in the late 1970s, a number of neighbours were killed, but he protected Plymtree Farm with fencing and armed guards. Plymtree Farm, about 60 miles from Harare, now employs 70 people, farming tobacco and cattle. He would travel each week 30 miles for Mass at the Franciscan parish at Marandellas and this was where he was buried.

He married Judy Renshaw, who later became a Catholic and who survives him. They had two sons and two daughters – his son Michael now runs Plymtree Farm. He was the uncle of Adrian (T55) and Dick (T57), sons of Peter and Margaret. Margaret is the aunt of Fr Dominic (W50), Paul Burns (W51), Mark Burns (W53) and Fr Matthew (W58).

DENNIS WILLIAM HUMPHREY

born 8 September 1910, St Aidan's House 1923-28, died 19 July 1994

Dennis Humphrey, 'Humph' as he was commonly known, died after a long illness on 19 July 1994.

He followed a career in the Colonial Police and spent the great majority of his service in Northern Rhodesia, where he rose to the rank of Assistant Commissioner. His last years of service were in Tanganyika. After 25 years of service in the Colonial Police he retired in 1962 to take up the appointment as Head of Overseas Studies at the Police Staff College in Bramshill, a post which he held for five years.

In 1966 Humph fulfilled his lifelong ambition to become a farmer and moved to Devonshire, where he bought and managed a dairy farm, which he turned into a successful enterprise before moving to Bath in 1974. At the age of 64 he then became Agricultural Adviser to a large Civil Engineering company, an appointment which he held for several years until his sight started to deteriorate.

Humph married Pauline in 1937 and they had three sons and a daughter. Two sons were tragically and separately killed, the first Anthony in a road accident and subsequently Christopher, an RAF Pilot killed flying a Harrier. The deterioration of his sight to a state of total blindness eventually compelled Humph and Pauline to move once again to Amesbury, and it was in the Amesbury Abbey Nursing Home that Humph died.

Humph was an immensely likeable and well respected member of society in the true Ampleforth tradition. In all his various appointments and positions he was known for his helpful, wise, cheerful, calm and generous nature. His Catholic Faith, instilled in him at Ampleforth, gave him great strength throughout his life.

Colin Harrison

DEATHS

B.J.N. Hayes	(O31)	18 July 1991
Lord (Robert) Gerard	(E37)	11 July 1992
Raymund W. Flint	(X21)	June 1993
Paul Rooke-Ley MBE	(A29)	13 February 1994
K. George R. Bagshawe	(X22)	18 February 1994
Captain Henry A. Feilding MC	(A42)	26 February 1994
John H. Marshall	(T50)	5 March 1994
Hon Andrew R.M. Fraser	(C69)	15 March 1994
John J. Rigby	(C42)	25 March 1994
The Master of Lovat	(C57)	26 March 1994
John C. Riddell	(C29)	28 March 1994
Peter J. Stirling	(C31)	15 April 1994
Justin P. Fresson	(T67)	23 May 1994
David J. Barton	(B77)	22 June 1994
Major Edward W. (Sam) Whitfield	(X26)	18 July 1994
Dennis W. Humphrey	(A28)	19 July 1994

Non OA but member of the Ampleforth Society:
Gerald F.M.P. Thompson 10 March 1994

BIRTHS

1993	
7 Mar	Alison and Max Rothwell (B81) a daughter, Octavia Rose Mary
23 Sept	Annie and Michael Burnford (J67) a daughter, Kate Mary
19 Nov	Melanie and Andrew Rose (O74) a son, Hugh Peter Carey
7 Dec	Gillian and Adrian Roberts (T78) a son, Henry Maximilian
1994	
22 Jan	Veronica and Tim Bidie (E72) a daughter, Cecelia Madeleine May
28 Jan	Hilary and Michael Dick (O83) a son, Christopher Graham
5 Feb	Ann and James Rapp (A70) a daughter, Hope Elizabeth Primrose
7 Feb	Georgina and Edward Arundel (T74) a daughter
12 Feb	Claire and Harry Fitzalan Howard (W73) a daughter
16 Feb	Fanny and Colin Lees-Millais (C75) a daughter, Sophie
22 Feb	Kate and Malcolm Moir (A76) a daughter, Jemima Mary
28 Feb	Elizabeth and Antony Leeming (H69) a daughter
1 Mar	Pepita and Jonathan Petit (W73) a son, Alick Murray Jonathan
10 Mar	Amanda and Dominic Vail (C81) a daughter, Alice Isabella
12 Mar	Lucinda and Christopher Rose (O78) a daughter, Gabriella Sophie
17 Mar	Nicola and Paul Watters (D77) a daughter, Hannah Louise

4 Apr	Rose and Robert Murray Brown (B77) a son
16 Apr	Kate and Tim O'Kelly (C82) a daughter, Jessica Daisy
17 Apr	Claire and Andrew Forsythe (E80) a daughter, Martha Constance
26 Apr	Gabrielle and Henry Hunt (H80) a son, Alasdair Charles Henry
27 Apr	Chantal and Charles Dunn (B78) a son, Peregrine Charles
29 Apr	Jane and Timothy Williams (T75) a daughter, Imogen Roberta
5 May	Eloise and Russell Duckworth (A77) a son, Rupert
6 May	Katrina and Andrew Osborne (B84) a son, Edward Joshua
7 May	Isabella and David Harrington (W78) a daughter, Lavinia Juliet
10 May	Ruth and Charles Plowden (E79) a daughter, Eliza Mary Rose
23 May	Rosalind and Nicholas Hyslop (B83) a daughter, Emily Rose
7 June	Sophie and Niall McBain (B83) a daughter, Alice Rose Olivia
15 June	Louise and Nicholas Channer (D81) a son, James Hugh De Renzy
20 June	Amanda and Stephen Murray (H74) a daughter
23 June	Gae and Peter O'Neil Donnellon (E76) a son, Johnathan David
1 July	Catherine and Robert Kirwan (E83) a son, Thomas Edward
13 July	Elsbeth and John Geraghty (H79) a son, Robert Michael
1 Aug	Anne and Rupert Symington (T81) a son, Hugh Atherton Douglas
7 Aug	Marie-Laurence and Michael Somerville Roberts (C84) a son, Tom
26 Aug	Morwenna and Matthew Craston (O76) a daughter, Tabitha Jane
26 Aug	Shirley and Julian Wadham (A76) a son, Oliver
31 Aug	Catherine and Patrick Grant (A80) a daughter, Georgina Rose
31 Aug	Penny and Peter Scrope (E73) a son, Thomas Henry Aloysius
4 Sept	Arabella and James Campbell (B75) a daughter, Marina Rose
7 Sept	Karon and Jonathan Fuller (O70) a daughter, Alicia

FORTHCOMING MARRIAGES

Toby Bourke (C83)	to	Fiona Campbell
Jonathan Brown (J80)	to	Julia Dickinson
Damien Byrne Hill (T85)	to	Martha Cotton
James Chancellor (D78)	to	Caron Carvill
James Codrington (W84)	to	Emma Louise Formby
Hugh Constable Maxwell (E81)	to	Anna Maria Cruciata
James Cridland (W89)	to	Clare-Louise Wilkinson
Justin de Lavison (A82)	to	Victoria Louise Bishop
Philip Gilbey (D85)	to	Charlotte Britton
Robin Light (W85)	to	Vicky Campbell
Ludovic Lindsay (A76)	to	Lucy Davenhill
James Magrane (J83)	to	Jane Ann Gardiner
Jonathan Mather (J78)	to	Sarah Bianchi
Andrew McKenzie Smith (J80)	to	Michelle Richardson

Jonathan Moreland (C86)	to	Ruth Ward
Richard Mountain (C85)	to	Tessa Burt
Robin O'Kelly (C84)	to	Catherine Philip
Ian Sasse (T79)	to	Lucy Derington Fenning
Tim Tarleton (B81)	to	Rachael Porter

MARRIAGES

1993		
29 May	Raman de Netto (J83) to Jayne Elizabeth Louth	
11 Dec	Mark Mangham (E80) to Felicity Qualtrough (St Patrick's, Tidworth)	
18 Dec	Gervase Elwes (B73) to Clare Maw (St Mary's, Roxby, Lincolnshire)	
1994		
5 Feb	Charles Hadcock (W83) to Camilla Harper (Farm Street, London)	
12 Feb	Aidan Channer (D81) to Antonia Bolton (Ampleforth Abbey)	
12 Feb	Timothy Holmes (E76) to Alexandra Simison (Brompton Oratory)	
12 Feb	Mark James (T88) to Ema Saldanha do Valle (St Mary's, Blackheath)	
12 Feb	Charles Macdonald (O82) to Juliet Drysdale (All Saints, Brill)	
26 Feb	Martin Travers (D83) to Jenny Shelton (London)	
8 Apr	Daniel Wiener (E82) to Marianna Lewis (St Mary's, Cadogan Street)	
9 Apr	Robert Graham (E83) to Karen Morris (Jesus College, Oxford)	
16 Apr	Anthony Fraser (W77) to the Hon Fiona Maitland Biddulph (St Andrew's, Kelso)	
23 Apr	William Hutchinson (W78) to Selina Cocking (St Mary's, Bruton)	
23 Apr	William O'Kelly (C77) to Anna Foulds (All Saints, Fulham)	
30 Apr	Edward Cunningham (E82) to Sara Jane Rutherford (St Andrew's, Kelso)	
7 May	Jonathan Macmillan (W84) to Alice Mendez De Alba (Capilla de la Paz, Acapulco)	
7 May	James Massey (T82) to Nicola Hounsell (St George's, Hinton St George, Somerset)	
7 May	Nicholas Williamson (T82) to Philippa Jane Cheadle (Our Lady and St John, Heswall)	
14 May	Edward Thorniley-Walker (E79) to Maureen Payne (St Mary's, Crathorne)	
28 May	Simon Denye (J83) to Maoliosa Carlin (St Eugene's Cathedral, Derry, Northern Ireland)	
28 May	Robert Toone (C86) to Amanda Godwin (Our Lady and St John, Heswall)	
4 June	Brian Treneman (J85) to Angela Maud (St Thomas of Canterbury, Cowes, Isle of Wight)	
11 June	Hamish Macmillan (W82) to Susie Wallis (St Peter's, Cranbourne)	
25 June	Geoffrey Welsh (J82) to Julie Ho (Bishop's Stortford Baptist Church)	

2 July	Peter Hugh Smith (E87) to Kate Gray (St Leonard's, Grendon Underwood, Buckinghamshire)
6 Aug	Benedict Burnett Armstrong (A85) to Olivia Hawker (St Christopher's, Cheam)
20 Aug	Mark O'Malley (D81) to Anne-Hélène Frustié (St George's, Taunton)
20 Aug	Ernest Pirkel (T78) to Julia Malterer (Munich)
2 Sept	Giles Bates (E81) to Emily Nott (St Anthony and St George, Duncton, Sussex)
3 Sept	Marcus Roberts (E83) to Jane Corcoran (St Mary the Virgin, Putney Bridge)
10 Sept	Nicholas Read (J84) to Clare Attenborough (St Lawrence Jewry-next-Guildhall)

THE RESTORATION OF THE GRAND PRIORY OF ENGLAND OF THE SOVEREIGN MILITARY ORDER OF MALTA

On 13 October 1993 His Most Eminent Highness The Prince and Grand Master of the Sovereign Military Hospitaller Order of St John of Jerusalem, of Rhodes and of Malta (Fra' – or Brother – Andrew Bertie (E47)) decreed the restoration of the Order's Grand Priory of England, effectively in abeyance since its dissolution by Henry VIII and (after a brief restoration by Mary I) Elizabeth I. The date is celebrated in the calendar of the Order of Malta as the Feast of its founder, Blessed Gerard.

The statutes of the Order stipulate that five 'Knights of Justice' are needed for the erection of a Priory (some, for traditional reasons, are 'Grand Priorities'). Like the original hospitallers, these are monk-knights who, although living in the world, take vows of poverty, chastity and obedience; they must also produce a proof of nobility although there are occasional dispensations. There are now seven such knights in Britain, making possible the restoration of the ancient Grand Priory, founded before 1140. After an absence of four and a half centuries, a religious order (the Church's fourth oldest) has returned to this country in its original form.

In addition to the Knights of Justice, the Grand Priory also comprises twenty Knights of Obedience, who only take that single vow.

The new Grand Prior (appointed to begin with, although his successors will be elected) is Fra' Matthew Festing (C67) who entered the Order in 1977, taking his Solemn Vows in 1992. On the evening of 23 June 1994, during a Solemn High Mass of the Vigil of St John the Baptist (the Order's Patron) sung at the Order's Conventual Church in the Hospital of St John and St Elizabeth in London, Fra' Matthew took his Oath of Allegiance to the Grand Master and was installed. The new Grand Prior was then blessed as a religious superior by the Apostolic Nuncio who later read a special message from the Pope and imparted the Apostolic Blessing.



The Nuncio watching Fra' Matthew taking his Oath of Allegiance to the Grand Master's appointed Delegate (Fra' Anthony Furness).

Standing (left to right): Peter Beauclerk-Dewar (E60), Ian Scott, Desmond Seward (E54), Dr Peter Wren, Fra' Anthony Furness (Delegate of the Grand Master, receiving the Oath), Hubert Kos (Lieutenant of the Grand Priory), Frederick Crichton-Stuart (C57), Fra' Matthew Festing (C67) and Charles Wright (E78) (Director of Ceremonies).

The congregation included dignitaries of the Church and the Order from all over the world, the Cardinal (unable to attend as he was recovering from an operation in the same hospital) was represented by the Archbishop of Birmingham, the Abbot of Downside by the Prior and the Abbot of Ampleforth by Fr Benet. Mark Bence Jones (D48) represented the Irish Knights. All the members of the Order made their homage to Fra' Matthew, who later presided at a celebration dinner at the Cavalry and Guards Club.

An Association of Knights in this country was founded in 1875, and now numbers 260, Old Amplefordians being highly represented. Apart from the Grand Master and the Grand Prior, other Old Amplefordians in the Grand Priory include Frederick Crichton-Stuart (C57), the Chancellor, a Knight of Justice in Simple Vows and Knights of Obedience John George (C48), John de Gaynesford (T49), Captain Gerard Salvin (W40), Desmond Seward (E54), Charles Wright (E78) (Director of Ceremonies), Peregrine Bertie (E49),

Oswald Ainscough (X24), Major Michael Festing (C57), Peter Beauclerk-Dewar (E60) is an aspirant.

The Knights of Malta made their Annual Retreat at Ampleforth in Lent 1994 led by the Grand Prior. Fr Edward, a Chaplain of the Order, preached the Retreat. Fr Piers is also a Chaplain.

Charles Wright (E78)

Blood of the Martyrs by Conrad Swan and Peter Drummond-Murray, Sovereign Military Order of Malta (Brampton House, Grove End Road, St John's Wood, London NW8 9NH), £30.

At first sight this elegant collection of genealogical trees concerned with martyr ancestors of British Knights of Malta may seem to have little interest for anyone outside their order. Closer examination dispels such an illusion. The two authors, one Garter King of Arms and the other Slains Pursuivant, are very considerable historians with an amazingly wide grasp of their subject. Their book is of vital importance for the history of Catholicism in England and Wales, because so many of the Knights, both past and present and not excepting the Grand Master himself, descend from Recusant families.

The Recusants were the Catholic land-owners – Howards, Stourtons, Tempests, Dormers, Bedingfelds and the rest – who after the Reformation refused to conform to the Established Church of England. They were lavish with their blood, liberty and treasure in single-minded loyalty to Rome, generation after generation paying dearly for its fidelity. The trees show that many of those who gave their lives have descendants and how these descendants have always inter-married, the great English 'Catholic cousinhood'. Had it not been for their dogged adherence, Catholicism would have lost its roots in this country – its continuity from the pre-Reformation Church in England.

The trees include, among others, those of the descendants of Blessed Margaret Plantagenet, St Thomas More, Blessed Henry Walpole and Robert Aske (of the Pilgrimage of Grace). They are full of fascinating detail; for example, even HM Queen Elizabeth II has Catholic martyr ancestors. They also show that a very high proportion of modern British Knights of Malta have been Amplefordians. The highly readable introductory essays include a useful summary of the history of the Order (surprisingly little known), a vivid account of the martyrs and their sufferings, and a lapidary heraldic treatise on their arms.

A thin folio, beautifully produced and imaginatively illustrated by a remarkable collection of the descendants' heraldic book-plates, this is a most handsome volume. Its value is beyond price for every historian of British Catholicism, whether professional or amateur, and of course for genealogists and heralds. No serious library should be without a copy.

Desmond Seward

THE SETTLEMENT OF THE HOLY CHILD, POPLAR

Arthur French (O51) recalls the involvement of the *Ampleforth Society*, through its then London Committee, in this venture. Among those much involved was Bernard Henderson (E46) and there then was a connecting link with the AMPLEFORTH SUNDAY under the leadership of David Tate (E47) which began in Poplar before moving to Netherhall Gardens and eventually Roehampton.

The Settlement of the Holy Child was founded in 1893. It has been connected with Ampleforth for the past forty years. It has now passed into the hands of the Archdiocese of Westminster.

It was started by the Holy Child Convent Schools on Tower Hill as a place where the local people could find the kind of help which was then needed in that part of London. At the end of the First War it moved to Poplar where it continued its work until its building was destroyed by bombing in the Second War. During the period between the wars its continued existence depended mainly on the work and commitment of former pupils of the Holy Child Schools. There were two outstanding figures who kept it alive at this time: Mrs Spencer Bull who lived at the settlement and managed it, and Father Cyril Martindale SJ.

After the War it was rebuilt on a different site in Poplar and was opened by Cardinal Godfrey in 1957. It was the work of those connected with the Holy Child Schools which made this possible. Chief among them was Monica Girouard. It was she who invited Ampleforth to lend its support. Thereafter the management was drawn from both Ampleforth and the Holy Child. The Ampleforth connection was strong and for several years boys from the Youth Club came to camp at the Gilling lakes. Many old boys' helped in the management of the settlement and within the Youth Club itself.

In recent years changing circumstances have had their effect: new people for whom the Settlement had little relevance have moved into Poplar and financial support from public funds has been reduced. In addition there has been a lack of interest in the Settlement on the part of both Ampleforth and the Holy Child, due no doubt to the fact that those who in previous times might have been active in such fields have turned their attention to the needs of the Third World.

The Settlement in its old form seemed to have no future. It is fortunate that the Westminster Diocese has taken it over. It is now being used as a centre for the Catholic Vietnamese in London.

Gatherings of Old Amplefordians included Easter at Ampleforth, Westminster Cathedral in June, the Manchester Hot-Pot and dinners in California and Rome. The Holy Week and Easter Retreat 1994 at Ampleforth included about

50 old boys amongst 400 retreatants. At the Requiem Mass at Westminster Cathedral on 8 June 1994 for 12 monks who had died between November 1992 and June 1994, there were perhaps 300 old boys out of a total estimated attending of between 600 and some said 1000; of these about 100 were old boys of St Cuthbert's, covering leavers from 1930 to 1990, there to pray for Fr Walter. The Requiem Mass was followed by a reception in Westminster Cathedral Hall.

The Manchester Hot-Pot was held on 10 November 1993, a gathering of about 70 old boys. The Hot-Pot has been in existence since 1956, normally happening twice a year, and organised by Tony Brennan (E52); as the largest regular gathering of old boys away from Ampleforth, it stretches from the very young to the very old. Smaller gatherings occurred of Old Amplefordians for dinner, in March in California, organised by Norman Macleod (B57) and in Rome in May 1994, organised by John Morris (D55).

 OLD AMPLEFORDIAN GOLFING CLUB

In the **Halford Hewitt Cup** from 7 to 10 April 1994 at Royal Cinque Ports Golf Club and Royal St George's Golf Club, the Old Amplefordian Golfing Society reached the quarter-final. The Halford Hewitt is a knock-out competition played by the old boys of 64 public schools, and reaching the final eight was by far the best result the Club had achieved: the Club last reached the third round in 1960. The Secretary, Charles Hattrell, writes: "This was the year when many of the last few years' expectations were fulfilled; we were within a whisker of the semi-finals, we now know we can beat anyone."

Four rounds were played – the Club beating in succession The Leys 3¹/₂-1¹/₂, City of London 4¹/₂-1¹/₂, Watson's 3-2, and then half an hour after this match, played and lost to Bradfield 3-2 in the quarter final. The team consisted of five pairs: Mark Whittaker (J86) and Andrew Westmore (D81), Minnow Powell (O72) and Martin Hattrell (E78), David Piggins (J80) and Damian Stalder (T81), Chris Healy (B77) and William Frewen (W77), Chris Hales (E58) and Andrew Mangeot (O73). Mark Whittaker and Andrew Westmore won all their matches, and Minnow Powell and Martin Hattrell three of their four matches.

There were a number of tightly fought games and matches. In the third round against Watson's at Deal, two of the five games went to a play-off at the 19th hole. Charles Hattrell describes this: 'Attention now focused fiercely on the 19th, such a marvellous amphitheatre at Deal; we needed to win both matches. In the first of the deciders, with Mark Whittaker and Andrew Westmore, Watson's tee-shot found deep rough and we found the middle of the fairway. The opposition attempted to get it on the green with a five-wood but could not get enough of the ball and it trickled into the stream. Whittaker hit the green with his second and after Watson's had played their fourth shot to the



HALFORD HEWITT CUP – 1994

Standing (left to right): P.W. O'Brien, D.A. Stalder, A.R.E. Mangeot, M. Whittaker, C.J. Healy, F. Mangeot, C. W.J. Hattrell, D.A. Piggins, H.F. Strode.
Seated: W.F. Frewen, T.M. Powell, C.J. Hales, M.E.M. Hattrell (Captain), J.W.B. Gibbs, A.J. Westmore.

side of the hole, he holed a gritty putt for the match. In the second match with Minnow Powell and Martin Hattrell, both balls were in play from the tee though Watson's were rather short, and almost unbelievable, they again hit their second into the stream. The opposition failed to hole a long putt for a five and the hole was conceded. Then news came from the 17th green that Chris Hales and Andrew Mangeot had won, and we were through to the quarter-finals'.

Of this quarter final, Charles Hattrell writes: 'At the halfway stage we were up in two matches, down in two and all square in one and, as Piggins and Stadler won three holes in a row to pull their match back to all square and Healy and Frewen won two holes to go two up, things were beginning to look rather exciting. Powell and Hattrell lost on the last green, having won seventeen to keep their match alive, but Whittaker and Westmore secured a fine win on the 17th green, as did Hales and Mangeot on the 15th. A few moments later, Piggins and Stadler lost on the 17th, and with two points each, attention now centred on Healy and Frewen who, having been two up with four to play, were now all square playing 17, thanks, in part, to a lost ball on the 16th. With both balls just short of the green, Bradfield got up and down and we didn't, so we went to the last hole one down. With both tee-shots on the fairway, Bradfield played a fine second just short of the green. Chris Healy, going for glory with a three-wood, badly topped his ball and it bounded along the ground, heading for the stream across the fairway – and in a last gasp toppled over the edge and sank into the water, taking with it our last chance of reaching the semi-finals'. The Cup was won by Tonbridge who beat Stowe in the final 3-2.

Martin Hattrell, the Captain, writes: 'Special thanks are due to the supporting entourage who included John Gibbs (T61), Pat Sheehan (D49), Pat O'Brien (A45), Martin Lucey (J76), Fowke Mangeot (073), Andrew Tusa, Mervyn Shipsey, Nick Lyons, the President, Hugh Strode (C43), and the Secretary, Charles Hattrell (E77).'

Other fixtures

After the Halford Hewitt, the Club had regular fixtures from April to November, with meetings at Royal Ashdown Forest, Fixby Hall, Woking, Worplesdon, Worlingham, Aldeburgh, against OACC at Woking in July, then at Ganton the Autumn Meeting against the school, at Hunstanton and Royal Ashdown Forest.

CRICKET

In the light of N.A. Derbyshire (J88)'s third consecutive year as a contracted player with Lancashire CCC, his first class debut against Kent at Canterbury – and with a year of his contract to run – research has unearthed the rather limited contribution OAs have made to first-class cricket, minimal in the case of playing county cricket. E.H. King was Chairman of Warwickshire CCC (1962-72) and Chairman of the TCCB Finance Committee 1968-80. Scyld



HALFORD HEWITT CUP – 1994

Standing (left to right): P.W. O'Brien, D.A. Stalder, A.R.F. Mangeot, M. Whittaker, C.J. Healy, F. Mangeot, C.W.J. Hattrell, D.A. Piggins, H.F. Strode.

Seated: W.F. Frewen, T.M. Powell, C.J.Hales, M.E.M. Hattrell (Captain), J.W.B. Gibbs, A.J. Westmore.

Berry (E72) is currently cricket correspondent of the *Sunday Telegraph*, shrewd enough to forecast the England win in Barbados after the 46 of Trinidad: 'Cricket is never so predictable as people are making out.' The history of Ampleforth cricket would bear out that statement. Almost as a coincidence, Lancashire 'top and tail' the list, led by the father of Fr Anthony Ainscough.

T. Ainscough	1891	Lancashire
R.P.H. Utley (Fr Peter)	1927-8	Hampshire
E.H. King	1928-32	Warwickshire
C.F. Grieve	1936	O.U.C.C.
J.R. Bean	1936	Army
M.A. Sutton	1946-8	O.U.C.C. and Somerset
G.A. Robertson	1950	C.U.C.C.
C.J.M. Kenny	1950-5	C.U.C.C., Essex and Ireland
J.E.W. Kirby	1956	O.U.C.C.
G.M.C. Huskinson	1959	Free Foresters
E.M.P. Hardy	1959	Combined Services
J.P. Stephens (Fr Felix)	1966-7	O.U.C.C.
J.J. Hamilton-Dalrymple	1978	O.U.C.C.
J.P. Pearce	1978-9	O.U.C.C.
D.S. Harrison	1983-4	O.U.C.C.
J.N. Perry	1986-7	C.U.C.C.
N.A. Derbyshire	1994	Lancashire

OLD AMPLEFORDIANS RFC - 1993/94

Played	Lost	Won	Drawn	Points	
				For	Against
9	4	4	1	190	176

Tom Judd (E71) writes:

There were only nine games out of the 21 fixtures played, mainly due to waterlogged pitches. And in addition to the nine games we also competed in two competitions, the Douai 7s and The London Sunday Rugby Festival (15-a-side). In Team selection Damian and Lucian Roberts assisted Aidan Channer bringing in many more younger members than in previous years.

The quality of rugby was high and exciting to watch. The two half backs, George Hickman and Ben Gibson, built a strong partnership whilst in defence and attack we could always rely on Tom Nester Smith and Jonathon Enderby, whose energy in tackling never ceased to amaze the spectators.

The season started with a new fixture with Worth Old Boys. It was a tough one to have at the beginning of the season, however a superb game which did not reflect the score at all. In November Stonyhurst had their 400th anniversary celebration in which we were honoured to be invited and proud to

take part. The spectators were subjected to a game which transferred from one end to the other and back again without break and at an exhausting pace. Unfortunately we were not able to overcome the determination of the anniversary team to win, backed up by inspiring players such as ex-Lion John O'Driscoll, even with George Hickman's impressive 'dummy' drop goal, redirected to the corner for Toby Madden to scoop up and score under the posts. We went on to a spate of wins before rain stopped play for over three months. The only game that we did play in those months was really more of a bath. The Downside game saw a reversal of the previous year's result, this time hosted at Downside school, with superb hospitality. However it was close because I was brought back from retirement to play for Paddy Hartigan as he was stuck in traffic on the M4. Paddy had chosen to get a lift from a Stonyhurst, pro Downside friend of his, and only just made it for second half. Anyway he arrived, much to the breathless relief of his substitute, and helped change our fortunes. One of the final fixtures was the Sunday Rugby Festival in which we won the Plate for the highest score in the competition. Unfortunately we were knocked out in the Semi Final by the winners, Vikings, a team made up of mainly Stonyhurst but also Sedbergh. Sadly we didn't finish the season so well, losing in the Douai 7s due to injuries, starting in brilliant form and winning our first two qualifiers before being knocked out.

The 1994/5 season is set with 23 fixtures. Those wishing to join the club as non players or players should contact Siuñon Hare on 071 736 1948.

Results:

10 Oct	Worth Old Boys	L	3-32
17 Oct	Sherborne OB	D	6-6
31 Oct	Sedbergh OB	L	8-17
6 Nov	Stonyhurst Wanderers (400th anniversary)	L	19-27
21 Nov	Dowegians	W	21-10
28 Nov	Ernst & Young	W	53-14
5 Dec	Old Malvernians	W	50-3
30 Jan	Entertainers	L	5-21
26 Mar	Downside Wanderers	W	25-12
10 Apr	LSRF Arthur Anderson	W	12-5
	Media Nomads	W	7-5
	Copse Hill	W	24-0
	Bander-Log (Qtr Finals)	W	30-0
	Vikings (Semi Finals)	L	0-7
17 Apr	Douai 7s	L	Qualifying Round

GILES BALMER (J87) plays rugby for Otley at centre. RICHARD BOOTH (J89) played for Pakuranga United in the 1st Auckland division in 1994. As No 1 half back, he played in all their 1st division matches. LAWRENCE DALLAGLIO (T89) was chosen for the England tour of South Africa in 1994. When the team was announced, *The Times* (4 April 1994) headed its report:

'Dallaglio receives call as England invest for future'. In the article, their rugby correspondent wrote: 'Dallaglio, 6ft 4in and well over 15st' was a key element in the England manager's plan. On tour he played in three of the seven matches and was on the bench for the final international. He was chosen at a time when he had not gained a regular place with his club, Wasps. In 1993, he played for England's winning Sevens World Cup side. He has been selected for the World Cup squad in South Africa in 1995. GUY EASTERBY (H89) plays for Yorkshire, and thus played in the Yorkshire winning side in the County Championship final against Durham at Twickenham in April 1994. *The Daily Telegraph* (18 April 1994) referred to Guy Easterby injecting 'extra pace' to create the opportunity for a try. DANIEL MCFARLAND (W90) plays rugby as prop for Morley. ANDREW OXLEY (A93) has been playing rugby for Reading University and Reading Town. THOMAS WILLCOX (E90) played as a fly half for Newcastle Gosforth in 1993/4 and was selected as the wing in the season beginning in September 1994. DAVID CASADO (A89) also played for Newcastle – on the wing – and is now at Cambridge University.

BOSNIA-HERCEGOVINA, CROATIA AND ROMANIA

ANDREW GUTHRIE (E93) worked in Split and Zenica, and later with International Rescue Committee in Sarajevo.

SAM COOK (E93), ANDREW CROSSLEY (B93), AUGUSTUS DELLA PORTA (J93), HUGH MILBOURN (B93) worked for varying periods in Zagreb with The Missionaries of Charity and CARITAS.

PETER CONSTABLE MAXWELL (B61) has been Head of the mission of Terre des hommes in Bosnia-Herzegovina since the autumn of 1993 – he is based in Tuzla and Split, and is providing medical supplies and food to children and families.

MATTHEW PROCTER (W80) co-ordinated a warehouse of aid in Medjugorje, and distributed aid from it to refugee camps in the area.

PAUL HARDCASTLE (E66) worked inside Bosnia-Herzegovina in 1992 and 1993.

MAJOR OTHO WINDSOR CLIVE (C76) and CAPTAIN EDWARD MANGLES (O85) have been serving with the British UN Contingent inside Bosnia-Herzegovina at different periods.

RUPERT COTTERELL (E87), HENRY FITZHERBERT (E90), FR GERALD HUGHES (C47), JUSTIN KERR-SMILEY (W83), MICHAEL KILLOURHY (H89), HENRY LORIMER (W58), HEW LORIMER (W89), SIMON SCOTT (T57), NIGEL STOURTON (D47) were amongst those who have driven aid lorries from Britain to Bosnia-Herzegovina in the 18 months between the spring of 1993 and the summer of 1994. By summer 1994, Henry Lorimer was the head of Scottish European Aid and Simon Scott worked as head fund-raiser at their Edinburgh office, providing aid and aid

workers in Bosnia-Herzegovina and orphanages in Romania – right in the far north-east of Romania at Ionaseni and at Podriga they have a children's home and an adults' home.

CHRISTOPHER DAVID (O44) and his wife, Jill, are the co-ordinators of Humanitarian Aid (Monmouth), providing help to the victims of war.

MARTIN TYREMAN (T90) worked with refugee children through Suncrocret in Medjugorje in 1993.

WILLIAM GORDON (J92) helped in the rebuilding of villages in northern Croatia in 1994. He worked with the Pakrac Reconstruction Project.

MANQUEHUE MOVEMENT

JONATHAN PERRY (C84), ANTHONY DORE (A87), PATRICK THOMPSON (O88), PATRICK BLUMER (A84) and his wife, Gigi, are all resident in Santiago and working with the Manquehue Movement. Jonathan Perry took his promises as an Oblate of the Movement in December 1993 and is now responsible for the tutorial system in San Benito school – the tutorial system has spiritual rather than academic aims and involves the acceptance by older boys and girls of a shared responsibility for the spiritual formation of younger ones in both San Benito and San Lorenzo. Anthony Dore works in San Lorenzo and Patrick Blumer in San Benito.

NICHOLAS FURZE (O93), GILES GASKELL (D93), HUGH MILBOURN (B93) and HAMILTON GRANTHAM (H93) were in Santiago from March to September 1994, acting as tutors in the two Manquehue schools and being involved in the Movement, living in one of the houses of the Movement.

In England, DAMIEN BYRNE HILL (T85) is the Head of the English Branch of the Manquehue Movement – is involved in the Movement with his wife, Martha; they were married in September 1994. Other Old Boys involved include DOMINIC CARTER (D85) with his wife, Maaike, JONATHAN DORE (A91), PETER GOSLING (C85) and his wife, Ruth, CHRISTOPHER KENNEDY (E84), JUSTIN KERR-SMILEY (W83), MARTIN MULLIN (B92), CHARLES O'MALLEY (D85), FRANK THOMPSON (A84).

MICHAEL ANCRAM (W62) is Minister of State for Northern Ireland.

ALEXANDER BALLINGER (B85), doing film studies, has directed a film.

FR JOSEPH BARRETT SJ (C31) lives in Rome. For many years he was Bursar of the Gesu, the international Jesuit college in Rome.

ANTHONY BULL (D88) is a member of an Antioch Community – a charismatic lay community.

MICHAEL BURNFORD (J67) runs his own information technology consultancy business, involved in particular with clients in travel, schools and engineering.

RICHARD CHANNER (D85) teaches history and rugby at Greshams, Holt.

CHARLES CLENNELL (B56) and his brother JONATHAN CLENNELL (B53) visited Ampleforth in April 1994, their first visit since leaving the school. Charles is a Lecturer in Applied Linguistics and Lecturer in English as a Second Language in the University of South Australia.; Jonathan had been in the army, in Cyprus during the EOKA period, had spent three years on an Antarctic expedition, had been a probation officer for 20 years, and now works in industry.

MARK CUDDIGAN (D73) is a land agent in Northumberland.

CHRISTOPHER DAVY (C53) was invested a Companion of the Order of Bath (CB) in the New Years Honours List in 1994 for services to the Ministry of Defence. He is now running his own security management consultancy.

CHRISTOPHER DAWSON (W92) has been assisting the Computer Consultant at Ampleforth and in October 1994 began an HND in computing at Huddersfield University.

TOM DEWE MATHEWS (B67) has written a book *Censored - The Story of Film Censorship in Britain* (Chatto and Windus £14.95). It is described as a popular history of censorship. Reviewing the book in *The Times* on 18 July 1994, MARK LE FANU (B67) wrote: 'A recent issue of the trade magazine *Screen International* revealed to readers that former films minister LORD HESKETH (W66), film financier ADRIAN SCROPE (C67), producer NIK POWELL (O67), director CHRIS PETIT (W67) and finally the author of the present review had all been at Ampleforth together in the late 1960s. To this company should be added the name of the journalist and photographer Tom Dewe Mathews.'

WILLIAM DORE (D82) is now Assistant Director of Music at Ampleforth. After Oxford, he was Norwich Cathedral organist and Assistant Director of Music at Ipswich School.

MARK DUNHILL (D79) and his wife Anne-Marie are setting up restaurants in the Toulouse area. He used to work for BP.

PATRICK ELLWOOD (D85) is a psychiatric nurse in London.

GERVASE ELWES (B73) has a double portrait hung in the Royal Academy.

GILES ELWES (B75) makes films and has a studio in Islington. He is preparing a documentary on the millennium of the Shrievalty Association.

HUGH ELWES (O81) is a merchant banker with Morgan Grenfell.

JEREMY ELWES (A39) gave up the Chairmanship of the Shrievalty Association in 1993 after 21 years, when the millennium of the Shrievalty was celebrated.

ROBERT ELWES (O79) is Manager of the Country Park Zoo, Barn Theatre and Estate at Elsham Hall.

JAMIE EVANS-FREKE (E94) was in a team of three who won the Scottish Area Championships of the Tretrathlan in Aberdeenshire, and went on to compete in the National Tretrathlan Championships in Warwickshire in August 1994 - really International as it includes teams from the USA, Canada and Ireland. The Tretrathlan involves running 3,000 metres, shooting at a turning target with 10 shots with an air pistol, swimming as far as you can in four minutes, and riding a horse across country over 22 obstacles.

LORD MARK FITZALAN HOWARD (O52) was awarded an OBE in the Birthday Honours, as a former member of the Lord Chancellor's Honorary Investment Advisory Committee.

PAUL FLETCHER (D78) is now professed as a Jesuit.

ANDREW FORSYTHE (E80) is a distribution manager with Whitbreads Brewery at Sablesbury in Lancashire, living just a couple of miles from Stonyhurst.

JOHN GERAGHTY (H79) has been appointed as a consultant histopathologist at Taunton District Hospital, Somerset.

MARK GRABOWSKI (J67) is Head of History at St George's Catholic School, Westminster. The school has many refugee children from Bosnia-Herzegovina, The Sudan and Ethiopia; it has 34 first languages other than English. The Head is PHILIP LAWRENCE (E65).

MICHAEL GRETTON (B63) has been promoted to Vice-Admiral and is now Representative of SACLANT (Supreme Allied Commander, Atlantic), stationed in Brussels. SACLANT is based in Washington, and Michael Gretton is the European representative. Commander EJ Wright says this is the highest naval rank achieved by an Amplefordian. During 1993 and 1994, Michael Gretton was Commander, UK Task Force - this is a group of ships available for an emergency, and as such, most of his time was in command of the British naval operation off Bosnia-Herzegovina in the Adriatic. In 1963, he was the first Under Officer of the newly formed Naval Section of the CCF under Commander E.J. Wright RN as Naval Section Commander.

ANDREW GUTHRIE (E93) worked for the African Medical and Research Foundation (AMREF) in Northern Rwanda in Summer 1994.

BENEDICT HALL (C85) is with Hambros Bank for two years in Toronto.

PAUL HARDCASTLE (E66) works with Friends of Russian Children in Moscow. Previously, he had been involved in aid work in Sarajevo.

TIM HARRIS (O93) worked in March and April 1994 in the School of the Piarist Brothers in Budapest. This is part of a long-standing Ampleforth link in which old boys have taught in Hungary. He has written, describing his experiences: 'The moment you arrive in Budapest you are caught up in a

strange mix of cultures, where east and west meet. New buildings are appearing and new western cars are everywhere, dodging the battered Trabants and Ladas, whilst alongside these are the remains left by the various rulers of Hungary over the centuries.' Referring to the Second World War and the 1956 uprising, he writes: 'It is possible to judge the age of buildings by the number of bullet holes.' He also talks of the communists being 'guilty of the creation of the clone city with its anonymous style'. He writes of the celebrations on 15 March which he was able to attend, commemorating the revolt by Lajos Kossuth against the Austrians in 1848: 'This was banned until 1989 by the Austrians, Nazis and communists and so is celebrated with great emotion. I had a taste of what the atmosphere in 1989 must have been like and it was amazing.' He was featured in Hungarian television waving the national flag, the Piros, Feher es Zond, at the celebrations in front of the national museum. In the school, Tim taught about three lessons of 45 minutes each day on various aspects of British life, from sport to the IRA to the Royal Family.

PASCAL HERVEY (J87) graduated from the Slade School of Art in 1993 and went on to the Chelsea School of Art to do an MA in 1994.

BRENDAN KELLY (D88) is a figurative painter. He graduated from the Slade School of Art in 1993, and then spent five months in Greece on a sculpture scholarship awarded by the Greek government. He has had a number of exhibitions or group shows: in Cork Street, at the National Portrait Gallery where he won prizes, at the Mall Gallery and at the Edinburgh Festival in 1994 and others. He won a Hunting/Observer art prize. Amongst other commissions, he finished in 1994 a 30 sq ft painting in oil on canvas for a corporate law firm of two figures against the background of St Paul's and the City. He was commissioned in August 1994 by some old boys of St Dunstan's House to paint Fr Leo for St Dunstan's House.

MARK KENNEDY (W78) works for the Hongkong and Shanghai Bank in Singapore. After Bristol University, he joined the bank aged 20 and has worked for them since in Bahrain, Oman, Hong Kong, Japan and now Singapore.

SIR PAUL KENNEDY (E53) is a Lord Justice of Appeal and Privy Councillor.

THOMAS LEEPER (D86) is a barrister.

GUY LORRIMAN (D48) and his wife Tania travelled in 1992 on the Pilgrims Way from Toulouse to the shrine of St James at Santiago de Compostella. He lives in Ontario, Canada.

JOHN LORRIMAN (H65) was the co-author, with a Japanese professor, of a book, *Japan's Winning Margins - Management, Training and Education*. In the foreword to the book, Sir Peter Parker writes: 'The authors have combined their own Eastern and Western experiences in a work, vivid and compelling in its detail . . . the secret of enjoying this book is in the balance of authorship, Japanese and British.' The book was published in May 1994 by OUP.

JAMES LOVEGROVE (E93) has been teaching and travelling in Indonesia.

FERGUS LUCKYN-MALONE (A93) has been working on a Scottish estate.

JULIO MARTINO (B93) has been teaching English to about 30 postulants at the Benedictine monastery of Asirvanan, 20 km from Bangalore in central India. With the postulants, he shared in the life of the monks - he directed a play, joined in their prayer and recreation - sometimes he joined the community for Yoga at 4am before Matins. It was, in his words, a kind of long retreat. This visit was arranged by Fr Mark, and Julio is being followed in this work by RUPERT KING-EVANS (T94).

Fr DAVID MASSEY (C54) was appointed Parish Priest of Sherburn-in-Elmet in the Leeds Diocese from 1 September 1994. This parish includes the church of the Immaculate Conception and St John of Beverley at Scarthingwell near Tadcaster; this had been commissioned and built by the grandfather of Fr Walter, Henry Maxwell-Stuart of Scarthingwell Hall and opened by Cardinal Wiseman on 8 June 1854. The Maxwell-Stuart family home was at Everingham in the East Riding, but Fr Walter's grandfather had moved to Scarthingwell Hall in 1848 and the family had remained there for 100 years until 1948, when it became a Poor Clares convent until it was demolished. In 1984 the church at Scarthingwell became a chapel of ease. Since ordination in 1990, Fr David Massey has served in two parishes in Leeds; for four years from 1986 to 1990 he had studied at the Beda College in Rome. For about 20 years David Massey worked in business in Johannesburg.

ALI MAYER (J91) won the British Mr University contest, representing the University of West of England; this qualifies him to compete in the USA competition.

OLIVER MILES (D54) is British Ambassador to Greece.

BEN MOODY (H78) works for Citicorp Securities, New York.

JAMIE MUIR (D70) is a freelance producer and director. He has worked on 'The South Bank Show', he was involved in setting up 'The Late Show' on BBC 2, he directed four episodes of 'The Long Summer', and directed a documentary on Eric Gill.

NOEL MURPHY (X33) lives in Corner Brook in Canada. He has served both in the Provincial Parliament and as Mayor of the City; he is president of a company which owns 10 radio stations; he is Honorary Colonel of the Royal Newfoundland Regiment; he was awarded an Honorary LLD from Memorial University of Newfoundland and also the Order of Canada. After entering the Massachusetts Institute of Technology and then returning to England to study medicine at a London hospital, he qualified as a doctor in 1942. He was an RAF Medical Officer for the 125 Newfoundland Squadron; in 1945 he took charge of a cottage hospital in Newfoundland; from about 1955 until retiring in 1972, he was in private practice in Corner Brook.

TOM NESTER-SMITH (H88) works for a London advertising agency, making beer commercials for TV. He left Exeter University in 1992.

WILFRID NIXON (D77) is Associate Professor of Civil Engineering in Iowa University.

MICHAEL NOLAN (C47) was, in October, appointed by the Prime Minister to head a standing advisory committee to examine 'current concerns about standards of conduct of all holders of public office'. In 1993 he was appointed a Lord of Appeal in Ordinary, and as one of the nine Law Lords and a Member of the House of Lords, has the title Baron Nolan of Brasted in the County of Kent. He is also a Privy Counsellor.

TIM O'BRIEN (H65) is General Manager, Hongkong and Shanghai Bank, in charge of the private banking division.

FRANS OP DEN KAMP (J93) spent the months between January and May 1994 travelling through Australia, Singapore, Hong Kong and New Zealand.

CHRISTIAN PACE (H88) lives and works in Malta, where he is about to open Malta's first Burger King restaurant.

MICHAEL PAKENHAM (W61) has moved from being Ambassador to Luxembourg to a posting at the British Embassy in Paris.

KIERAN PARKER (C89) has been awarded a BA Hons in Media Studies and Design – specialising in film and video production from the University of Portsmouth. He has been filming the delivery of relief supplies to orphaned children in Romania which will be part of a documentary film for the BBC. He has also filmed the Handicapped Children's Pilgrimage to Lourdes for use as an information film.

SIMON PEERS (B76), who lives in Madagascar, helped the BBC select a location on which, as part of a film project, the actress Joanna Lumley was left for 10 days on a desert island.

THOMAS PETTIT (W85) now works at the London Glassblowing Workshop. He has had exhibitions in Manchester and Liverpool. He is selling through five separate galleries and Harrods. He worked on the lighting installation at the restored Savoy Theatre, recreating the original art deco fittings.

PATRICK POOLE (A54) is a Clinical Associate Professor of Neurology at the State University of New York at Stony Brook.

DAMIAN REID (T85) is a civil servant with the MoD.

FERGUS REID (T85) is a Clerk in the House of Commons, attached to the Foreign Affairs Select Committee. Another Clerk in the House of Commons, for some years, has been CRISPIN POYSER (O75).

JOHN REID (D42) has made a number of visits to southern India over the last three years and has become involved in a project to help a seminary there with books. He served in India during the War, and he returned there three years ago in an unsuccessful attempt to find some of the men of his Indian State Regiment. While there, he visited a major interdiocesan seminary, the Good Shepherd College, Coimbatore, with 80 post-graduate students in residence – and

has, as a result, set up a project to supply essential books for the seminary. Over the last three years, he has shipped four and a half tons, involving 8,000 books, from England to the seminary in India. The books are collected from colleges and other libraries in England and shipped from Felixstowe. John Reid asks for help in this work. If you might be able to help, please contact him: 7 Bradbourne Street, Parsons Green, London SW6 3TF; telephone and fax no: 071 736 8178.

SIMON ROBERTS (D75) served as Master of the Derwent Hunt for the last 12 seasons. He was Master of the Ampleforth Beagles in 1974/5 and, while at school, whipped-in for the Simnington Hunt. After Cirencester and becoming a chartered surveyor, he worked for a time for a firm of auctioneers. In 1994 he became managing director of a petfood company at Thornton-le-Dale.

DUNCAN SCOTT (D93) worked briefly as a research assistant in the House of Commons.

JAMIE SCOTT (E93) worked in Tanzania, helping in a small village project.

EDWARD STURRUP (D58) works in sports travel in USA, and was involved in World Cup travel for many visitors and for the Spanish National team.

MICHAEL SUTTON (O86) is a geologist, working as a 'mud-logger' researching into oil in the North Sea.

PHILIP SUTTON (O85) is a solicitor in Manchester.

TONY SUTTON MC KCSG (040) had an obituary notice in *The Cricketer* in February; *The Cricketer* sent him an apology and a crate of champagne – and there followed an obituary 'party' for which the invitation and many of the replies were sent in verse. Later he took part on Yorkshire TV's words and numbers game 'Countdown', shown on Channel 4, in which he was questioned much about his obituary in *The Cricketer*. Tony Sutton played in 19 first class matches, taking 47 wickets, including Denis Compton, Bill Edrich, Jack Ikin and Walter Robins. Since 1939 he has been a member of the Magic Circle.

GILES SWAYNE (A63) is a composer. He had music played in the 1994 Proms and in the Three Choirs Festival. He described his music and its inspiration in an interview on Classic FM with Margaret Howard.

SIR SWINTON THOMAS (C50), since 1985 a High Court Judge of the Families Division and then of the Queen's Bench Division, has in 1994 been appointed a Lord Justice of Appeal and, as such, a Privy Councillor.

NICHOLAS TORPEY (H84) has recently won the University Medal in the London Medical Schools.

MARTIN TROWBRIDGE (W78) runs his own antique print shop in the Pimlico Road.

LORD TUGENDHAT (E55) has been chairman of Abbey National for the last three years. He and his chief executive, Peter Birch, were the subject of a *Times* profile on 12 March 1994. *The Times* described his career – starting with a short commission in National Service, journalism, MP, EC commissioner,

Civil Aviation Authority. Birch, in *The Times*, described Christopher Tugendhat as 'a very good chairman. He is very consultative and extremely well organised . . . He gets to meetings on time in a relaxed way.'

FERDINAND VON HABSBURG-LOTHRINGEN (E87) has been working in Swaziland. After leaving Durham University in 1990 and travelling in Brazil and Bolivia, he worked for two and a half years from August 1991 on a reserve for small game, Phophonyane Lodge in north Swaziland, doing manual labour, reception, restaurant, safaris and guest reception. Between August and November 1993, he lived at a Catholic nomadic mission at Tropoi, a tiny outpost in the Turkana desert, north Kenya, with a German Jesuit priest.

FRANCIS VON HABSBURG-LOTHRINGEN (E85) is a chef in Moputu, capital of Mozambique

NICHOLAS VON WESTENHOLZ (E94) worked in the autumn of 1994 as a research assistant in the House of Commons.

Major JOHN WHITE RE (O75) was awarded an MBE in the Birthday Honours in 1994 for his rescue work in central Nepal in floods in July and August 1993. He was also given an award by the King of Nepal and unusually has been given permission to wear this in Britain.

BARRY WHITEHALL (D54) is Controller, Resources and Administration, BBC World Service.

DOMINICK WISEMAN (C48) is on the staff of England's newest university at Luton. In July 1994 he was elected to be President of the National Cursillo Movement in England and Wales. Cursillo is a lay movement which began in Mallorca in Spain in 1944 with the aim of meeting the challenge of hostility to the Faith within the working people of Spain. In the 1970s the movement spread to Northern England, especially in Liverpool, and in recent years has spread into the Midlands and Southern England. One joins Cursillo through a short three-day course of prayer, study and eventually action – the emphasis is on small communities meeting regularly.

NICHOLAS WRIGHT (T68) has been appointed from November 1994 to the office of Assistant Chief of Naval Staff (ACNS). From 1992 to 1994 he served in HM Yacht Britannia.

THE AMPLEFORTH SOCIETY

The 112th Annual General Meeting of the Ampleforth Society was held in the School Library on Holy Saturday, 3 April 1994.

The Hon General Treasurer, Captain Michael O'Kelly, presented his report. In the discussion that followed, there was comment on both the new termly newsletter and on the role of the *Ampleforth Journal*. George Wardale (O58) welcomed the new newsletter. The role of the Journal was briefly discussed. Fr Abbot said that the Journal remained the single contact with

Ampleforth for a very large number of Old Amplefordians. He also spoke about the relationship of the community and the Old Amplefordians. A recent survey had shown that in one year approximately 5,000 people had stayed for one night or more at Ampleforth. He said that Abbot Basil had talked of the Wider Ampleforth Community.

The report of the Hon General Secretary, Fr Felix, was read for him by Fr Richard – as Fr Felix was involved in the Holy Week ceremonies on the parish at Grassendale. The minutes of this report read as follows: 'This outlined the many and varied activities ranging from the Lourdes Pilgrimage, Ampleforth Sunday, House newsletters and Old Amplefordian sporting clubs that had had an informal rather than formal connection with the Ampleforth Society. The dinners organised for Mr J.G. Wilcox after 30 years of coaching the 1st XV and for Fr Edward after 25 years as Housemaster, had brought together some 400 Old Amplefordians in total. Large numbers had also attended the Requiems of Fr Walter and Fr Columba: he felt that these bore testimony to what really mattered in the relationship between the Old Amplefordian and the Abbey. Unlike many other school old boy clubs, the Ampleforth Society was not about an attachment between a man and his school of the past but a relationship between the old boy and the monastic community that was very much a thing of the present and future. This was expressed in many ways, not least in correspondence, and went well beyond the bounds of formal membership of the Ampleforth Society.'

In the discussion that followed, Colin Sutherland (B57) paid tribute to the success of the school team in reaching the final of the Rosslyn Park Rugby Sevens. Peter Noble-Mathews (E42) talked about the desirability of giving the Ampleforth Society their own weekend, and there was discussion about the possibility and feasibility of this proposal.

The Deputy President, Fr Leo, as Headmaster, gave his report on school matters. He mentioned the major investment in computer hardware which was being enthusiastically used to capacity by the boys. He outlined activities – sporting and cultural as well as academic. He mentioned the celebration of the 200th anniversary of the community's expulsion from Dieulouard, the visit of two young Russians for one term, the revival of the school assembly in St Alban Centre. He outlined staff changes and mentioned the sudden death of Mr Ronald Rohan. He was glad to report that seven junior monks had started teaching last September. He asked members of the Society to encourage their friends and acquaintances to apply for scholarships, especially the new sixth form scholarships, if they have boys who might be able to benefit from them.

At this meeting Fr Felix retired as Secretary. He had first been elected 25 years ago, and had done two periods as Secretary, first for nine years and then for six years. Between these two periods he was the Chaplain of the Society. A vote of thanks was proposed for his 25 years of continuous service on the Committee. It was passed unanimously.

THE AMPLEFORTH JOURNAL
THE AMPLEFORTH SOCIETY

SUMMARISED INCOME AND EXPENDITURE ACCOUNT FOR
THE YEAR ENDED 31ST DECEMBER 1993

	1993	1992
	£	£
INCOME		
Subscriptions	30,101	33,988
Investment income	11,834	14,477
Gains on investments	6,574	5,671
Legacies and donations	600	—
	<u>49,109</u>	<u>54,136</u>
EXPENDITURE		
Members' journals	32,285	20,665
Bursaries	15,000	10,136
Lourdes pilgrimage	—	1,500
Administrative expenses	1,350	2,119
	<u>48,635</u>	<u>34,420</u>
SURPLUS before transfers	474	19,716
TRANSFERS (to) from funds:		
Address book fund	(500)	(500)
Bursary fund	3,000	4,136
	<u>2,974</u>	<u>£23,352</u>
NET SURPLUS for the year added to General fund	<u>£2,974</u>	<u>£23,352</u>

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THE AMPLEFORTH SOCIETY

SUMMARISED BALANCE SHEET — 31ST DECEMBER 1993

	1993		1992	
	£	£	£	£
INVESTMENTS		98,692		93,359
CURRENT ASSETS				
Income tax recoverable 1993	1,392		2,317	
Cash at bank	99,631		88,136	
Life subscriptions owed by Procurator	—		15,450	
	<u>101,023</u>		<u>105,903</u>	
CURRENT LIABILITIES	12,075		12,096	
NET CURRENT ASSETS		88,948		93,807
NET ASSETS		<u>£187,640</u>		<u>£187,166</u>
FUNDS				
General fund		171,413		168,439
Bursary fund		11,534		14,534
Address book fund		4,693		4,193
		<u>£187,640</u>		<u>£187,166</u>

E.M.S. O'KELLY : HON TREASURER

Dated: 15th March 1994

The financial information set out on these pages is a simplified version of the Society's full audited accounts upon which the auditors, Buzzacott & Co., reported without qualification.

Copies of the full accounts are available on request to the Society's offices at:
Ampleforth College
York
YO6 4ER.

AMPLEFORTH COLLEGE SPORTS DEVELOPMENT OFFICE

FRANK BOOTH, *the Administrator*, writes:

This year has seen significant changes in the Sports Development World. Although the office is sited within St Alban Centre in the old committee room, the management is now a separate unit from St Alban Centre. A Lancastrian in the shape of Frank Booth has joined a Yorkshireman, Don Wilson, in running the venture. Interesting days lie ahead. Frank has taken early retirement to move out of the academic world into the area of his first love, namely sport. He takes over the role of Administrator.

The St Alban Centre and The Sports Development Office are linked through a new management committee chaired at our level by Keith Elliot. All these changes indicate a welcome and pleasing support from the Abbey and the College in what the Office is trying to do in spreading the name of Ampleforth around the sporting world.

Several courses were run at Easter and we were able to get the cricket season off to an enjoyable start. We ran our own courses for both boys and girls. Two were residential and one was a two day course for locals. However, the highlights of the holiday were the visits of the Lancashire and Durham County Cricket sides for their pre-season practices and they left behind many happy memories. Sitting at dinner listening to the tales of Clive Lloyd, captain of the West Indians when they were at their greatest; learning from Jack Simmons the locations of the best fish and chip shops in the country as well as hearing some never to be repeated in public stories of the many hilarious antics of players that are well known names; watching Don lured into competitive action by Peter Sleep, the Australian Test Player, bowling in tandem with Peter at John Crawley, the rising star of English Test cricket, on a homemade 'turner' in the St Alban Centre; listening to and watching Mike Hendrick working with the fast bowlers and to see Bob Taylor helping the wicket keepers. All these activities were worth entrance money alone. Perhaps the funniest memory was the orienteering exercise organised so ably by Gerard Simpson in the Gilling Woods. John Crawley's team did the course in 57 minutes, obviously helped by a Cambridge education; three and a half hours after the start of the run Nick Derbyshire's (J88) bedraggled side was picked up somewhere near Yearsley. They had visited three out of the required fourteen points around the Lakes, but in the meantime had also paid visits to the College golf course as well as to the village of Yearsley itself. Obviously local knowledge did not help him at all. Perhaps an Ampleforth education should contain a little more reference to local geography!

It was good to see Nick bowling so well when Don and I visited Liverpool Cricket Club where Don worked with the Lancashire spinners. It was a delight to see Fr Felix enjoying life in that part of Liverpool. It was also a delight to meet Everton Weekes, who was over to referee the Test series with New Zealand. Don was able to organise a second stint to work with the Lancashire spinners, but this time it coincided with the Test at Old Trafford and

we were able to watch Martin Crowe, a former pupil of Don's at Lords, make a superb century.

It was enjoyable helping both counties prepare for their season and it was pleasant to sample their hospitality at Stockton when Durham played Lancashire in the Sunday League. Perhaps a veil should be drawn over the visit of Durham to the Theakston Brewery, where Don met up with a former Yorkshire cricketer in Peter Squires who also played rugby with the new Administrator. Peter also played many times for England as well as the British Lions.

The summer holiday saw the start of the main busy period. Bradford Northern Rugby League Club started the ball rolling with a visit of their squad for some pre-season training. They were followed by the visit of young rugby league players from Bradford and District. They found Ampleforth an exciting and new place. They certainly kept us on our toes, as they either locked themselves in the squash courts or sneaked out to search for their first sight of a monk. Their first sight of a member of the community produced instant silence, something no one else had achieved.

It was at this time that the organisation faced its biggest problem in that the visit of the touring Indian Under 17s cricket team started a day earlier than scheduled. They spent the first part of their tour at College playing Scotland, England and The Development of Excellence (North) XI on the excellent pitches created by John Wilkie. The kitchen rose to the challenge magnificently and prepared vast quantities of rice, chapatis and curries of various kinds. At one stage it was possible to eat from an Indian or European menu at the same time and many did both. All their every need was provided and catered for; we even managed to organise a laser eye operation for the Indian Team Manager. Their party contained some wonderfully talented young cricketers, many of whom will be seen at higher level. Their dedication was unbeatable. One opener, having just made 200 out of 300 against the North XI, had three glasses of orange and went straight out for a net! What was disturbing was to see the national press following young Liam Botham around in droves; it certainly did not appear to help his cause. We also received a visit from his more famous father.

Our excellent grounds stood up superbly to a week of non-stop cricket during the Ampleforth College Inter-Counties Under 15s Festival. After a wet start the sun shone brightly and the cricket was exciting as well as being of a high standard. Durham were the eventual winners of a competition of eight teams.

The first of our own coaching courses coincided with a new venture sponsored by Sondico in which they searched for new goalkeeping talent. Full size football goal posts were a new sight within the valley. Our courses saw Cricket being run by Don, supported by old favourites such as Ken Taylor (Yorkshire and England), Graham Roope (Surrey and England) and Peter Lever (Lancashire and England), with the new faces in the form of Peter Sleep (Australia) and Mike Hendrick (Derbyshire and England). Nigel Melville ran

the rugby supported by Darrell Shelford, Wayne Shelford's younger brother and Richard Booth (J89), newly returned from New Zealand. Soccer was also in evidence, but we need to develop this side of things more in the future.

Having entertained Bradford Northern, we were suddenly asked to cater for Wakefield Trinity Rugby League Club. They came up and although based in St Thomas's worked impressively in the beautiful environment over at Gilling, because the Monastic Retreat was in progress on this side of the valley. They seemed to enjoy themselves both on and off the field and have threatened to return. They were followed by our second cricket course and the final serious work of the holidays was rounded off by coaching weekends involving Newcastle Gosforth RUFC under their new Director of Rugby Alan Old, and Otley RUFC run by our old friend Nigel Melville. The summer had also seen the entertainment of The Ryedale Festival cricket side in a match against a side raised by Don. It was a great pity that rain spoiled the day, although young Mark Wilkie had time to impress. The weather was much kinder for the RDW cricket day. It was pleasant to be able to support our Press Office in this manner.

The whole exercise was rounded off by The Ampleforth Cricket Festival, won by Virgin Records. This weekend was highlighted by some splendid local performances. Br Kentigern took vital wickets, John Wilkie showed his class at the wicket and Richard Booth (J89), returning to the school Cricket grounds, scored over 90 in his two innings without being out. The only other incident was a threatened heart attack to the Administrator who was disturbed from a gentle slumber by a fierce hit for six which cracked through the side window of his minibus. Once again Hilary Wilson produced a superb repast at each and every meal and behind the scenes Martin kept everything and everybody in order, much to the relief of the Administrator, and it goes without saying that John Wilkie produced fine wickets especially the ones on which he played.

Thus a very full and hectic programme came to an end in September as the boys returned. Both the Director and the Administrator felt slightly shell-shocked by this time, but they could not have done their job without the back-up of all the people who worked so hard behind the scenes. The kitchen staff were superb and nothing was too much trouble. The domestic staff coped without a tremor to all our requests and helped to make the organisational side of the course very easy. Ampleforth College Sports Development looks forward to the next holidays and an ever increasing programme.

The Rangers House, Sheriff Hutton

(0347) 878397

Featured on 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

(01439) 788212

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

A member of Best Loved Hotels of the World

(01439) 770766 Fax (01439) 770346

An historic coaching Inn elegantly modernised retaining its old charm. 18 en suite bedrooms with all facilities. Tennis Court, Swimming Pool and Gardens. Superb food and wine list available in the Bars, Patio, and Restaurant. Spanish tapas, fish, shellfish and game our specialities. Bonanza Bargain Breaks available.

English Tourist Board 4 Crowns Highly Commended. AA*. RAC***. AA Rosette for food. RAC Restaurant award. Winner of Les Routiers 1994 U.K. Cheeseboard of the Year.**

White Swan, Ampleforth

(01439) 788239

A pleasant walk from the Monastery and College, this restyled 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.

Hawnby Hotel, Hawnby

(01439) 798202

Eight miles north of Ampleforth in the North York Moors National Park. Recently refurbished and now under the personal supervision of the Countess of Mexborough. Secluded old Water-Mill holiday cottage (two double bedrooms) also available.

George and Dragon Hotel, Kirkbymoorside

(0751) 433334

Welcoming Old Coaching Inn with log fire, real ales and lots of rugby and cricket memorabilia.

Interesting fine food in bar and restaurant, fresh fish, shellfish, and game, available every lunchtime and evening. Sunday lunch a speciality.

Good value accommodation with 20 'En Suite' bedrooms refurbished and upgraded by resident new owners, Stephen and Frances Colling. Weekend Bargain Breaks. 18 Hole Golf Course on doorstep.

Ryedale Lodge, Nunnington

(01439) 748246

A small country house hotel and restaurant personally run by John and Janet Laird offers peace, tranquillity and good living.

THE SCHOOL

OFFICIALS

JANUARY-JULY 1994

Head Monitor

R.D. Pepper (D)

Monitors

St Aidan's

D.R. Telford, O.J.E. Hodgkinson, B. To, A.C. Andreadis

St Bede's

C.D. Moy, A.A. Richter

St Cuthbert's

M.G.H. FitzGerald, C.A. Carnegie

St Dunstan's

J.J.D. Hobbs, A.H.D. Robinson

St Edward's

J.F. Fry, N.A.P. von Westenholz

St Hugh's

M.J.J. Zoltowski, W.M. Crowther

St John's

A.D.J. Codrington, C.S.A. Hammerbeck

St Oswald's

J.E.C. Dilger, S.J.T. McQueston

St Thomas's

R.G. Ward, H.C. Young, J. St.Clair-George

St Wilfrid's

E.L. Buxton

GAMES CAPTAINS

Rugby

A.A. Richter (B)

Squash

J.E. Savage (D)

Cross Country

T.H.P. Bedingfeld (E)

Swimming

K.K. Zaman (H)

Water Polo

B. To (A)

Golf

A.J. Hamilton (E)

Athletics

T.J. Mostyn (J)

Cricket

J.J. Hobbs (D)

Hockey

E.L. Buxton (W)

Tennis

D. Miranda (J)

Master of Hounds

H.C. Young (T), C.A. Carnegie (C)

Librarians

M.S.P. Berry (T), A.J. Acloque (E), H.P.B. Brady (W), B.R. Brenninkmeyer (W), E.W. Carnegie (C), A.O.W. Chan (W), J.F. Fray (E), H.J.A. Hughes (J), C.A. Scott (W), H.C. Young (T), A.J. Arthur (J) (Bookbinder), J.E.A. Berry (T) - I.E. Campbell-Davys (T) - G.P. Fallowfield (O) (Trainees).

Bookshop

J. Fattorini (O), I.A. Fotheringham (E), S.H.-Y. Tsang (B), C.T. Killhourhy (H), A.A. Cane (C), E.H.K. O'Malley (D), P.B. Fane-Saunders (W), H.J.B. Blackwell (E), D.J. Gallagher (B), H.A. Badenoch (O), H.G. Walwyn (A).

Stationery Shop

R.G. Ward (T), K.K. Zaman (H), T.E. Lindup (A).

The following boys left the School in 1994:

March

J. Cannobio (J), A. Kordochkin (A), J.G. Dudzinski (B), N. Bravo (D), F. Carvalho (E), F. Holland (O), N.A.T. Prescott (O), C.E.G. Damerell (T), L.F. Olavarria (T), C.D. Astley (W), F. Latyshev (W), J.-E. Montero (W).

June

St Aidan's

A.C. Andreadis, M.A. Brightman, J.I. de Uriarte, O.J.E. Hodgkinson, F.P.V. Leneghan, M.J. Middleton, N.A.O. Ramage, D.A. Rigg, D.R. Telford, B. To, E.deW. Waller.

St Bede's

A.S.T. Adamson, J.H.R. Dalziel, J.P. Freeland, R.J. Gallagher, M.-S. Key, N.J. Kilner, M. Maestre Beristain, C.D. Moy, J.P. O'Shea, A.A. Richter, S.H.-Y. Tsang, J.-F. Watteau.

St Cuthbert's

C. Bem, G. Besga, J.G. Camm, C.A. Carnegy, T.W.C. Clive, J. Eulate Artola, S.M. Fay, M.G.H. FitzGerald, G.L. McAtamney, J.S. Murphy, M.J. O'Neill, M.R.M. Parnell, C.P. Thomasson.

St Dunstan's

J.A. Benady, D.I. Harrison, J.J.D. Hobbs, A. Kass, J.E.J. Kennedy, E.C.J. Mora-Figueroa, R.D. Pepper, D.F.H. Prendergast, A.H.D. Robinson, J.E. Savage, B.H.G. Walton.

St Edward's

T.H.P. Bedingfeld, B.G.J. Constable Maxwell, J.E. Evans-Freke, I.A. Fotheringham, J.F. Fry, A.J. Hamilton, S.D. Martelli, I.A. Ogilvie, Hon J.H.H.J. Savile, M.-F. von Eltz-Rubenach, N.A.P. von Westenholz.

St Hugh's

A.M.T. Cross, W.M. Crowther, C.C. Little, W.E.J. McKenzie, J.C.P. Minchella, L.A. Poloniecki, A.J.E. Porter, A.N. Russell-Smith, K.K. Zaman, M.J.J. Zoltowski.

St John's

D.A. Ashton, G.B. Bunting, T.G. Charles-Edwards, A.D.J. Codrington, G.H. French, T.B. Greig, C.S.A. Hammerbeck, J.C. Hay, J. Kam, N.C. Lemis, A.S. Medicott, D.J. Melling, R.L. Morgan, T.J. Mostyn, W.E.J. Scott, R. Valdivieso, D.M. Waide.

St Oswald's

E.A. Davis, M.E. Davison, J.E.C. Dilger, J.H.T. Fattorini, J.J. Fattorini, A.J. Gray, E.P. Gretton, E.B. Hernandez, H.P. Hickman, M.H. Hohman, T.E.A.G. Kerrigan, G.C. Leonard, J.A. Lowther, J.P. McGrath, S.J.T. McQueston.

St Thomas's

M.S.P. Berry, E.H.G. Haynes, R.E. King-Evans, G.P.K. Lau, J.F. McConnell, M.K. Pugh, D.L.A. Ribeiro, D.A. Richardson, M. Santa Cruz, J. St Clair-George, A. Vicente-Rodriguez, R.G. Ward, H.C. Young.

St Wilfrid's

E.L. Buxton, T.E. Cadogan, E.A.G. de Lisle, N.E. Foulser, R.H.L. Greenlees, L.J.E. Hall, M.J.B. Horsley, M.J. Leonard, R.D.B. Lewis, T.J.D. McSheehy, C. Ybanez Moreno, G. Ybanez Moreno.

CONFIRMATION 1994

The following received the Sacrament of Confirmation on 8 May 1994 from Bishop Kevin O'Brien, Assistant Bishop of Middlesbrough:

Patrick Acton (E), Jamie Artola (C), Nicholas Adamson (J), George Anderson (C), James Ayres (B), Nicholas Bacon (W), Edward Barlow (O), John Borrett (D), Thomas Bowen Wright (H), Oliver Brodrick-Ward (A), David Cahill (W), Ivor Campbell-Davys (T), Edward Carnegie (C), Alexandre Clavel (O), Alexander Crompton (B), James Edwards (T), Charles Ellis (E), Kieran Eyles (O), Guy Fallowfield (O), Luca Farinella (O), Rupert Finch (W), David Grahame (A), Thomas Healy (D), Enrique Hernandez (O), Filip Ho (C), John Holroyd (E), Richard Horth (J), Harley Jaffar (A), Stephen Jakubowski (C), James Jeffrey (C), Edward King (E), Julian Lentaigne (H), Barclay Macfarlane (W), Louis Mangin (T), John Martin (H), Dominic Nicholas (H), Harry Orton (B), Seymour Pattison (D), Dominic Poloniecki (H), Andrew Riddell-Carre (E), William Riley (J), Charles Robertson (E), Thomas Rose (T), Matthew Roskill (H), Henry Rowan-Robinson (T), Micel Santa Cruz (T), Charles Scott (J), Thomas Sherbrooke (E), Christopher Shillington (E), Peter Sidgwick (C), Ben Slattery (D), Christopher Sparke (A), Edward Stanley-Cary (W), John Strick van Linschoten (O), Thomas Telford (A), Harold Thompson (O), Miguel Vallego (B), Alvaro Vicente-Rodriguez (T), Sam Walsh (A), Carlos Ybanez Moreno (W), Nicholas Zoltowski (H).

The following acted as Catechists, leading groups of Confirmandi in their houses between October 1993 and May 1994: Peter Barton (W), Thomas Bedingfeld (E), Matthew Bowen Wright (H), James Carty (H), Ben Crowther (H), Simon Detre (A), Sean Fay (C), Maurice Fitzgerald (C), Alexander Foshay (W), Ian Fotheringham (E), Jonathan Freeland (B), Hugh French (J), Ben Godfrey (O), Henry Hickman (O), Oliver Hodgkinson (A), William Howard (W), John Hughes (O), Christopher Killourhy (H), Philip Langridge (D), Guy Leonard (O), Luke Massey (D), Toby Mostyn (J), Malachy O'Neil (C), Alexander Ogilvie (E), Douglas Rigg (A), Edward Savage (D), Casimir Sayne-Wittgenstein (), Jeremy St Clair George (T), John Vaughan (B), Thomas Walywn (W), Robert Ward (T), Nicholas von Westenholz (E).

HEADMASTER'S LECTURES 1993-4

In the Christmas term 1993 there were four Headmaster's Lectures: Fr Derek Jennings on 15 October spoke on *Post-Modernism*; Judge David Edwards on 5 November spoke on *Maastricht: where next?*; Dr A.J. Warren on 19 November on *Victorian Values Revisited*; Mr Nicholas Ross on 26 November on *Iconography in Baroque Painting and Modern Advertising*. In the Lent term 1994 Professor Gideon Prance, Director of the Royal Botanic Gardens, spoke on 25 February; John Cornwell of Jesus College, Cambridge, spoke on 11 March 1994.

Headmaster's Lectures have now taken place for 13 years, since 1981, organised firstly by Fr Felix and, more recently, by Mrs Lucy Warrack. This series of lectures marked the final series organised by Mrs Warrack.

T.E.D.

EXHIBITION PRIZES

INDEPENDENT PROJECTS AND ESSAYS *(Assessors in Brackets)***SENIOR: ALPHA**

- James R.E. Carty (H) The Trouble in Ireland: Is There a Solution? *(Mr Galliver)*
 Oliver J.E. Hodgkinson (A) Diversity of Anaerobic Bodily Microbes *(Fr Cuthbert)*
 James E.M. Horth (J) When 3 is Not Enough: Dimensions in Modern Mathematics *(Dr Warren)*
 Paul L. Squire (T) The Arch-mediocrity; Is This a Fair Description of Lord Liverpool as Prime Minister? *(Mr Galliver)*

SENIOR: BETA I

- Patrick R. Badenoch (O) Napoleon's Invasion of Russia *(Mr Dammann)*
 Alexander M.T. Cross (H) Tolstoy's Theory of History in 'War and Peace' *(Mrs Warrack)*
 Marc R.C. Lambert (J) Under-water Hunting *(Mr Lloyd)*
 Diego Miranda (J) Why Did The Spanish Civil War Break Out? *(Mr Dammann)*

SENIOR: BETA II

- William F. Howard (W) Should Britain Abolish Its Monarchy? *(Mr Nightingale)*

JUNIOR: ALPHA

- Thomas F. Healy (D) The Development of Ophthalmology and Spectacles *(Fr Cuthbert)*
 Dominic P. Poloniecki (H) Is Nuclear Deterrence Morally Justified? *(Mr Nightingale)*
 Thomas H.-S. Tsang (B) A Study of Chinese Ceramic Pillows *(Mrs Wingfield-Digby)*
 Hugo B.T.G. Varley (H) Operation Fortitude South: The Deception Crucial to the Success of D-Day *(Mr Galliver)*

- Louis St.J. Warren (W) The Industrial Revolution *(Mr Dammann)*

JUNIOR: BETA I

- Thomas A.W. Farley (B) The Civil Wars of England *(Dr Marshall)*
 Raoul A.J. Fraser (B) The Jews in Nazi Germany *(Mr Galliver)*
 Richard A. Horth (J) The History of the Bassoon and Its Precursors *(Mr Jeffcoat)*
 Andrew Mallia (D) The Knights of St John in Malta 1530-1798 *(Fr Edward)*
 Joshua G.V. Marsh (A) Myths and Legends of Ancient Britain *(Mr Motley)*
 Euan R.H. O'Sullivan (B) The Death of Marilyn Monroe: Suicide or Murder? *(Mr Dammann)*
 James S. Paul (J) Why Might Henry Stafford, Duke of Buckingham, Have Wanted to Murder the Princes in the Tower? *(Dr Marshall)*
 Matthew W. Roskill (H) In Search of the Master Race *(Mr Motley)*

JUNIOR: BETA II

- Christian W.G. Boyd (A) Voyagers *(Dr Marshall)*
 Garry S. Chung (A) Chinese Cuisine *(Mrs Fletcher)*
 Paul R. French (J) Military Presence and Conservation: A Paradox? *(Mr Motley)*
 Edward Ho (B) For a Better Hong Kong - The Metroplan *(Mr McAleenan)*
 Filip Y.-W. Ho (C) The Catholic Church of Hong Kong *(Fr Timothy)*
 Joshua W. O'Malley (B) The Life and Times of Queen Grace O'Malley *(Dr Marshall)*
 Anthony J. Osborne (J) How Do The Historical Borgias Stand in Relation to the Myth? *(Fr Edward)*
 Juan Urrutia Ybarra (A) How Greatly Did The Soviet Union of the 1930s Differ from the Russia of the Decade Before the Bolshevik Revolution? *(Fr Leo)*

HEADMASTER'S LECTURES ESSAY PRIZES

- Thomas G. Charles-Edwards (J) Caspar D. Moy (B)
 Benedict J.G. Constable Maxwell (E) Nicholas A.O. Ramage (A)

HEADMASTER'S SPECIAL PRIZES

- for outstanding achievement in Chemistry Caspar D. Moy (B)
 for outstanding Junior Prize Essay Peter B. Fane-Saunders (W)
 for the typesetting of St Benedict's Prayer Book Edward H.K. O'Malley (D)

ELWES PRIZES

These prizes are awarded by the Headmaster for sustained and high-quality contribution to school life outside the classroom, in addition to an excellent academic and personal record.

Oliver J.E. Hodgkinson (A)

For devoted work, over years, in a wide variety of enterprises, including taking a major part in the founding, building and running of the school's Greenhouse, running the school's recycling programme, heading the Cinema Box, being an excellent and inspiring secretary of the Natural History Society, taking a leading part in biology field trips, and helping backstage in the theatre.

Edmund A. Davis (O)

For dedicated service to the school community, throughout his school career, in the Schola Cantorum, in the RAF Section of the CCF with the Hunt, as typesetter for the *Ampleforth News* for a whole year, and in his house.

Mark S.P. Berry (T)

For a distinguished and sustained contribution to the school theatre, as a dedicated and talented actor, to the library as head librarian, and to many other school activities.

ARMY SCHOLARSHIP Richard W. Scrope (E)

SPECIAL PRIZES

Scholarship Bowl	St John's House	
Philip's Theatre Bowl	Mark S.P. Berry	(T)
Grossmith Jelley Acting Prize	Malachy J. O'Neill	(C)
Detre Music Prize	Peter R. Monthien	(D)
McGonigal Music Prize	Jonathan F. Fry	(E)
Choral Prize	Edmund A. Davis	(O)
Conrad Martin Music Prize	Niall Thorburn-Muirhead	(B)
Quirke Debating Prize	Malachy J. O'Neill	(C)
Inter-House Debating Cup	St Hugh's House	
Inter-House Chess Trophy	St Dunstan's House	
Inter-House Bridge Trophy	St Cuthbert's House	

BERNARD SUNLEY CENTRE PRIZES

Swainston Trophy for Technology	Edmund A. Davis	(O)
Gaynor Trophy for Art	Peter M. Barton	(W)
Michael Barton Photography Bowl	Charles J. d'Adhemar	(O)
Spence Photography Bowl	St John's House	

The following prizes are awarded for work done in a boy's time, independent of that done for examinations:

UVI

Sean M. Fay	(C)	Art Folio	Beta I
Geoffrey P.K. Lau	(T)	Hi Fi Stands	Beta I
Jack F. McConnell	(T)	Physiotherapy Machine	Beta I
J. Christian P. Minchella	(H)	Art Folio	Beta II
Leo A. Poloniecki	(H)	Art Folio	Alpha
Andrew J.E. Porter	(H)	Photography Folio	Alpha

MVI

Andrew J. Roberts	(J)	Art Folio	Alpha
Robert O. Record	(C)	Photography Folio	Beta I
John P.F. Scanlan	(O)	Art Folio	Beta I
C. Roarie Scarisbrick	(O)	Photography Folio	Beta I
John F. Vaughan	(B)	Art Folio	Beta I
William A. Worsley	(E)	Art Folio	Beta I

REMOVE

Henrique K. Bernardo	(A)	Art Folio	Alpha
Adrian O.W. Chan	(W)	Art Folio	Alpha
Peter T. Clark	(J)	Art Folio	Alpha
James M.W. de Lacey	(D)	Art Folio	Alpha
Rubeno Esposito	(A)	Motorised Scooter	Alpha
Jeremy J. Fattorini	(O)	Art Folio	Alpha
Simon C. Goodall	(W)	Folding Games Table	Beta I
A. Peter Haslam-Fox	(W)	Art Folio	Alpha
Piers D. Hollier	(H)	Photography Folio	Alpha
Anthony Z. Murombe-Chivero	(T)	Art Folio	Alpha
Richard W. Thackray	(O)	Pheasant Feeder	Beta I

Vth FORM

Oliver W.J. Brodrick-Ward	(A)	Art Folio	Alpha
Edward F. Barlow	(O)	Art Folio	Alpha
Guy P. Fallowfield	(O)	Art Folio	Beta I
Michael J. Kelsey	(O)	Photography Folio	Beta II
Guy J. Massey	(D)	Photography Folio	Beta I
Tom J. Sherbrooke	(E)	Art Folio	Beta II
Thomas H.-S. Tsang	(B)	Oak Coffee Table	Beta I

IVth FORM

Christopher N.A.F. Heneage	(E)	Art Folio	Alpha
Gregory A.A. Rochford	(W)	Art Folio	Alpha
James J. Rotherham	(T)	Art Folio	Alpha
Robert C. Worthington	(E)	Art Folio	Alpha

DUKE OF EDINBURGH GOLD AWARD

Charles A. Carnegie	(C)	Rupert D. Pepper	(D)
Ian A. Fotheringham	(E)		

MATHEMATICS COMPETITIONS

National Mathematics Competition 1994: Gold Certificates

James E.M. Horth	(J)	(Qualified to take part in the	
Alasdair F.O. Ramage	(C)	British Mathematical Olympiad)	
Paul L. Squire	(T)	Richard W. Greenwood	(T)

Sharp Intermediate UK Schools Mathematical Competition 1994: Gold Certificates

Thomas W. Rose	(T)	(Best Performance in School)	
Michael S. Shilton	(C)	Nicholas P.J. Zoltowski	(H)
Daniel J. Gallagher	(B)	Christopher J. Cowell	(T)
Michael A. Hirst	(A)	Thomas R. Westmacott	(T)
Justin J. Bozzino	(C)	James D. Melling	(J)
Edward F. Barlow	(O)	James S. Paul	(J)
Thomas D. Bowen Wright	(H)	Guy C. Cozon	(H)
Myles C. Joynt	(O)	Edward S. Richardson	(C)
Edward Ho	(B)	Uzoma G. Igboaka	(D)
Timothy R.C. Richardson	(W)	Antony C. Clavel	(O)
Thomas P. Telford	(A)	Alexander T. Christie	(B)

In addition Thomas W. Rose, Justin J. Bozzino, Christopher J. Cowell and Thomas R. Westmacott were invited to take part in the second round of the competition.

EXHIBITION CUPS

ATHLETICS

Senior Inter-House Challenge Cup	St John's
Junior Inter-House Challenge Cup	St John's

CROSS-COUNTRY

Senior Inter-House Challenge Cup	St Edward's
Junior 'A' Inter-House Challenge Cup	St John's
Junior 'B' Inter-House Challenge Cup	St Edward's

GOLF

Baillieu Trophy	St Thomas's
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RUGBY FOOTBALL

Senior Inter-House Challenge Cup (Chamberlain Cup)	St John's
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Junior Inter-House Challenge Cup	St Hugh's
The League (Lowis Cup)	St Bede's

SWIMMING

The Inter-House Challenge Cup	St Hugh's
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SQUASH RACKETS

The Ginone & Unsworth Cup	
Senior House Squash	St Bede's
The Railing Cup	
Junior House Squash	St Edward's

SPECIAL AWARD

The Headmaster's Sports Cup	Alexander C. Andreadis (A)
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SUMMER TERM 1993: CUP AND PRIZEWINNERS

Cricket

Downey Cup for the best cricketer	O.R. Mathias (C)
Younghusband Cup for the best bowler	S.H. Easterby (H)
Best Cricketer Under 15 Colts	B. Pennington (K)
Senior Inter-House Cricket Cup	St Aidan's
Junior Inter-House Cricket Cup	St Cuthbert's
Summer Games Cup	St Aidan's

Junior Butterfly (50m)	R. Sreenivasan	34.54
100m Individual Medley	B. To	1.13.36
	D. Scott	1.13.36

Simons Cup (Water-Polo)	St Hugh's
Summer Soccer	St Aidan's

OBITUARY

INNES MACBEAN

The manner of Innes MacBean's appointment at Ampleforth is a fair indication of how things have changed since the days when the expectations of lay members of the teaching staff were almost exclusively confined to academic matters. Innes always remembered the remark of Fr William Price, the Headmaster: 'I hope that you won't want to get involved in coaching games and all that sort of thing, because that is the job of the monks.' Innes was only too delighted to go along with this prohibition, as his exclusive passion was for the teaching of French to a high level of proficiency. His enthusiasm for the accurate deployment of a language which he loved and of which he had a great personal mastery, was the hallmark of all his work, both in the classroom and in his correction of written work. This enthusiasm led him, during his first week in the Common Room, to make an error of judgment which might have led to a lasting feud, but for the humility and humour with which Innes immediately apologised. The then doyen of the Modern Languages Department, Mr E.A. Cossart (well known not only to generations of Amplefordians but to their grandfathers, whom he had taught at Oundle), had left a pile of unmarked exercise books on the Common Room table. Innes happened to notice the books, and (without giving further thought to what he was doing) sat down and corrected them. This was *lèse-majesté* of a very high order, since Mr Cossart's marking procedures were highly idiosyncratic and invariable included references to the chapter headings of the Cossart & Lambert French Grammar, which was then the invariable diet of all Ampleforth boys. Mr Cossart was renowned (amongst other things) for his somewhat volatile Gallic temper, but on this occasion he was so flabbergasted that words more or less failed him. It was only because he quickly recognised in his new colleague a kinship of outlook and of enthusiasm that he was able (after a struggle) to forgive and forget.

Innes MacBean was not only a very distinguished teacher of French. He also had that great gift of making his lessons entertaining and challenging, even when the content was not wholly to the taste of his pupils. He always taught a very full range of classes at every level, and gave as much meticulous attention and enthusiasm to the teaching of junior sets of less able boys as he did to his Oxbridge work. His first Head of Department was Fr Basil Hume, whom I succeeded on his election as Abbot in 1963. Innes would always pay a visit to the Head of Department before the beginning of the academic year, partly to be informed of his teaching programme for the year, but also to make sure that he had as many sets as possible. This also meant that in any sort of emergency, caused by the illness or absence of colleagues, he would be the first to offer his services. In an infectious and attractive way, he was so convinced of his own skills as a teacher that he wished to spread them as widely as possible.

These meetings, whether with the Head of Department or with other colleagues, had another feature which all who knew Innes and loved him will never forget. There was no in-built reason why they should reach their natural term. Innes came from Inverness, and considered that the English language as spoken in that city is one of God's gifts to mankind, to be celebrated with delight as constantly as possible. He was the least taciturn of men, and for him the phrase 'passing the time of day' more or less meant what it said. Exchanging a few words in the cloister was not his way of cultivating human relationships. His great sense of humour was always self-deprecatory, and he would frequently apologise for taking up one's time whilst having no intention of ceasing to do so. Several times, when I perceived him approaching St Wilfrid's House in order to discuss departmental matters, I would arrange to be interrupted about half-an-hour later by an urgent but spurious telephone message. Innes was, I think, well aware of this ploy and never resented it.

He was one of the last great teachers of the old school of language teaching. His insistence on what his colleague, Mr Cossart, used to call 'the backworks' of the French language (i.e. a thorough understanding of the roots of the language and the way it works) may not have helped his pupils to buy sneakers and toothpaste in Calais, but for many it laid the foundations for a subsequent elegance in the mastery of spoken and written French. As a colleague, he was very much loved. His generosity, his conviviality, his laughter and his innocent delight in a wide range of human companionship (including that of his pupils) were for many years a binding force both in the Common Room and in the local community. Like his colleague, Mr Cossart, he could at times become very angry, particularly if he felt that his own professionalism was being slighted or misunderstood, but he was quick to forgive and never bore a grudge. His death marks the end of an epoch, and he will be remembered with the greatest respect and affection.

DLM

Innes MacBean (1915-94) was educated at Inverness Royal Academy and Aberdeen University. He was on the staff 1956-81.

STEPHAN DAMMANN retired in July 1994 after thirty-five years teaching history at Ampleforth.

It was in February 1959 that Stephan arrived at Ampleforth, by train to Gilling East station, on an initial two term contract. At that time Stephan's future plans were undecided for he had also applied to the BBC News Service for a job; but just before final interview stage with the BBC Fr William offered him a permanent post at Ampleforth. Having thoroughly enjoyed his short period of teaching in the large and stimulating history department, under the leadership of Tom Charles-Edwards and Fr Hugh Aveling, Stephan accepted the offer.

In 1959 the history department consisted of seven teachers: Tom Charles-

Edwards, Fr Hugh Aveling, Fr Fabian Cooper, Tony Davidson, Brian Richardson, John Dizer and Michael Tolkein. Stephan's departure closes that particular chapter in the history department which won national recognition for its academic excellence. Stephan, Tony Davidson and, later, Fr Leo were all graduates of University College, Oxford and this Ampleforth-Univ connection bore fruit, for a constant stream of Oxford scholarships in history were won throughout this era.

Stephan's father was French and his mother Anglo/Scottish. He was born in France and spent the war years in Paris under the German occupation. At the end of the war he was sent to Monkton Wyld, a progressive co-educational school in Dorset. Stephan was very happy at Monkton Wyld which laid the foundations for the generosity, sympathy and empathic understanding with the boys which made him such an outstanding teacher at Ampleforth.

Monkton Wyld was followed by an open scholarship to University College, Oxford where he met Tony Davidson. His first contact with Ampleforth came at this time too when, in 1953, he came to the school to talk to potential Oxbridge scholars. A tenuous connection continued when his brother Rickie became a Catholic and was sent to Ampleforth.

Inevitably, after Oxford, it was down to earth with a bump during two years' National Service. Stephan gained a commission in the Somerset Light Infantry and was posted to the Army Outward Bound School at Tywyn in North Wales. Happily Stephan thrived in the mountains, soon becoming a skilful rock climbing instructor while beginning a love affair with wild hill country that has nourished him all his life.

Stephan brought tremendous vitality and energy to Ampleforth, living life to the full. In the classroom he gave himself unsparingly, demanding the highest academic standards and fully stretching his pupils. He was always available to the boys, never ridiculed mistakes or used sarcasm and had a wonderful knack of inspiring and boosting the esteem of the slowest pupils. Even at the end of a long day, and lessons went on until 7.30 pm in the early days, Stephan's classes would be sitting in rapt attention.

Stephan shared a cottage in Ampleforth village with David Criddle and they enjoyed an active social life with open sports cars, all night parties, dining regularly at some of Yorkshire's top restaurants and taking holidays abroad. One summer they went to the Alps and made a guideless ascent of Mont Blanc.

Ampleforth in the 1960s was still a rather rigid and authoritarian school and any criticism of the established order would have been unthinkable. Yet in 1970, with Fr Patrick's blessing, Stephan started a termly magazine called *Grid* which published articles from boys, old boys, staff, parents and friends of Ampleforth, many of which were provocative and were not well received in certain quarters. It is interesting to note that in the very first edition Stephan, writing about the House system at Ampleforth, argued that one man alone (however able) could not possibly run adequately a House of sixty boys. This was before any tutorial system had been introduced. Now, of course, we have a Housemaster supported by five House Tutors.



Stephan and Sue Dammann

Grid made people think and it stimulated discussion on many topics; it helped to start the move towards liberalism which we see today at Ampleforth. It has been published annually since its inauguration and it is still eagerly awaited at Exhibition.

Stephan was made Head of General Studies by Fr Dominic and in addition he organised the system of prize essays. In both areas his persuasive skills were used to good effect in encouraging staff to offer interesting courses and boys to devote time and effort working on individual projects.

For many years Stephan ran the Historical Bench and he took on responsibility as President of the Common Room. He coached the hockey team and helped with rock climbing, particularly prior to the 1977 Himalayan Expedition when he led boys up major rock routes in Snowdonia and elsewhere.

Stephan's tolerant attitude to his pupils was not always mirrored in the Common Room. Although he was a loyal and highly entertaining colleague with an acerbic wit he did not suffer fools gladly and could be abrasive, controversial and dismissive. He would ruthlessly expose hypocrisy and was always quick to notice and articulate examples of humbug. He had a wicked sense of humour and enjoyed pointing out the ridiculous in any situation. A few pertinent sentences from Stephan, after long-winded Common Room meetings, usually ended all discussion because he had gone straight to the heart of the matter.

In 1968 Stephan married Sue Haughton, eldest daughter of Algy Haughton the Head of English. The wedding took place in the Abbey Church

with the reception at Gilling Castle. Stephan and Sue lived for a while at Brandsby before moving to the moors, first to Gillamoor and then to an old farmhouse high up in Farndale.

Stephan's beloved motor bikes had to give way to cars with snow tyres and chains and the Dammanns had many epic winter journeys to school. But Stephan deeply loved the moors and would always try to have a walk on Sundays, whatever the weather.

Countless old boys, colleagues and friends of Ampleforth have enjoyed the extravagant hospitality of the Dammanns in Farndale. Their lovely house was the ideal place for relaxation with wine, a log fire and music; provided that Radio 3 was not tuned to a first broadcast performance of a new work, one of Stephan's anathemas.

For their retirement Stephan and Sue plan to live in France, but their love of Ampleforth and North Yorkshire will hopefully ensure that they return regularly. Their many friends will always be delighted to see them.

RFG

SUE DAMMANN first swept into the Common Room as a new teacher of English and French in 1987. Not that she was new to the place; much of her life had already been spent in and around Ampleforth, as the eldest daughter of Algy Haughton, former Head of English and director of much exciting theatre here (where the young Sue often helped behind stage), and later of course as wife to Stephan. In class room and Common Room she was at home, an always lively colleague and a caring and imaginative teacher. Energy and creativity were her hallmarks: in between marking coursework essays on Dickens or English love poems (she herself inspired one or two from her adolescent charges), she might be found painting one of her witty *santons*, a three-inch rugby player or Schola choir-boy for the Christmas crib. She was instrumental in setting up and heading the EFL department, clearly the right choice for this important new venture in the internationalising of Ampleforth. Spaniards and Chinese found the long afternoons of English grammar enlivened by coffee and biscuits provided by Sue. In Junior House she looked after the teaching of English and basic French to the first years, and they found a firm but sympathetic mother-figure as their tutor into the bargain. Sue eased the anxious little boys into the rigours of boarding school life with picnics and treasure hunts at her home in Farndale. She also took over responsibility for the annual Junior House drama production, and commandeered the hall of the Central Building for it. For several weeks before Exhibition, the rest of us picked our way gingerly among staging-blocks and scenery, papier-mâché trees that might suddenly get up and walk, ropes dangling dangerously from the gallery, and listened in awe to the confident marshalling of dozens of little boys into a jolly musical of *Midsummer Night's Dream* or the review she wrote herself for the passing of Junior House in 1993. Sue's theatrical experience was invaluable in the main school theatre too, where she advised on production and created wonderful costumes, most notably for the beautifully dressed

Edwardian production of *Twelfth Night* last year. Her own dress was a secret marvel to many of her colleagues (and one suspects her classes): not infrequently was the gloom of Big Passage brightened for me by the lively clatter of high heels and a pair of gold lamé stockings on the way to a class; and the excitement afforded by some of her skirts will, like everything else about her, be much missed around the school. She carries all our best wishes for the future.

AC

PETER MARSHALL joined the Common Room on the completion of his doctoral research at Oxford in 1990. He arrived in sad circumstances, taking over the teaching of Tony Davidson who had died earlier in the year. I am sure that Tony would have approved of his successor, not the least because Peter was a fellow University College man, and along with Fr Leo and Stephan Dammann maintained that College's domination of the Ampleforth History Department.

In his time of just over four years at the College Peter proved to be not just a highly accomplished scholar but a gifted teacher; able to inspire interest in History, share with his pupils his perceptions and impart to them the intellectual skills required by the subject. At all levels in the school, but especially in the Sixth Form, Peter's success as a teacher could be measured in the quality of his boys' term-time work and in their examination results.

Peter's contribution to school life ranged beyond the classroom. In the wider encouragement of History in the school he revived the Westminster Society as a Sixth Form discussion group, and oversaw the publication of the Exhibition magazine, *Benchmark*. He was a conscientious and supportive tutor in St Hugh's House and, while not a keen sportsman, was willing to do his share when it came to activities; setting up war games on Monday afternoons, supervising swimming and tennis, and driving boys to visit the Cheshire Home at Alne.

While throwing himself into schoolmastering, Peter was also able to find the time to pursue his academic interests by continuing his researches on the Reformation in England. While at Ampleforth, Peter presented papers to several university conferences and published his book, *The Catholic Priesthood and the English Reformation*. So successful was Peter's academic work that, at a time when university posts are hard to find, and strongly contested when available, he was offered a richly-deserved lectureship at the University of Warwick. It is to take up this appointment that Peter leaves Ampleforth.

Peter, his wife Alison and their newly born daughter, Isabel, were valued members of the Ampleforth College community. They remain our friends and we wish them the very best for their future.

PWG

GILES NIGHTINGALE joined the school in 1992 having served in the Royal Navy and having achieved a very good degree in History at Oxford. From the outset he was committed to doing right by the boys, the school and himself as a professional teacher. He was one of a group of young teachers who brought a breath of fresh air.

He put his experience of the forces to good use, becoming one of the most active members of the CCF and accepting a Commission to pursue that work. Indeed, he appeared to have a roving commission to cover contingencies all over the valley and on the moors allowing the more senior officers to man HQ. The Duke of Edinburgh award scheme took him to similar habitats. Though not an athlete, he showed willing by helping with field events and athletics meetings. He also involved himself in squash. In the second year he led a small but very enthusiastic group of wargamers. Classroom 37 became the theatre of war for everything from the Battle of Hastings to Space Invaders.

As a relatively young member of staff he had an affinity for the boys which made him popular but this never diverted him from expecting from them large quantities of work of a high standard. He achieved good results in Politics and History in both years here.

Giles came to teaching to test a vocation. Ultimately he decided that he would rather do what politicians do, than teach it. A sure way to gain a solid understanding of a field, however, is to attempt to teach it with an eye for detail and with an open mind. His entry to the higher echelons of the Civil Service at the Department for the Environment must have been aided by his teaching many of the issues which he was asked to discuss at interview. On Giles' departure Fr Leo made reference to him returning as 'Sir Giles'. We look forward to that, but know that he will visit Ampleforth regularly with which he has formed a strong attachment in a short period of time. Whitehall has little to offer by comparison. We have every expectation that Ampleforth will be the only area of N. Yorkshire fully exempt from the Council Tax.

PTM

We offer our condolences to Sheila and Paul King on the tragic death, through illness, of their baby daughter, Amy.

Our congratulations to Elaine and Stephen Bird on the birth of Lucy; to Alison and Peter Marshall on the birth of their first child, Isabel; and to Nicola and Alasdair Thorpe, also on the birth of their first child, Emily.

Our best wishes to Rosie and Julian Allisstone on their recent marriage.

Exhibition 1994

HEADMASTER'S SPEECH

LEO CHAMBERLAIN OSB

Our welcome is as warm as May has been cold. It is wonderful to see you all here – and to know that there are lots more of you in the Theatre. I hope we will all have a marvellous and even rain-free celebratory weekend. It is especially important that it be rain-free: today marks the restoration of the Gilling Garden Party. Go and see what Fr Jeremy and Graham Sasse have done with the Junior School this year. And tell other people about it. There is another smaller, but I hope helpful, innovation this weekend: our secondhand clothes shop is open. It was set up at your request; and we are all in the mood for economy. They are probably not here to hear it, but I have one word of special welcome for the Old Amplefordian Cricket Club, whose matches against the school have been moved to the Exhibition weekend for the first time. They have kindly elected me one of their Vice Presidents, and even given me a tie. This is an act of particular charity as I must be one of the dimmest cricketers in Ampleforth's history.

The prizes just awarded are some indication of the heartening diversity of activity in the school. All round excellence must always be the aim of a school, and there is evidence of that here. There is significant achievement by boys of different levels of ability.

Very much is owed to the whole academic staff. We have tried to be available to all who need us, whether parents on the telephone or boys who want to talk about their work or interests. Groups of boys wanting to talk to teachers is a good sight; so is the commitment of the staff to all the boys' interests. The work done by tutors has not meant that Housemasters have less to do. The demands on housemasters remain very great, and we are grateful for the way in which they sustain them. They may not always be doing something, apart from perhaps pruning their roses or even reading a newspaper: but they are in charge. They cope with everything, from disciplinary emergencies to medical ones, not to speak of a daily presence towards the boys.

There are some whom I want to mention by name. Ronald Rohan was a faithful teacher for 25 years, treated with affectionate awe especially by those Junior House boys whom he subjected to HEL – History, English and Latin. He chose to take partial retirement last summer, and the Junior School's loss was our gain. His death, traumatically unexpected, came at the end of a day's work, with his hand gripping a glass of whisky among friends. There was something fitting about this: he was a convivial man, unpretentious. But he was also thorough and devoted, a servant of the parish as well as of Ampleforth, a Eucharistic minister, and a catechist.

We have suffered the deaths of some of the great men of our community, of whom Fr Walter, wise and beloved housemaster, was the best known in the school. Fr Abbot will speak about them and their contribution to all our lives.

You will remember that four members of the Community came new to work in the school last year. I am especially happy therefore to greet no fewer than seven of our brethren, taking some part in the school for the first time – Fr George, Fr Jerome, Br Laurence, Fr Robert, Br William and Br Anthony. Some still have studies in plenty to come, but, I trust, their presence is a portent for our good future as a Community and as a school, devoted to the Lord's service.

There are also now some significant departures. I must thank Fr Felix, who was Housemaster of St Bede's for some years, doing such distinguished work on our last appeal while still teaching at A level, and who finally took on the Procurator's difficult job, and has now moved to pastoral work. Many will want to thank Fr Charles for his constant hospitality in the College Guestroom. After ten years, he also has gone to work on our parishes. Stephan Dammann has taught history with the greatest distinction since 1959. I am proud to have had him as a colleague for so long, and to have learnt from him the values of clarity and scholarship in the teaching of History. Sue has not been here as long as a teacher, but as the daughter of Algy Haughton has been with us all her life; she has been greatly valued most recently in the new world of TEFL – the teaching of English as a foreign language.

Frank Booth retires from geography, but not, pleasingly, from Ampleforth. He has accepted an appointment to work on the promotion and organisation of our holiday sports courses with Don Wilson, and will still be available as a coach for the school. These courses are proving very popular, and promote further the sharing of our facilities. Some of you may have seen the BBC2 documentary which was very complimentary about work done here in sport, contrasting it with the loss of sporting opportunities for young people elsewhere. It is a great pity that our own contribution to solving a national problem was not highlighted; we are doing something for the country here, and even more for Yorkshire. One of the regional Find a Fast Bowler competitions will take place here in August.

As many will know, Marco Baben took early retirement from his work in the Sunley Centre following the tragic death of his wife and sister-in-law in a car accident. He remains our neighbour, living in the village with his orphaned nephews, to whose upbringing he has devoted himself; they have all our sympathy and prayers. Two younger members of the staff leave with our best wishes. Giles Nightingale has decided on a career in the Civil Service, and has been selected for fast stream entry. Peter Marshall, whose book on the Catholic Priesthood and the English Reformation has just been published by OUP, has been appointed a lecturer in History at Warwick University. I congratulate them and wish them well. These appointments tell you something about the quality of those attracted to teach at Ampleforth; and they will be replaced by able men.

These departures are reminders of our strong mutual links, and the debt a Headmaster owes to all who work here. I celebrate our dependence on the matrons and the domestic staff, the Estate staff and the technicians. My

dependence on my secretaries and College Committee, and especially upon Fr Timothy as Second Master is immense; but so it is upon the new Procurator, Fr Bede and those who work with him, especially Peter Bryan and John Sharp.

You have all had details of last summer's A level and GCSE results. I will only say that they were good. 46% A and B grades overall and 70% ABC is a credit, especially for those among the boys who arrived here without much academic distinction to their names. We are not a highly selective school; we never have been. We have always sought to keep families together, and not just to choose the clever boys. It is not so much a respectable placing in the overpublicised league tables that matters as the end result for each boy. Averages don't count there. We had 118 entrants to higher education, most of them to university courses of choice, last September. That gives you a better idea of our achievements. It also shows up the difficulty of putting statistics together; they come from four different year groups, six of them from 1990 and 1991. So I can't give you a percentage figure related to leavers, but it was a lot, certainly much over 90%. GCSE results continue to be respectable. We had 88% at grade C and above, marking a continuing steady improvement. But I want better.

There have been substantial developments in the school this year in spite of financial stringency and one piece of retrenchment. After 70 years we decided to end the Abbey and College's support of the Beagle pack. Negotiations are still in train in the hope that local supporters may take on the task, and if that is achieved, boys who wish to do so will be able to continue to hunt. But support in the school has long dwindled from the days of glory (admittedly there was less to do then) and it was only realistic to review the situation. It is not a large sum by the standards of international companies, but £20,000 or so does matter to us: it is not much short of the spending I can afford on equipment and materials for all three sciences each year. Nor should we maintain the Hunt out of sentiment, however strong; we must not abandon what is central, but we adapt as we must to the times. Down the years, other things have gone: Boxing, the Sea Scouts, the Wall Game, even Goremire Day; things deep in the memories of those of us of older generations, but not of the present life of the school.

I am glad to say that fishing and rough shooting both flourish. A word about the element of risk in our activities: we all know that there is risk in everything that is active; the rules of rugby have been modified to reduce it; proper precautions are taken in other activities; I have recently and with painful care revised the rules of rough shooting. I know you will want me to encourage all activities, to extend the opportunities open to the boys.

I spoke last year about £25,000 investment in new computing equipment. Now you can see it. Geoff Hawkes, who is steadily bringing together our administrative system and who copes with quite unreasonable demands on his time by the users (and especially by me) of the hundred or more PCs now installed, has made time to help. There has been expert work by Michael Barras and we have welcomed Mrs Fisher to teach the courses in keyboard skills and word processing for all first year, and for our own administrative staff.

Original sin is everywhere: we also have hackers and spoilers. And there are those who go back to two fingers when they have been taught to use nine. Boys are learning to take responsibility for the equipment. The best sign is that the room is already fully used.

I promised an extra £25,000 last year for science. That is being spent: TVs and video have been provided for the labs. TV cameras for biology and physics, which are invaluable in our small labs, datalogging equipment, extra computers, software, new microscopes. This is most important: I will speak of longer term plans, but we are always concerned for what we can do now.

The Panasonic Room has been in full use, thanks to Julian Allistone and a strong group of boys: there is now a new video prospectus, not professional, but it is all ours, and it is a feat. I hope prospective parents will enjoy the sight of me more than I do. We have had a generous gift of £10,000 for new equipment and a prize, which will be awarded next year for the first time.

I cannot do as much for the Houses as I would like yet. But we have adopted the Bunk Carrell as our model for the future, so that junior boys will have genuine personal space for work in their dormitories. They are expensive; we have only been able to afford one dormitory's worth this year. I have no doubt that it is the Bolton House dormitories that need remodelling most, and we are starting in St Edward's.

The life of the school is intense, as it should be. I recall the story of three proud fathers talking about their sons. One said: 'He is doing wonderfully, he wants to be a great doctor.' Another said: 'My son, he is doing wonderfully, he is going to be a great engineer.' And the third said: 'My son, he is doing wonderfully, he is only 15 and already he is helping the police with their enquiries.' I pick on a few highlights, but remember that it is the purposeful occupation of the vast majority of boys that is really pleasing, and their willingness to commit themselves. To take one suitable diverse and widespread group, because I will not be able to thank all those who have done it just once or twice, the boys who have helped to show round parents interested in the school have done an admirable job, which only they can do. I must thank the school monitors, and especially Rupert Pepper, the Head Monitor, ever reliable, for their good tempered and supportive service. It is so very ordinary; and so very important. There is a variety of magazines. There is not much doubt about the capacity for articulate self-expression in the school. I hope first year parents and first year boys do not have quite so bad a time as the *Ampleforth News* suggests.

Some activities are especially the measure of a school. We have a theatre which boasts several productions a year; I hope you will see *Don Quixote*, with splendid performances by Tom Walwyn and Sandy Christie, and also tonight's Beckett play, sustained by Harry Brady and James Carty. The theatre is immensely adaptable, with productions ranging from Shakespeare to the plays of today, and all is carried through with conviction. Mark Pedroz' productions and William Motley's direction of the theatre is imaginative, and the sets are worth seeing for themselves. I am sorry that so few of you saw the set for

Twelfth Night last Christmas.

I hardly need to speak of the excellence of our music. I am very glad to welcome back William Dore, one of our first music scholars, as the Assistant Director of Music, and to welcome Rupert Jeffcoat and Ben Noithip to the department. This must be one of the best departments in the country, and it is excellent in depth. Count the number of boys in the orchestra – and the number of adults. For the school, that is as important as distinction, however great, of an individual. But I congratulate Adam Wright on his selection both for the National Youth Orchestra and for the smaller and even more distinguished chamber Orchestra. The Schola is something special; we will build a new depth with boys from the Junior School. At this moment, there are some remarkable solo voices; you may have heard them already – and there will be a CD of professional quality on sale so that you can have a permanent memory of it. Play it to your friends: we have music scholarships, and the field of applicants must be widened.

I have spent more time myself watching our teams than seeing any other school activity. But I still cannot see more than a fraction of what is happening; I have only glanced at Squash and Swimming and other sports in St Alban Centre, and my admiration for golf tends to be lost in admiration for what has been done to the grass since I abandoned the course to Tom Berryman – in 1987, when, after 20 years, other things took up too much of my time to continue my own work with the boys on the course. I can only speak now of a wonderful year for our rugby teams. We did not win everything; but we won quite a lot. John Willcox's 30 years as coach were celebrated by his friends with a dinner and the arrangement of the Australian tour. We thank all those who contributed to the fund to support the tour. The team gained greatly by the experience. These exchanges are worth something; it was moving to entertain here a South African team last December. As a matter of fact, we knew we had an enthusiastic team, with some expertise, but could not have expected two national successes. Maurice FitzGerald has been a marvellous ambassador for the way in which we try to play and approach games at Ampleforth. He was selected to play for England U18 team, and held his place against the competition of powerful rivals; he is quite small compared with some of them. It could not have happened to a nicer man: he has all our congratulations. The Sevens team had a mixed season, but at Rosslyn Park character and determination came out. They reached the final, and very nearly won it. They were worthy of all their predecessors.

None of this was achieved by the boys alone. All achievement is a combination of the boys' ability, interest and enthusiasm – and the skill and devotion of the academic staff. I cannot speak highly enough of all that is done; I can only mention something of the new and the old. You can meet our new Science teachers. I am delighted to report that I have dared to pay a visit to labs that I have not seen since 1955, and the sense of constructive work was quite obvious. Ian Lovat, as Senior Science Master, Alasdair Thorpe, as Senior Chemist, have had a quiet but an immediate impact; and they have an able

team to work with, including another new appointment, David Allan, who has taken on teaching and tutoring simultaneously: They need new labs, but the sciences are doing a great deal with what they have got, and we are grateful to all those who have helped provide the greenhouses which are being so well used by the biologists.

We are working systematically to improve the performance in mathematics. The investment made in computing is not just for the learning of keyboard skills. Technology has had a profound impact on school mathematics. The boys are much more familiar with the powerful software packages now available, and outstanding work has been done by boys throughout the school. The list of prizes and distinctions in national competitions is some evidence of that. A local University was very impressed by Chris Belsom's presentation of examples of the work being produced.

You can buy a modest magazine, *Benchmark* (one among many, and I hope you buy them all) which repays close examination because it displays the style of work of one department, the History department, which remains our strongest, and although we will suffer severely from the retirements I have mentioned, I can assure you that able successors will be in place.

There are others to welcome. Alex Weston was the outstanding candidate for a Classics appointment, in spite of our need for more rugby coaches. Hector Castro is a native speaking Spanish teacher; Chilean Spanish is of the best. Jean-François Prieur has been with us a year to assist in the French department; and he has also done something for our table tennis. RSM Morrow, also of the Irish Guards, has joined Vic McClean in the CCF. We are very well served, and the strength of the voluntary CCF, and of its excellent shooting team, is witness. Julian Allistone has come to teach some English as well as manage our video enterprise; but I have appointed him as a trained counsellor, and you should remember that. Boys are growing up in a painful time, and it is not surprising if they sometimes want to be able to talk informally with someone who is able to help them look at their ideas and problems alongside them, without other responsibilities. Now we have many who can do that here, from confessors to the friends that all boys may find among our lay staff. But the provision of systematic counselling is something more: it is a worthwhile experiment. It must cost something; it would cost a great deal more, and would be of less certain value, if we offered you the services of an outside agency. Someone who works here can know the school and will share our values and yours.

You will understand there is a lot to say, and a lot of good is being done. I know I have your support in a steady insistence on consistent discipline in the school. That is not merely a matter of dealing with the usual errors, experimental or otherwise, of boys. We must do that, and be as fair as we can; school monitors and house monitors must be sustained in their task, and we must all remember how unusual to-day is such genuine sharing of responsibility. Discipline is a positive virtue. All-important is the attitude of the boys to their work. I know the essay crisis from the inside, and this speech is an example. But

work must be done steadily and consistently; I can understand a work crisis if the reason is that so much else is being done – not if the reason is that nothing is being done. Anyone at university must learn to use a library properly, and I make no apology for asking the same of our sixth form. We provide opportunities for the whole school to use the school library, so well directed by John Davies. There is no coffee, no bean cushions, no hi-fi: just silence and unrivalled opportunity.

School Assembly, restored in a new form this year, is not merely an opportunity for me to bark at the school. We must have a sense of our corporate cohesion, first of all in Church on a Sunday but also outside Church, and the School Assembly does this. There are routine and useful announcements, but above all a constant celebration together of the good things we are doing, and a chance for staff and boys to meet each other.

The school is in good order. We know how much more we want to do; development is in front of our minds. But I must tell you briefly of the context. We are more than conscious of the continuing impact of recession. There is no doubt that we have suffered worse than any in Europe, and I wonder whether the Conservative Eurosceptics really just wish to distance governmental misjudgement from development elsewhere. Lloyds has been disastrous for some; we are providing bursary help for more than we can afford. You may have heard of the *Daily Telegraph's* misinformed claim that Catholic boarding schools had suffered much worse than others. It was suggested that our austere image was to blame. At least I had the opportunity to reply: the fact is that in the best boarding schools, members of the Headmasters' Conference, boarding *nationally* is down by 20% over 10 years. In the north, boarding numbers are down by 40%, 9% this year alone. Ampleforth is down by under 9% in 10 years, not by the 20% claimed. Thanks to you, we are stable this year. I do not expect as much in September. But our budgeting and staffing has become steadily tighter, and we are on course to maintain all we are doing, and to do it excellently.

We have reconsidered the curriculum for the able as well as for those needing particular help. Our priority is the need of each boy. Not even Ampleforth can provide for every possibility, but we provide a great deal. We can do well for them all, provided parents disregard fashion and send us their sons. You know the advantages of an education at Ampleforth; and you are our ambassadors. We are at your service: there are those who talk of the age of the laity; we live it. This work will only prosper if you want it. I respond and, if I can, by return of post (or fax) to my correspondence, at heavy cost to long suffering secretaries, and I seek to give concentrated attention to difficulties as well as to prospects of promise. My door is ajar. Bear with me if I cannot meet you all, and certainly not remember every name, and if I look preoccupied it may be just because I am trying to remember just what it is I've forgotten now.

We have to face the realities of finance. We look to economy, but if I turn aside from developments which will be of immediate benefit, you will not thank me for a fee increase which is half a percent less than it might have been.

No fee increase can be welcome, but it may help you to know that 40 of 82 prominent schools in a recent survey had fee levels higher, sometimes substantially higher, than ours. The academic staff have a salary increase of nearly 3%, and anyone concerned with these things knows there are incremental payments on top of that in any stable staff, and we have the right balance between stability and movement in our staff. If we are to do more, we must look for a higher than minimum fee increase. Look at that comparison with other schools: we are £2000 behind the leaders, now, and we have no endowment.

Our difficulties are multiplied by late payment of fees. Our fees are calculated on the assumption that we will gain something from the bankers early in each term. Collection of late fees is expensive in itself, and we cannot, in justice to you all, and to our own staff, who will not receive any overall increase to their allowances for the second year running (as has happened to many of you – we are in the same boat) allow failures in payment to run on. Talk to us and then we can plan for us all. We will set a just fee increase, which will pay for essential improvements. For the future, we must appeal.

Let us look at the future. I said last year that we must look to improve accommodation in the Houses, and to make developments in the school. This must be seen in the context of the development of our whole work. That is the only way: we are a whole Community, and there many things we must do for the Church. I speak here only of the school. There has been much thought since last year, and much work. Intensive work is being done to check on the state of the Old College building. If that is stable, as we hope, our starting point has to be, as I told you last year, consideration of our catering arrangements, to clear the way for other development. The case for action rests in the first place upon the exigencies of staffing. There are difficulties here even with large scale unemployment. We expect, and need, to make substantial economies while improving all round catering standards. We need much greater flexibility in our catering arrangements to provide for all the school's needs, and for visiting groups who make use of, and share the costs of, our facilities. We are considering the conversion and extension of the Upper Building for a new scheme. We fully realise the importance of the question, and are working with great care. We believe that we will end up with an arrangement which will have massive advantages for the life of the school.

We look then to further refurbishment in Houses, provision of tutors' accommodation, rearrangement of dormitories, and single rooms for sixth form. New laboratories are essential. An excellent planning document from the scientists. We look to develop the links between science and technology. We need other things, especially an all-weather playing area. All this is only possible with an Appeal, which is now being actively planned.

It will not surprise you that we need material means for spiritual ends. But education is essentially of the Spirit. We have something to share here. Before we are overwhelmed by what we lack, there is a word to say. We had here last term two Russian boys, both from fragile and poor Russian Christian,

Orthodox, schools. Really, their teachers had nothing but their faith, their learning, their enthusiasm, and some scarce accommodation, borrowed from failing national schools. They might be destroyed at any moment by an adverse political reaction, and they have practically no support from the Orthodox hierarchy. One of the boys will come here next year, at his teachers' request, so that we can do for him what they cannot. If we look at all to our future in an interdependent world, a world in which unrest in the Russia to which Solzhenitsyn has just returned could easily spill into the west, we will pay attention to this. But we will do so knowing our own poverty of spirit, and we will do it, not just for self interest, but for love of the other, and in the hope of a growth in shared faith.

I value all those from Europe, from Hongkong, and indeed from all over the world who come to share a part or the whole of their education with us. I do not forget the five Chileans who found they were spending their summer holiday in an Ampleforth winter. Uneasiness of cultural mixing – but to our mutual gain that we should learn to share, and I urge a conscious effort at understanding. England needs it. The thousands of pounds still being raised for Bosnia by Fr Francis and those working with him an earnest of our good will – as is the extraordinary number of our old boys who are working there and elsewhere for the sake of those in need.

What of yourselves? I know that you made a choice for a Benedictine and Catholic education when you came to us. Dare I say that we share more profoundly our faith than perhaps was always the case in more certain times? I include among us all those searchers among you, and especially at a moment of trauma for the Anglican Church, our Anglican parents, mainly those who are sharers in that fundamental ecumenism of Christian marriage, but not forgetting those who have embraced Ampleforth as a Christian place, providing what they want for their Anglican children. A Catholic who deeply regrets, as another hindrance to our unity, the new barrier created not just by the ordination of women, but by a decision taken in isolation from the universal Church, must still feel painfully for those who seek to follow Christ still in the Anglican tradition, and appreciate greatly a sharing in faith and values – and a feeling that we can do here something for our society what is not being done elsewhere.

We need strong centres of faith to oppose the monstrosities which are upon us. I do not know whether there is an underclass, or an economic crisis brought upon us by our government perpetually spending money it has not got. I do know there is a crisis of values and faith. You may know that in some places 12 year olds get hold of drugs, and use them – to pass the time, they say. You will have read, as I have, of the murder of James Bulger. I refer to an extract from a conversation with a television crew, not with the boys who murdered James Bulger, but of other children in the same town. It was chilling in its revelation, not of depravity, though it amounted to that, but of a moral neutering. These boys were incapable of moral perception.

We cannot complacently assume that our green countryside shields us

from such things. The strength of the life of this community may do so to some extent, and the strength of purpose among the boys. But there is no insulation. There has been a decline in the number of alcohol offences. But please don't be too generous with your sons now. I do not want a practical contradiction to our renewed efforts in health education. Cannabis, said to be the least harmful of drugs, provides a miasma of know-nothing demotivation for its users, and a culture of deceit. I have had to deal with a case concerning cannabis this year. That should not surprise you. All I can tell you is that I will try to approach these evils carefully and consistently, but with regard to the circumstances in each case. I will use all legitimate means to investigate and counter the evil. I would like some of those who speculate about legalisation of soft drugs to have a closer look at what is happening in Amsterdam.

We are asking our children to stand up to evil, to grow in faith and moral understanding, to be, after all, properly human. I have confidence and hope for them. We receive some nice letters as well as difficult ones, and Fr Abbot received one especially nice letter during the holidays, which, at the writer's request, an Anglican clergyman who happened to be in plain clothes on the end of term London train, I spoke of at the School Assembly. He wanted me to tell the boys how impressed he had been by their natural, courteous, cheerful behaviour. He said he heard no four letter words. He said a great deal more. I know we are not always perfect but it was good to know what a group of boys, in public, minimally supervised, can achieve. In this is shown our true humanity, and true freedom.

We cannot achieve this on our own. If I believe that Catholic schools, and especially this Catholic school, has something to give, I can do no better than remind you of something that Cardinal Manning, the great convert who first established the moral authority of a Catholic Bishop among the English public, said a hundred years ago, when the effort to establish Catholic education was just beginning: he said that the Catholic home could not manage alone. 'A Christian people can only be perpetuated by Christian education; but Christian education is not to be given in the unaided homes of England - no, not even of the rich, or of the middle class, or of the poor.' Nearly as long ago, the monks of Ampleforth sent their young men to Oxford so that we could be equipped to undertake this task. We undertake it still to-day, convinced of its necessity against all smooth talk of assimilation to the standards of the day. We have other standards, however feeble we are in living up to them. In this week after Pentecost, we may echo the extraordinary boast of St. Paul that we teach in the way the Spirit teaches us: we teach spiritual things spiritually. A spiritual man is able to judge the value of everything, for we are those who have the mind of Christ.

ACTIVITIES

AMPLEFORTH EXCHANGES

Ampleforth's programme of language exchanges has long recognised pupils' needs for lengthy periods spent abroad, immersed in the foreign language and culture. In the academic year 1993-94, John Strick van Linschoten (Second Year, O) spent two weeks in Augsburg with a German family during the Easter holidays as part of the school's exchange arrangement with the Benedictine monastic school, St Stephan. Rupert Manduke-Curtis (Middle Sixth, D), as a double Sixth Form linguist, was able to spend the Easter term as La Malassise, a Catholic private school near St Omer. Their (tongue-in-cheek) reports follow.

JDC-J

RENDEZ-VOUS WITH A GERMAN

It was the Easter holidays, a time when most of us would like to forget that we had ever had any connection with a remote valley in the middle of North Yorkshire. And yet here I was, about to embark on a holiday which would 'provide me with many cultural insights' and acquaint me more closely with a country whose language had dominated my life over the past year and a half.

How would I cope? Trains would arrive on time, bangers would be served without mash. My first premonitions were of a highly efficient system run by sausages on legs. But then Mr Cragg-James had told us that 'Germans are normal people, just like you or me'. Yes, well, this was something that I would have to experience myself.

There was at least one plus, don't get me wrong, the German department had afforded us the luxury of a one and a half hour plane journey to replace a fate that had befallen countless generations of my predecessors - namely, the 22-hour train journey!

Eventually we arrived at Munich Airport and once we had overcome the initial shock of people who could not speak English ('What, you don't speak English?'), we proceeded to order our first real meal in Germany. I walked tentatively up to the counter and carefully consulting my phrase book, I pronounced the first fateful words, 'Ein Big Mac, ein Large Fries, und ein Milkshake, bitte'. I turned round and smiled briefly at the Germans behind us, who I noticed had, over the last five minutes, been peering at our group as though we were a new species.

My first encounter over, I was all but ready to get back on the plane and return to England. Mr Cragg-James, however, had other ideas. (This was a pity, since 'Neighbours' had just begun to get interesting.) One coach journey and several queer glances later we found ourselves in Augsburg, where we were to meet up with our exchange partners. Two 'Davids' in our group, however, proved too much for even German efficiency and within minutes of our arrival one David was being marched to the car with the other David's luggage. David was not impressed, and neither was David. Presently, we parted company, this time each person with his own luggage.

The first day's activity was as one might have expected it to be, ie visits to a cathedral, a famous castle, the Fuggerei (reputedly the oldest 'council housing' in the world), ending up in a café for a well-deserved break. An exhausting day persuaded all of us to go to bed early.

The next few days provided me with a few novel opportunities: Easter in an 'Evangelical' Church, and the German national card game which, I soon found out, was played passionately by almost every person I met. I, in turn, explained the game 'snap'. Much as I wanted to believe that they understood me, I was soon to learn that my explanation had confused them somewhat, for the very next day I was being shown around the local Schnapps-making factory. Never mind, it was interesting enough, as you might well imagine.

The beginning of the second week heralded my early departure from Germany. The family owned a chalet in the Swiss Alps from which we had access to the ski slopes. Altogether these four days summed up what both Germany and England had been missing – snow!

At the end of two enjoyable but exhausting weeks in Germany and feeling that I now commanded a wide range of new German phrases, we left for England.

On my return I ran eagerly to find the nearest McDonald's and totally forgetting that I was not in Germany any more, I ordered in German. To be honest, I don't think it made much difference!

The experience was not over yet – I still had the return of my exchange partner to England to look forward to!

I would thoroughly recommend a German exchange to anyone intent upon improving their German, both spoken and written, but would like to add one point of caution: Germans drive on the wrong side of the road!

John Strick van Linschoten (O)

FRANCOPHILIA

'You are to meet a man with a moustache and a newspaper under his arm in the Calais ferry terminal and he will take you where you need to go.' These comic instructions for my meeting with M José Bonte, the exchange co-ordinator at La Malassise, represented a bizarre start to what already constituted a daunting prospect: life for three months in a country where beer is not served in pints.

I was to stay three months at a French boarding school in the north of France near St Omer, called 'La Malassise'. Its position was convenient – Calais was only 40 kms away and if things got too heavy, I planned simply to take flight back to blighty. Fortunately things never did get too heavy, and, indeed, I was reluctant to leave 'La Mala' and all the friends that I had made there.

Life in France signified a marked change to life at Ampleforth. I thought life in England was bad, getting up at 7.45 am. In France, the moon would still be in the sky after we emerged, semi-conscious, from breakfast. The whole approach to life, but especially school life, was completely different to my English experience and mentality. On a very shallow level, classes were much larger with the teacher dictating notes and there being very little discussion. There was minimal importance attached to sport – an hour of badminton and

an hour of football each week was a striking change to the usual Amplefordian hour and a half of rugby almost every day. Furthermore, the school was only a weekly-boarding school, with the boys being given Wednesday afternoons free. These afternoons were usually whiled away in cultural trips, or cogitating on different aspects of France . . . in other words, in the local cafés.

On a different level, the French were much more open to new ideas. They were all passionately interested in politics, watching 'Guignols' (the French equivalent to 'Spitting Image') with much the same regularity as boys at Ampleforth watch 'Neighbours', which is perhaps a telling comment in itself. Similarly, the breadth of their reading and willingness to talk about philosophy, literature or indeed anything and everything showed me just how blinkered my own approach was. Another example of this French openness was in the way they dressed. There was no school uniform, and as such people could wear just what they wanted, and did, without fear or even likelihood of being ribbed about it by anyone. The teachers, however, were ribbed mercilessly, and I make particular reference to M Vallée's 'barbe croissante'!

Paradoxically, despite this liberal atmosphere, there existed a very strict disciplinary régime. M Arsenliste, a benevolent but firm character, was responsible for the sleeping quarters, and was even a bouncer at a rock concert performed by a school band during my stay. Being in someone else's room after 9 pm on a school night could earn you 'un avertissement', and three 'avertissements' meant suspension.

When talking about my exchange, without being overly self-indulgent, I feel I have to say something about the boys there, to offer the reader some idea of the French spirit which so impressed me. First mention must go to my three best friends there, Christophe Plais, Julien Hovaere and Charles Crasquin, whose warmth and kindness to a gibbering Englishman won them my highest esteem and dear friendship. Between these three there was a class 'délégué' (something close to a monitor here), a DJ and a romantic. All four could share the same jokes and take a well balanced attitude towards life and work – Julien and Charles wanted to be doctors and Christophe a politician. There were others who acted as similar entry points into the French essence with special remembrance going to Joachan Fuste (the class joker), Rodolphe (the class bouncer), Corentin and Taddy. I offer my thanks to these people, not just because of the way they entertained me in France but also because of what I learnt about French, France and the French.

The exchange was superb and very valuable as regards my progress with the language – I can now order a plate of chips with relative ease! It is well worth doing, but, be warned, it is not a holiday. People will be kind to you, but you still need to work and make the effort to speak to them in their own language. I thoroughly enjoyed the break from England and all things English, and consider my trip an eye-opening experience. Indeed, I would love to return there, both for the country, the language and all the friends that I left behind on my return to dreary old England.

Rupert Manduke-Curtis (D)

THE 39TH AMPLEFORTH PILGRIMAGE TO LOURDES

The International Year of the Family, proclaimed by the UN and reproclaimed by Pope John Paul II and The Church, was an overriding theme for many pilgrimages in Lourdes in 1994 – and as such it was an important theme in the Masses and ceremonies of The Ampleforth Pilgrimage. A notable moment in the week was an Ampleforth Mass at the Grotto – although not unique, in previous years the Grotto Mass had normally been shared with a Diocese led by their bishop, but this year at the Grotto it was a wholly Ampleforth occasion: Fr Francis Vidal was the main celebrant with a homily by Fr Francis Dobson. On this 39th Ampleforth Pilgrimage to Lourdes from 15 to 22 July 1994, there were about 240 persons, including 43 sick in Saint Frai Hospital. Before singing Vespers on the final day, 14 of the Pilgrimage received Medals to record the completion of their 5th Ampleforth Pilgrimage. This Pilgrimage saw the retirement of two long standing officials – Katie Pfister in her job of inviting the sick to Lourdes (she remains Lady President) and Anne Tuomey as Chief Nurse. As for some years now, Hugh Markey brought a group with the pilgrimage from the US, including some boys from Portsmouth Abbey School.

Boys on the Pilgrimage were: Julian Fattorini (O), Thomas Flynn (H), Henry Hickman (O), Guy Leonard (O) and John Murphy (C). Old Amplefordians on the Pilgrimage were: Edward Caulfield (E75), Donal Cunningham (A45), Oliver Dale (D93), Fr Jock Dalrymple (E75), John Dick (O77), Jamie Gaynor (T73), Pat Gaynor (D43), Ben Gibson (C86), Toby Gibson (C87), James Heagerty (O50), Patrick Heagerty (O47), Nicholas Kenworthy-Browne (E90 – organiser of the Pilgrimage music), Dominic Leonard (W93), Joseph Martin (H92), Alan Mayer (B58 – Chef de Brancadier), Damian Mayer (J87), John Morton (C55), Dick Murphy (C88), Richard Murphy (C59), Peter Noble Mathews (E42), Richard Plummer (W80), Kenneth Rosevinge (O38), Richard Tams (J86), David Tate (E47), Edmund Vickers (B87), Gerald Williams (D64) and Paul Williams (T69).

Members of the community were: Fr Bernard Green (The Pilgrimage Director), Fr Bernard Boyan, Fr Francis Dobson, Fr Vincent Wace, Fr Francis Vidal, Fr Edward Corbould, Fr Alberic Stacpoole, Fr Richard ffield. Other priests were Fr Patrick Bluett (Middlesbrough Diocese), Fr Leo Gorman (New York) and Fr Jock Dalrymple (Edinburgh Diocese and E76).

EBC

THE AMPLEFORTH STAGE GROUP

The 12th Ampleforth Stage group was in Lourdes from 2 to 12 July 1994. It consisted of: Edmund Dilger (O), Marc Dumbell (H93), Nicholas Dumbell (H92), Luca Farinella (O), Charles Grant (O89), Marc Lambert (J), Dominic Leonard (W93), Rupert Lewis (W), Hugh Marcelin Rice (J), Joseph Martin (H91), Thomas Martin (B91), Scott McQueston (O), Philip Murphy (H92), Charles Strick van Linschoten (O), Leo Poloniecki (H), Mark Zoltowski (H) and Fr Francis. The group worked with Stagiaires from many nations in the

work of the Hospitalite de Notre Dame de Lourdes at station, airport, grotto, Baths and Esplanade (helping with the Processions and large Masses). On 6 July, after several years of Stages, Joseph Martin and Philip Murphy made their First Engagement as an Auxiliary Member of the Hospitalite de Notre Dame de Lourdes – thus making a commitment to the spirit and work of the Hospitalite. Nicholas Dumbell and Philip Murphy were Chef of the Procession of The Rosary (Procession Flambeaux), having the responsibility to organise the helpers and control the procession each evening. Charles Strick van Linschoten worked as a Fourgonne, working on a fourgon or sick bus.

TFD

OTHER AMPLEFORDIANS IN LOURDES

Other Amplefordians going on Pilgrimage to Lourdes included Edward Eyston (E87), Anthony Fawcett (C79) and Garfield Hayes (W87) with The Order of Malta Volunteers; Alexander Hickman (D90), George Hickman (D93), John Hickman (A60), Myles Pink (D89) and Damian Roberts (D93) with Westminster Archdiocese; Andrew Wright (O75) with Brentwood Diocese; Peregrine Bertie (E49), Anthony Brown (H62), Wing Commander Michael Constable Maxwell (B36), Hugo de Ferranti (O78), Nicholas Elwes (O46), Jack Eyston (E52), Major Michael Festing (C57), Fra' Matthew Festing (C67), Fr Piers Grant Ferris (O51), Major General Desmond Mangham (O42), Ralph May (C45), Dr Peter McCann (A58), Nigel Stourton (D47) with The Knights of Malta Pilgrimage; Dr Michael Kenworthy-Browne (W54) as Leader of the Oxford Pilgrimage. In 1993, Michael Kenworthy-Browne was elected to the Council of the Hospitalite de Notre Dame de Lourdes.

As in 1992 and 1993, so again in 1994 Fr Timothy worked with the Day Pilgrims organisation in Lourdes from 15 to 29 July – assisting the English speaking pilgrims.

TFD

ARTS SOCIETY

There were three major talks held over the latter half of the academic year. The first was given by the well known writer and lecturer Patrick Nuttgens on that significant 20th century structure, the Glasgow School of Art. Every facet of Charles Rennie Mackintosh's building was covered from the obviously fine Art Nouveau ironwork to such practical features as the extraction and heating systems. Even the latter were, however, presented in such a way as to stimulate the listener as our speaker invariably engaged one on many levels and we saw the building develop from the planning stage into its fruition as a unique form. Overall, however, one was left with the feeling that only this particular speaker, trained as an architect himself, could have interpreted so meaningfully this powerful and complex design in its entirety.

The two lectures that followed were from another age covering many

aspects of Renaissance architecture from its early 15th century origins through to the Mannerism of the late 16th century. The first speaker was Amanda Lillie, a lecturer from York University who sought to contrast the architectural styles of Leone Battista Alberti and Filippo Brunelleschi. The former, perhaps, 'the complete Renaissance Man' was the first great dilettante architect and the lecturer revealed how, in consequence, his works are neither pedantic nor dogmatic. Certainly, his buildings, only three of which he saw completed, were massively plastic unlike the elegantly linear structures of Brunelleschi. Such major as well as minor contrasts were outlined by a speaker whose analysis was enhanced by a delightful selection of slides. These ranged from Alberti's Tempio Malatestiano and the facade of the Palazzo Rucellai to Brunelleschi's S Lorenzo and of course his masterpiece the dome of Florence Cathedral as well as the marvellous Ospedale degli Innocenti and many more. Certainly it was an evening of great pleasure as well as instruction.

That the above lectures were followed by another, equally significant in its own way, was the Society's good fortune. It was delivered by Angus Morrough-Ryan (C90), a student of Architecture at Cambridge University and about to take up a Scholarship at Harvard University. His topic, 16th Century Mannerism in Architecture, a tricky one, was given a most clear-sighted appreciation. The essence of the subject whereby motifs are used in deliberate opposition to their original significance or context was explained lucidly, the speaker using major examples of the style. First, we were introduced to Michelangelo's Medici Chapel and Laurentian Library which was then followed by an exploration of the buildings at Mantua by that most versatile of architects Giulio Romano. All in all it was a most enlightening talk from someone whose enthusiasm for the subject was communicated throughout the duration of the lecture. Happily all the talks were well attended and this fledgling society had over thirty appreciative members and staff at each discourse.

JF

COMBINED CADET FORCE

The Lent term training was directed towards the Field day. Once again we were assisted by Cadets of Leeds University OTC. O/Cdt Ranulf Sessions (J90) and a friend O/Cdt Richard Profit ran an excellent course for 4th and 5th year NCOs on Survival and Booby Traps. In addition to this they arranged a 24 hour escape and evasion exercise in Gilling Woods. Lt Col Sebastian Roberts (J72), Commanding Officer 1st Bn Irish Guards, provided a weekend at Chelsea Barracks in London for seventeen 4th and 5th year NCOs. Another Old Amplefordian, Lt James McBrien (O86) looked after the cadets. The programme included PT (0630hrs), Drill, Infantry Weapons, Signals Equipment, and Patrolling Practice and Night Exercise on the Pirbright Training Area. The cadets also had an opportunity to watch the Changing of the Guard from the balcony of the Officers' Mess at Wellington Barracks.

Meanwhile the 1st year cadets were busy in the local area shooting, doing fieldcraft and orienteering. The 2nd year were out on the Saturday night doing a Self Reliance exercise on the moors, and they moved on to the Catterick Training Area on the Monday for a Tactics exercise. Both these exercises were part of the competition for the Irish Guards Cup which was completed by a Drill Competition a week later. The cup was won by No 1 Section commanded by C/Sgt C.E.S. Strickland. The 3rd year spent a day at Strensall with The Infantry Training Battalion. The programme included Assault Course, Command Tasks and Bayonet Fighting. They also used The Small Arms Trainer (SAT), a computer based simulator which uses SA80 and LSW to fire a laser at a screen on to which a high resolution image is projected.

The Summer term consisted mainly of preparation for the Inspection by Air Commodore Simon Bostock, Commandant Central Flying School RAF Scampton. He arrived in a Gazelle helicopter and was received by a Guard of Honour of thirty cadets under the command of UO David Melling and supported by the Band of The Green Howards. During the General Salute there was a fly over the school of Tucano aircraft from the Central Flying School. The Guard rose to the occasion and looked smart and professional. The Inspecting Officer saw a good variety of training in the afternoon. It included Booby Trap and Shelter demonstration (Leeds UOTC and 4th year NCOs), Platoon Attack (2nd year), and the 1st year Inter Section Competition. He also saw the RAF Section's impressive training aids and tried out their Tornado Flight Simulator. At prizegiving the Nulli Secundus and Royal Irish Fusiliers Cups were received by UO Mark Berry, UO Edward Davis the Eden Cup, and Cpl Charles Berry the Armour Memorial Prize. The Inspecting Officer spoke about his time in the Royal Air Force, ending by kindly inviting thirty cadets to spend a day at Scampton (home of the Red Arrows) in Spring '95.

We are grateful to Lt Col Richard Goodall RRW who judged the Nulli Secundus Competition together with Lt Col Johnny Howard-Vyse RA and Captain John Lynch IG. An additional distinction was achieved by C. Sgt Richard Scrope who was selected to be one of twelve British cadets at the Canadian Cadet Leadership course at Banff.

VFMcL

CADET EXCHANGE TO CANADA

In the summer term I was lucky enough to be selected as one of twelve cadets to go on an exchange visit to one of Canada's senior cadet camps at Banff, Alberta.

The eleven other cadets from all over Britain and I met at the Duke of York's barracks in London on 9 July. The journey to Banff took over half a day but the time passed quickly as we all got to know each other on the journey.

At 2am local time we arrived in pitch darkness at the camp but contrary to our wishes we were not allowed to go to bed but had to spend the next three



hours doing the in procedure and when we finally were allowed to take our well earned rest we could see the impressive views of the Rockies that were to impress us for the next six weeks. The next morning we got to know our Canadian, German and French counterparts.

The first week was spent on a glacier in British Columbia. This proved both challenging and rewarding as we climbed to heights of 9600ft, which gave fairly impressive views. We also had the chance to be lowered into a 100ft mill hole and one boy had the experience of falling down a crevasse but was fortunately roped in. On return from the glacier we went to the Calgary Stampede, the world famous rodeo, which everyone enjoyed. Week three was to prove to be one of the most challenging weeks as the week was spent hiking and for those of us who thought that Britain was hilly the Rockies were to prove to be something else, as exceedingly steep slopes were to present themselves as well as many great photographic opportunities which were not helped by the fact that it was so hot my camera melted. After returning from hiking we were to spend the rest of camp on base, so we had to get used to the 5.30am awakenings for physical training and the inspections which often involved the CSMs climbing onto the rafters to check for dust! In week four we were assigned to clean a glacier on which the US and British armies had left rubbish in the '40s, however it did involve a helicopter ride so the cadets happily agreed to do it. Week five was watermanship week. This was to produce many classic moments as people were floating down the river upside down, crashed canoes and even managed to do gymnastic displays in their canoes. For me it was a week that my OC would not let me forget as I became the first man in nine years to capsize him. The final week was rock climbing,

possibly the most exciting programme. We were sent up all sorts of climbs, easy, overhangs, climbs you get stuck half way up and climbs that are just stupid, or at least you would have to be to do them.

After the rock climbing we found ourselves at graduation parade. Graduation day was quite an ordeal, two full hours in full No 2 dress in 35°C. By the end we seemed to be fewer than at the start of the parade, as those overwhelmed by the occasion had to stretch themselves out on the square.

The whole experience was a never to be forgotten privilege.

CSgt R. W.M. Scrope

CAMP

Twenty seven cadets under Major McLean, Fr Edward and RSM Morrow spent a week with the Light Dragoons in Hohne at the beginning of July. For the second year in succession an action-packed week was produced. The number and quality of officers, NCOs and soldiers assisting the cadets was high, and a mutual liking and respect was evident throughout.

We were attached to C Squadron whose commander, Major Paddy Darling, provided most of the kit and instructors for the very wide variety of training items. The right note was struck at 0630 hrs on the first morning with 45 minutes on the assault course followed by bathing in the Garrison pool. A visit to a vast Tank Museum followed breakfast. In the afternoon until late in the evening there was some unusual training on how to survive in hostile country, map reading, orienteering and escape and evasion. Sunday morning was occupied by Mass in the Garrison Church and a visit to Belsen, site of the notorious concentration camp. The afternoon was spent on potted sports and bathing.

On Monday the cadets received a presentation on the Regiment and their role in Bosnia, visited the Tank Park and took part in First Aid training. In the afternoon they drove Scimitars on the training area. Tuesday saw the start of the main exercise, which involved patrolling, making a base and a number of section attacks. An Army Air Corps Lynx helicopter arrived in the exercise area on the Wednesday morning, the cadets in half sections flew close to the enemy position, landed and snatched a prisoner. They then flew back to friendly lines. Leopard II tanks of the Bundeswehr and Warrior Armoured Personnel Carriers were also seen. In the afternoon they visited the Dog Security Section and the Gunnery Wing where they used SWATT and INVERTRON training aids. Throughout the 36 hours the cadets got little sleep but recovered remarkably quickly. The day ended with a tour of the Officers' Mess and a barbecue. The final day was spent on unarmed close quarter combat and each cadet firing a belt of 100x7.62mm rounds from a Scimitar. In the evening there was a visit to the pretty town of Celle.

We are most grateful to Lt Col Robert Webb-Bowen and his officers who were delightful and generous hosts.

VFMcL

RAF SECTION

Members of the section thoroughly enjoyed the Easter camps with eight boys visiting RAF Cosford and two RAF Laarbruch in Germany. A wide range of flying was experienced at camp from the usual air experience trips in the Chipmunk to powered gliding and helicopter flying in the Wessex. As well as the flying the cadets were exposed to some quite hair raising adventure training activities, not least of which was a two hundred feet abseil in an old slate quarry. Cadet Sgt K. Eyles (O) deserves a special mention for the courage he displayed in undertaking the abseil. He and Cadet Under Officer E. Davis were awarded jointly the best cadets at the Cosford camp, both thoroughly deserving the award. Cadet Cpl Myles Joynt was equally impressive throughout the camp and was voted the most improved cadet by the Officers in charge of the camp. In Germany Cadet Sgt S.G. Fallowfield (O) and O. Siddalls (C) excelled in their night exercise and returned determined to use their training and experience to help other cadets in the section.

Much of the summer term was spent in preparation for the annual inspection which this year was to be by Air Commodore Bostock, the officer in charge of Central Flying School at RAF Scampton. The section was therefore particularly keen to ensure that RAF blue was conspicuous throughout the inspection. Despite this at times frenzied preparation all the cadets flew as usual throughout the term in either the Chipmunk at RAF Leeming, the powered gliders at RAF Linton-on Ouse or at Sutton Bank gliding school. Some were fortunate to fly several times largely due to the great bonus of being able to use the private gliding club at Sutton Bank. Despite this concentration of effort to get the cadets airborne at weekends and on Monday afternoons the theory examination results, at Part 2 and Part 3 of the training schedule, were the best we have ever had, proving that practical experience is of great benefit in understanding the complexities of the principles of flight.

I was proud of the cadets during the inspection and the Air Commodore was equally impressed with the wide range of activities and commitment of the boys. He demonstrated his ability to learn quickly the procedures for the flight simulator and demonstrated an aggressive approach to flight control – perhaps not too surprising for a former Lightning pilot. During his presentation at the end of the inspection he spoke highly of the CCF and the impressive way the cadets accepted responsibility for the various tasks. As a special award to the RAF Section he invited us to RAF Scampton, the base of the Red Arrows, and promised he will do his best to get some cadets airborne in the Hawk.

The end of term saw the departure of UO Edmund Davis (O) who held the position of senior cadet for almost three years, acquiring solo glider pilot status during this time. Despite considerable pressures from work and Oxbridge entry he gave of his best throughout. He was reliable and dependable, always willing and a fine example to the younger cadets. I wish him well in his future career.

PMJB

SHOOTING



Fifty one schools took part in the Green Howards Country Life Small Bore Competition. The 1st team were placed 20th and the 2nd team 26th. Special mention should be made of M.K. Pugh (T) who achieved a possible in the Rapid and only dropped two points in the whole competition. The 15 (North East) Brigade Target Rifle Meeting was held in atrocious weather conditions and was abandoned after shooting at 300 yards. We won Match A and retained the Champion Contingent Cup. T.H.-S. Tsang (B) had a share of the Pool Bull and the Best Individual Shot was won by J.A. Leyden (D).

The Schools meeting at Bisley took place two weeks into the Summer holidays. The results are as follows:

The Ashburton Shield	30th	Entries 55
The Cadets Pistol	E. Leung (T) 40th	Entries 186
The Devonshire and Dorset Cup	1st	Entries 32
(Falling Plates)		
The Financial Times Trophy	M.K. Pugh (T) 1st	Entries 144
The Marling	5th	Entries 15
The Marlborough Cup	M.K. Pugh (T) 25th	Entries 153
The Schools Snapshooting	9th	Entries 18
The Cadet Pairs	29th	Entries 38
The Reserve	M.R.P. Fenton 22nd	Entries 38

The Inter House Competition was won by St Dunstan's followed by St Cuthbert's and St Edward's. The Anderson Cup for the Highest Individual Score was won by M.K. Pugh (T) after a shoot off.

M.K. Pugh (T) represented The Athelings in the match against The Royal Canadian Army Cadets. He has been an excellent captain 1993/94. J.A. Leyden (D) will be captain 1994/95.

VFMcL

DUKE OF EDINBURGH'S AWARD

Boys were presented with the full range of Awards at the local ceremony in Malton in April: Ian Fotheringham (E) (Gold), Rupert Pepper (D) (Gold), Richard Scrope (E) (Silver), Justin Bozzino (C) (Bronze), Michael Shilton (C) (Bronze) and Peter Sidgwick (C) (Bronze). Rupert gave an assured account of the Unit's recent activities to the usual large gathering of Award recipients from other Units in the Ryedale area, their parents, adult helpers and friends. Charles Carnegie (C), Hugh Young (C), Charles Fotheringham (E92) and John Mitcalf (B92) have completed all five Sections of the Gold Award. Our congratulations to all on their personal commitment and perseverance, which are prerequisites for participation in the Award scheme at all levels.

A large number of boys from the Fourth Form began participation at Bronze level in the Lent Term, on reaching their fourteenth birthdays. Others joined at Bronze and Silver levels from the Fifth Form. Consequently, the Unit has been exceptionally busy with Expedition training and assessment. Four groups undertook weekend training in February and June, supervised by Mr R. Carter and Dr Billett with assistance from several Gold participants. Bronze assessments took place in the Bilsdale-Ryedale area in May and June; assessors were Mr Carter, Mrs P. Melling and Mr P. McAleenan. All boys completed this Section successfully. Two groups undertook Silver training in February in reasonable weather on the NY Moors with Mr McAleenan and Dr Billett. Mr Pedroz assisted with Silver/Gold training in the Northern part of the Moors. A Gold training weekend in Swaledale with Mr G. Simpson, assisted by Dr Billett, was ideally demanding in terms of terrain and weather. Fr Francis has made provision for Mass during many of these ventures.

In the Physical Recreation Section, Mr Carter has maintained sessions for Physical Achievement at all levels of the Award. Mr Thurman and the Games Department staff support those boys who are able to qualify by participation in team sets.

The Skills Section requires a long term commitment. Boys' choices continue to widen, with music being an understandably popular option. Pool has entered Ampleforth's Skills portfolio for the first time.

Completing the Service Section is perhaps the biggest challenge for most participants in an isolated boarding school. Work as classroom assistants in four local primary schools has produced some remarkable responses. Valuable opportunities have been taken up in Malton hospital (befriending elderly

patients), Cheshire Homes, conservation work with the Forestry Commission, the recycling project in the School, and of course in the CCF NCO cadre. Dr Allen has assumed overall responsibility for the Cheshire Homes connection in addition to assisting generally with Service.

Recent Gold Residential Projects, each organised by the individual participant, include an ocean sailing course, Lourdes, a multi water sports course, and assisting in an adventure centre.

The Unit is indebted to all those adults, in the School and elsewhere, who have helped boys to complete the various Sections of the Award.

DFB

AMPLEFORTH COLLEGE EXPEDITION SOCIETY

SKYE - JULY 1994

This new society was formed at the beginning of the year to set up and plan 'Amplenorth '95' to Iceland next July.

Skye '94 was a less ambitious project intended to provide experience in both planning and expedition skills. So it was that, after almost two terms of preparation, our group set out with laden minibus and trailer early on the first day of the holiday. We enjoyed a picnic lunch by Loch Lubnaig, a tea-break in Fort William, an early fish and chip supper before boarding the ferry at Kyle of Lochalsh, and were shortly gasping at the Cuillin Ridge bathed in the evening sunshine. Camp was quickly established at the Glen Brittle site.

We rose in good spirits at 7.00am the next day and were soon on the way up to the north-west ridge of Bruach na Frithe. The scramble along the ridge and the superb views across to Am Basteir and the tooth, to Sgurr nan Gillean and its Pinnacle Ridge was an excellent introduction. After lunch, basking in the sunshine on the summit, we returned via Sgurr a Basteir. Back at the road at the head of Glen Brittle by 4.30pm, we went to evening Mass at Dornie on the mainland. Our little group doubled the congregation, certainly improved the singing, and I was proud to be in charge of such good ambassadors for Ampleforth.

On Sunday, early morning cloud on the ridge made us cautious of an ambitious venture. We set off for an 'easy day' to Coire Lagan. But the cloud lifted and Sgurr Dearg with the Inaccessible Pinnacle as its summit beckoned. In perfect weather conditions, all the boys were top-roped up the two pitch climb of the East Ridge of the pinnacle, and then abseiled off the shorter, steeper West Ridge supervised by the very patient team of leaders. An exhausted but elated party arrived back at camp.

Most were ready for an easier day on Monday, and the idea was to ascend into Coire a Basteir and find some easy rock faces; but lower stretches of the river looked enticing in the sun and an early stop was made to climb and abseil by the river, to swim and build dams. Cloud, then midges and finally rain spoilt the day soon after lunch and an early return to the minibus was made.

Meanwhile a small, but determined group made a successful ascent of Am Basteir.

The weather was more typically Scottish on Tuesday morning with rain and low cloud. A morning for staying in the tent. By lunchtime the cloud was lifting and plans were made for the afternoon: one group travelled up to the Quiraing and struggled up the steep but rewarding slopes to the Table and the Prison, returning to camp via the swimming pool at Portree; the other group headed up towards Coire na Banachdich, and, as the clouds lifted higher and higher, were tempted up to the ridge and Sgurr na Banachdich to be rewarded by wonderful evening views and cloud effects.

Wednesday saw a two pronged attack on Sgurr nan Gillean: one via the south-east ridge; the other via Nicolson's Chimney and the west ridge. A fitting end to five memorable days on Skye.

The next day we were up at 5.30am to strike camp, and headed for the 9.15am ferry from Kylerhea to Glenelg. Our plan was to spend the final two days backpacking in Knoydart, a roadless peninsula on the west coast of mainland Scotland. As we drove along the narrow winding road from Glenelg to Arnisdale, the views across to the mountains of Knoydart were stunning – the sea calm and blue, the weather Mediterranean. At Arnisdale we were met by Mr Morrison, who had arranged to ferry us over to Barrisdale Bayon Knoydart in his 20 foot open boat (weather permitting!). He made three trips to get us all across with our heavy rucksacks: by 11.30am we were on our own. Here we split into two groups again. A low level party climbed up Glen Barrisdale and over into Gleann Cosaidh to camp by Loch Quoich, returning the following day by way of Gleann Unndalain. The overpowering heat caused the high level party to modify their plans. Camp was established at about 300m in Coire Dhorrcail, then, after a brew of tea and a short rest, Ladhar Bheim (1020m) was ascended via the narrow ridge of Druim a Choire Odhair. Ladhar Bheim is the highest mountain of Knoydart and has a claim to being one of the finest mountains in Scotland with its narrow ridges, spectacular corries and a seascape setting. We savoured all this in the cool of the evening, met an unusually inquisitive stag and were back at camp to cook supper by 9.30pm. A lazy morning followed and after a late breakfast we made our way back to Barrisdale, met up with the other group and were ferried back to civilisation in a freshening breeze that tested the small boat.

The final night was spent at Loch Lochy Youth Hostel to give the drivers a good night's sleep before the long drive south. This was a most successful trip due in no small way to the careful preparation by the boys and their enthusiasm and responsible behaviour throughout. It must go on record that we were congratulated several times by others on the behaviour of the group.

Members of the expedition were: J. Pearson (C); A. Arthur (J); I. Campbell-Davys (T); J. Edwards (T); R. King (T); T. Mackie (T); T. Rose (T); R. Sarll (T); B. MacFarlane (W); M. Zwaans (W); Mr Barras; Mr Adair; Dr R. Warren and his wife, Dr D. Warren; Mr G. Simpson.

GS

FRIENDSHIP AND AID TO CENTRAL AND EASTERN EUROPE (FACE)

Ampleforth Friendship and Aid to Central and Eastern Europe held a raffle at Exhibition and a medical conference on 4 May – during the Summer Term, funds and surplus medical drugs were collected to an estimated value of more than £15,000 for aid projects in Russia, Poland, Croatia and Bosnia-Herzegovina. Books were sent to a new Christian school in St Petersburg, medical supplies for hospitals in Poland and Zagreb, dental, medical and aid projects supported in Bosnia-Herzegovina; and help provided for a water project for Gradska, Bosnia-Herzegovina, a village which was ethnically cleansed of its Muslim population and destroyed in October 1993 – this project sponsored through Simon Scott (T57) and a 74 year old American nun, Sister Muriel Teisler, who lives six miles away in Medjugorje.

Since Summer 1993, those helping in providing aid, and with refugees and rebuilding projects in Croatia and Bosnia-Herzegovina include: Peter Constable Maxwell (B61), Sam Cook (E93), Andrew Crossley (B93), William Gordon (J92), Andrew Guthrie (E93), Hugh Milbourn (B93), Matthew Procter (W80), Martin Tyrenmann (T90). Many others have driven in aid convoys. Paul Hardcastle (E66), after much work in Bosnia-Herzegovina, now works on aid projects inside Russia. Educational links with schools in Russia, Poland, The Czech Republic, and Hungary are being strengthened, and this involves boys from these schools spending time at Ampleforth, and young Old Boys helping in these schools.

OTHER AMPLEFORTH AID has been given for a village in Tanzania and for a hospice in York. In both instances Old Amplefordians have been working on site: Jamie Scott (E93) in the village Buigiri, Tanzania and Raymond Anakwe (A93) in St Leonard's Hospice, York.

TFD

THE HISTORICAL BENCH

This year the Bench was particularly fortunate in its visiting speakers. The first was Mr Tom Muir, Head of History at Stonyhurst College, who delivered a beautifully illustrated paper on the history of his school, as well as highlighting the fascinating parallel development of Ampleforth and Stonyhurst. Mr Philip Woodfine of the University of Huddersfield spoke on recent research relating to the Industrial Revolution and was rewarded with pertinent and acute questioning from a large audience drawn from all years in the school. Mr Peter West, Head of History at Mount St Mary's and an Old Amplefordian, shared with the Bench his erudition and enthusiasm regarding Lord Darcy's role in the Pilgrimage of Grace. The Bench was particularly fortunate in being able to conclude its year by welcoming Dr Eamon Duffy of Magdalene College, Cambridge, whose recent book,

The Stripping of the Altars is provoking a profound re-assessment of the origins of the English Reformation.

W.M. Crowther (H) was commendably diligent in welcoming speakers and promoting attendance.

PWG

KARATE CLUB

Since the last report on the ACKC in the Journal last year, the Club continues to train and its members are making some useful progress as was shown by their performance in the Grading on 6 June 1994. All those who took the Grading obtained a pass, even though Sensei Bob Rhodes, 5th Dan, is reputed as a hard examiner.

In spite of the fact that the training takes place at the Sports Hall of Ampleforth Junior School, which means that more time is needed for the journey there and back, most of the members turned up to train faithfully and enthusiastically. Most of the driving was done by Monsieur Jean-François Prieur, who came to the College as a French Assistant and who was also a keen sportsman. He happened to have done some years of Karate (in a different style) and so was quite happy to join in our training. We would like to thank him for all of his help and wish him all the best for the coming year at Newcastle University studying further Architecture. With the coming of the new academic year we also said goodbye and good luck to Ben To (A94) who has now left the College and started his University career.

BNP

MATHEMATICS SOCIETY

The Society held two lectures last term. In the first, Professor Simon French (Computer Science, University of Leeds) gave a lecture on 'Decision Mathematics after Chernobyl', in which he described the work of his group at Leeds who were looking at the planning problems associated with the disaster. He was able to show how quite elementary ideas of probability and linear programming were used in helping to make decisions on appropriate courses of action by the planners working on the disaster and its effects. The second lecture of the term was on 'Chaos in the Physical World', and was given in discussion-dialogue format by Professor Jim Matthew and Dr Peter Maine (University of York). This topical subject brought a huge audience to the Alcuin Room – it was good to see people standing in the aisles and craning for a view from the back of the hall! The speakers had gone to a great deal of trouble in setting up a variety of demonstrations showing chaotic behaviour in a number of physical systems – pendulums, electronic circuits and computer simulated populations. The Alcuin Room was awash with equipment! It was a brilliant insight into the ideas of the new mathematics and science of chaos and all present were able to get something from it. It was very pleasing to see so

many boys – and not all mathematicians or scientists – seeking further illumination on this new area of mathematics.

CGHB

MIR

On 1 February, Colonel Alastair Duncan OBE, the Commander of the British UN troops in Bosnia-Herzegovina between May and November 1993, spoke to the Society. He described the difficulties, dangers and achievements of the UN troops. He illustrated the nature of the war by an astonishingly vivid sequence of film assembled for him from CNN and other networks. He described sitting in his headquarters in the middle, in between the two sides while battle raged, shells going both ways overhead. He spoke of the strange nature of war, talking with commanders of the war and then being shelled. There were some vigorous questions about the nature of the war.

On 9 March, Justin Kerr Smiley (W83) spoke to MIR of his experiences of visiting Bosnia-Herzegovina. His lecture, entitled 'Fish Soup and Shell-Fire', described his experiences in the combined role of aid driver and journalist. He illustrated his talk with extracts from the two radio news reports he made from his Associated Press London Desk to the United States on visiting Mostar under fire. He said that about 40 journalists had been killed since the conflict began in the former Yugoslavia, more than in the entire Vietnam war – it was common knowledge among reporters that militia commanders had offered bounties for dead journalists: 'the going rate per head is two hundred deutschmarks, about £80. David Kaplan, an ABC TV anchorman, was shot and killed in Sarajevo in the summer of '92 while riding a broadcasting van, its insignia clearly displayed on the outside'. He then went on to describe travelling to Bosnia in an aid convoy, and delivering an ambulance to a hospital in Mostar. 'A small group of us set off for Mostar. The devastation on either side of the road was shocking. Whole villages had been dynamited. Churches and Mosques had taken the brunt of shellfire. I was conscious of our exposed position and remembered the doctors telling us how ambulances were the sniper's favourite targets. Nothing of what I had seen could have prepared for the sight of Mostar itself. It was like the end of the world – a true vision of apocalypse. There did not appear to be a single building that had not sustained some sort of damage. Churchyards and football pitches were mounds of graves'. He went on to describe how the hospital is a special target – 'What sort of war is it when they shell even hospitals?' In the forecourt of the hospital was a row of burnt out and shot up ambulances.

On 22 April 1994, Count Doimi de Frankopan spoke on 'Croatia: When the Frogs Rained' (2000 years of Croatian history). He described the history of the region from the time of the earliest tribes to the breakdown of Yugoslavia, explaining and illustrating the background to the present civil war. It was a detailed and wide history of the Balkans. He described the origins of the Croatian people and of Catholicism in Croatia, and of how for centuries,

Croatia stood as a barrier against Turkish advance into Europe. He was accompanied on his visit by a London based Croatian priest, Fr Drago Biservic, who also answered questions.

At other meetings, films were shown of the history of the Balkans and of the nature of the war in Mostar and Sarajevo.

In the course of the year, the Society had talks from a Serb, a Croat, a soldier, a journalist and aid worker – a balance of views. The Secretary was Edward Buxton, supported by Stephanie Banna, Lawrence Doimi de Frankopan and Raoul Sreenivasan on the Committee.

Stephanie Banna (H)

THE LIBRARY

Observant users of the library will have noticed changes in the pictures. There have been two additions in the Upper Library, the portrait of the Abbot when he was Headmaster painted by Juliet Punnett (this formerly hung in the School Guestroom) and a new portrait of Fr Dominic painted by Marie-Claire Kerr. The former hangs in the centre of the south wall where Fr William's portrait used to hang, and Fr Dominic's portrait hangs on the West wall at the South end replacing the picture of Cardinal Pole (the latter has been taken to the School Guestroom). It had been hoped to keep the headmasters in chronological order, but the picture of Fr William is so much smaller that it did not hang well between that of Fr Paul and that of Fr Patrick, so was moved to the North wall opposite, replacing the picture of an unknown Cardinal now in a vacant site over the door in the Memorial Library.

In addition to the pictures the library is very grateful to the Headmaster for the gift of the Thompson table from his office. This table was a gift from Robert Thompson to Fr Paul in 1936 and has up to now always remained in the Headmaster's rooms. This is sited in the Upper Library, and one of the hexagonal tables has come up to the Memorial Library.

At long last CD ROM is coming into its own in the library. Our previous machine had a very short and unsatisfactory life, continuously breaking down, and its makers having gone bust had no spare parts! We were very fortunate to receive a special gift from the Army Schools Liaison Office (North East) in recognition of the Army Scholarship awarded to Richard Scrope (E) and this has enabled us to purchase a new CD ROM drive which is in very regular use. We are most grateful to the Army for this gift.

JBD

MUSIC

The year has seen the further strengthening of the Department by the arrival of two new members of staff. In January we welcomed back William Dore (one time member of St Dunstan's House) as Assistant Director of Music after studies at Oxford and teaching posts at Ipswich School where he was latterly

Acting Director of Music, Rupert Jeffcoat, who had spent the Autumn Term here, took up a part-time post at Royal Holloway College, London during the Lent Term before returning to Ampleforth in the summer as a permanent assistant in the Department.

Past readers of the Journal will be familiar with the work of the Music Department, the academic programme and the proliferation of concerts, both private and public. The Sunday informal concerts aim to give experience to soloists and small groups in a reassuring environment and continue to prove beneficial to boys preparing for exams and competitions. Invariably there are rewards to be had for those who can steal themselves to face the public scrutiny of the master class. The visit of Michael Thompson (principal horn of the London Sinfonietta) in February confirmed this. No doubt the participants were impressed by the brilliance of his concluding recital but possibly the greatest value resulted from his confirmation of basic technical principles supporting the tuition the players receive week by week from their teachers.

Increasingly boys are involved in making music outside the College. Groups have performed at prep schools, participated in concerts for such causes as those promoted by the National Trust and the Schola is in demand to provide music for weddings and concerts. But despite this multiplicity of musical activity it is the large instrumental and choral events that continue to receive the highest profile and a description of the major events follows below.

St Petersburg Children's Choir Friday 14 January The Theatre
It was hardly surprising that the largest pupil attendance of the year coincided with this concert. As part of their second tour of North Yorkshire in three years the Russian choir, comprising forty girls whose ages ranged from 11 to 17 years, gave a concert in the Theatre. This venue permitted them to sing not only sacred repertoire but also folk music from their native land. The two hour programme was delivered from memory with stage choreography as slick as the precision of the singing; the level of attention focused on the conductor by members of the choir (a lesson for all) was matched by the attention of the audience. The capacity house gave a standing ovation both for the St Petersburg girls and also the choir of Queen Mary's School, Baldersby Park who were acting as hosts to the visitors and who joined them in three of the items.

Schola Concert Sunday 6 March Abbey Church
As well as spending much of the Lent Term preparing new repertoire for mass the Schola re-learned Stainer's oratorio *The Crucifixion*. The fact that movements are often performed in isolation may account, in part, for the bad press the work has received over the years. Performed in its entirety in the context of a meditation as originally conceived, it afforded an opportunity to re-assess the work. Hearing it afresh there were many who felt convinced of its worth. The Schola was joined by John Bowen (tenor) and Jock Koc (bass). Jonathan Fry (E) and Jamie Hornby (I) sang the minor character roles.

The Choir of Clare College, Cambridge

Sunday 20 March Abbey Church

Many collegiate choirs now boast good choirs but few can be better than that of Clare College. Conducted by Timothy Brown, Clare's Director of Music and accompanied by its organ scholars Keri Dexter and Jonathan Brown, the choir consisting of twenty-four singers performed a programme of English church music from the 15th-20th centuries. Many of the works were familiar though *Quid petis, O fili* by Richard Pygott from the collection of music known as the Eton Choir Book received a rare performance. Indeed there are not many choirs proficient enough to tackle music of this complexity. Also included in the programme was a recent work by John Rutter. *Hymn to the Creator of Light* is a finely wrought piece for double choir displaying a different side of Rutter's musical personality from the simplicity of his famous carols. But the work retains that gift for colour and texture for which he is renowned. The work was particularly suited to the Abbey, the choir relishing the large acoustic.

This well-drilled choir rightly deserves its national reputation and appropriately the concert attracted a large and appreciative audience.

Exhibition Weekend

27-29 May

The Department's contributions to Exhibition began with the Schola's involvement in the celebration of Choral Mass on the Friday evening. Palestrina's *Missa Papae Marcelli* was especially learnt for the occasion. The work contains a number of taxing solo sections and commendable contributions were made by Richard Chamier (B), Eamonn O'Dwyer (T), James Arthur (D), Patrick Quirke (B) Jonathan Fry (E), Simon Detre (A), James Hornby (J), Fr Cyprian and Fr Benjamin.

The Exhibition concert in St Alban's Hall balanced main stream orchestral repertoire with a 20th century work. Jonathan Fry (E) in his last term at College and Adam Wright (J) were the respective soloists in Vivaldi's *Flute Concerto in G minor* and the *Variations for Trumpet and Orchestra* by B.D. Weber. These works and Mozart's *Divertimento in F*, performed by the Pro Musica, were sandwiched between pieces for full orchestra, Sibelius' tone poem *Finlandia* and the *4th Pomp and Circumstance March* by Elgar. Late 20th century music was represented in a work which had been commissioned from Peter Maxwell Davis by the Boston Pops Orchestra in 1985. *An Orkney Wedding, with Sunrise*, as the title suggests, vividly describes scenes from Island life, the composer calling it 'a picture-postcard recording' of wedding festivities on Hoy. Simon Wright wisely chose to preface the performance with an explanation of the scenes and was assisted by a well-primed orchestra that, on cue, introduced the audience to key moments of the score. Concealed from sight until the final section of the work was the soloist Randal Morgan, who, entering from the back of the hall in full regalia, issued in the 'dawn' on the bag pipes. This enterprise seemed a formidable undertaking at the time but the result and reception the recording received has been gratifying. The launch of

what is hoped will be the first of a series of Ampleforth CDs coincided with Exhibition. Entitled 'The Scholars of Ampleforth' it features performances of solo and duet music for voice, trumpet and violin. Taking part are James Arthur (D), Paul French (J), Eamonn O'Dwyer (T), Adam Wright (J) and Nicholas Wright (ACJS). Applications for copies can be made from the Bookshop.

Gala concert

Saturday 4 June St Alban's Hall

The pianist Katherine Scott provided the inspiration for this concert. As driving force behind a project to mount a festival of French music in Manchester in celebration of the composer Fauré, she embarked on a series of fund-raising concerts. Her friendship with William and Valerie Leary prompted her to offer a concert at College in which the boys could participate. As a result the Pro Musica was given the opportunity of supplying the orchestral support in two concertos. Katherine was the soloist in Beethoven's *Piano Concerto No 2* and Michael Collins (principal clarinet of the Philharmonia and a frequent recording partner of Katherine's) played Weber's *Second Clarinet Concerto*. Solo piano music and 'Pie Jesu' (sung by Eamonn O'Dwyer (T)) maintained the Fauré theme and the concert ended with the *Duo for Clarinet and Piano* by Horowitz. It was an exhilarating and memorable evening for audience and players alike.

IL

THE AMPLEFORTH SINGERS



The Lent term opened with a choir of sixteen and after a term's interregnum two new conductors, Simon Detre (A) and Luke Massey (D) (both boys in the

Middle Sixth) took over. The first engagement was at Rowley Church on 13 March when they sang, as part of a concert with the Schola, *Missa Papae Marcelli* for six voices. During the term, the choir was also exposed to some non sacred music such as folksong arrangements by Rutter and Willcocks and a resurgence of barbershop for tenors and basses. The next occasion was the wedding of Anthony Fraser (W77) to the Hon Fiona Biddulph on 16 April in St Andrew's, Kelso. Here, there was an interesting mixture of Scottish Pipe music, Bruckner and Purcell.

The Summer term began with rehearsals for a concert at St John The Evangelist Church, Easingwold on 21 May. This was the first real concert occasion for the new conductors to spread their wings with a varied programme of music from Mendelssohn's *Hear my Prayer* (Eamonn O'Dwyer (T) as soloist), Purcell's *Bell* anthem (with James Arthur (D), Simon Detre (A) and Jamie Hornby (J) as soloists) to music of a lighter vein. These items were interspersed with pieces played by the senior brass group.

Other events throughout the term included Exhibition Sunday morning and an afternoon's informal concert for the annual Linton-on-Ouse feast.

The singers' efforts were concentrated towards the six day tour at the end of term in which six concerts were given around the country. The first was an afternoon concert and Mass for the Carmelite nuns at Thicket Priory, outside York. They are essentially hermits so the presence of a visiting group such as ours was quite an event. On the Saturday, we sang a Mass and short concert in the Church of St Peter Chanel, Hull, where we were received with great warmth by the Parish Priest, Fr Simison and Dr and Mrs Massey who arranged food and accommodation for the choir.

The concert on Sunday at St Philip and St James Church, Bedford was perhaps one of the best performances of the tour with a small but appreciative audience. Whilst some of the boys spent the night at the O'Dwyers, the rest of us were kindly put up by Mrs Marsh outside Bedford in a very large Summer House.

The concert at The Church of the Immaculate Conception, Hertford on Monday was organised through Luke Massey's (D) grandmother, Mrs Rochford (who also has strong Ampleforth connections) and was in aid of 'FACE' (Ampleforth Friendship and Aid to Central Europe). The short reception gave our barbershop quartet (messrs Detre (A), Hornby (J), Massey (D) and Arthur (D)) another occasion to air their dulcet sounds. We are greatly indebted to Mrs Rochford who let the choir loose in the grounds of her wonderful house outside Hertford with a swimming pool and tennis court.

On Tuesday, we had a free day in Oxford, in which we were planning to go punting. The rain soon put that idea to bed so the traditional trip to the ice rink happened instead. The singers' previous conductor, Charles Cole (T93) joined us for the last two concerts. The evening concert was in the Church of Our Lady and St Hugh, Witney, just outside Oxford. We were given excellent hospitality by the Flynns, who have a boy in St Hugh's.

The last day of the tour was spent in London where we were hosted by

Mr and Mrs Detre. After a splendid lunch at the Chicago Pizza Pie Factory we had a short trip to Oxford Street. We then returned to Harrow on the Hill where, after a rest and rehearsal, we gave our concert in St Mary's Church where we raised money for a local Multiple Sclerosis project.

The tour was only made possible not only by the long hours of organisation by our conductors but by the immense help and warm hospitality given by the parents and it is to them that we owe our gratitude.

WJD

THE PANASONIC ROOM

We are in the process of making a film based on Anton Chekhov's short story *Ward 6*, due for completion in the New Year. This has necessitated spending a considerable amount of time over at our new film set, the former Junior House. There we have been transforming an old washroom into a provincial, Russian, 19th century lunatic asylum!

Alongside *Ward 6*, the Panasonic Room has successfully produced a Prospectus video for the school. A special contribution to the making of the video was by Hugh Milbourn (B93) to whom we are very thankful.

Hugh's father, Michael Milbourn, has also assisted us greatly in making a financial contribution and this has enabled us to purchase a fully professional edit suite. We are indeed extremely grateful for this gift and we wish to record a public thank you here.

The Panasonic Room has continued to film important school events – Exhibition '94, Guard of Honour '94 and *Don Quixote*, the summer term play, are recent additions to our library.

The main thrust of our work will be to complete *Ward 6*, a major venture which has already attracted the attention of local press and radio. Anybody interested in purchasing a copy would be very welcome to get in touch with us.

Thanks to: J.P. Arbuthnott (E), H.E.J. White (E), D.L.A. Ribeiro (T94), A. Hosangady (D), W.A.I. Beaumont (E), M.R.P. Fenton (E), C.G. Shillington (E).

JGJA

PHOTOGRAPHIC SOCIETY

The Society played host to James Smith's major exhibition 'Solus Nan Eilean' during the Lent term. The Hebridean photographer, whose name is currently synonymous with that of Iain McGowan, displayed a series of images which were inspired by the incredible natural beauty, remoteness and unique quality of light in the Hebrides. 'Callanish Stones', 'Machair' and 'Mangersta Stacs', in particular, captured the essence of the most dramatic and beautiful chain of islands on the edge of a wild ocean. Clearly the inhabitants are guardians of a rich culture. The show was well received by the public and Art critics alike.

James has kindly offered to run a 'hands on' workshop for Society members in the Autumn Term.

'... the very best yet!' This was Bill and Joan Spence's reaction to entries for the Spence Bowl which was deservedly awarded to St John's. They were wholly impressed by the diverse nature of the photography, the technical competence of all prints submitted and the particular attention to presentation.

Peter Barton (W) was presented with the Gaynor Trophy for his intellectually rigorous image making which ranged from experimental infra-red portraiture to more conventional landscape. His visual integrity ensured that irrespective of technique the aesthetic predominated.

C. d'Adhemar's (O) presentation of Cityscapes and sepia-toned Landscape, together with a comprehensive portfolio of work meant that the Michael Barton Trophy was awarded to the most promising photographer in the Lower School. Membership is increasing annually and the darkrooms are usually full to capacity during activity times. I am indebted to Mrs Denby, Fr Stephen, Fr Xavier and the Committee members for their contribution throughout the academic year. PSK

SCIENCE SOCIETY

The Maths and Science Society (MASS) has been run very effectively and enthusiastically for some years by Mr Elliot. This year it has been re-born as the Science Society under the direction of Mr Barras. The plan is to develop a programme of lectures, activities and visits suitable for all levels in the school. With the help of the Sixth form, a list of possible topics has been drawn up and a programme for this term and next is being devised. IFL

THEATRE

Exhibition Play 1994

Don Quixote by Keith Dewhurst after Cervantes
Don Quixote, like Hamlet, Faust and Don Juan, all of whom arrived in the European consciousness as mythical figures at about the same time, is familiar to far more people than have read the work in which he appeared. From his name comes, even, an ordinary English adjective describing a kind of behaviour for which there is no other word. Keith Dewhurst's play, a notable success at the National Theatre twelve years ago, is faithful to Cervantes both in spirit and in detail, and is put together from the first (1612 and 1620) English translation, by Thomas Shelton, of Cervantes's two Parts of his novel, published in Spain in 1605 and 1615. (The English have always loved Quixote, as the speed and instant popularity of this translation demonstrated – and it was good to hear Quixote pronounced in Anglicised fashion at Ampleforth.)

The play was a perfect choice for Exhibition. In this funny, touching and inventive production it held and entertained its audiences admirably through

three performances, and perhaps, with the help of an exceptionally informative programme booklet, made them think a little also.

Tom Walwyn added to his repertoire of emaciated knights, after his fine Aguecheek in *Twelfth Night*, a splendid performance as Quixote. He was by turns bold and frail, arrogant and humble, clumsy and wonderfully agile, high-spirited and melancholy, learned and daft, in just the right proportions and at just the right moments, and looked, throughout, like a dotty, elderly eccentric whose chances of staying on his lofty old bike (Rosinante) were always small. He was supported, with great vitality and cheerfulness, by Sandy Christie's endearing Sancho Panza. This was a very confident and convincing performance from a first year boy, at his poignant best when he welcomed his loyal tricycle as it crossed the stage all by itself to cheer him up. The rest of the cast consisted of ten adaptable and quick-witted boys, of varying ages and sizes, who between them played forty-two parts with aplomb, contributing to the growing suspicion that Don Quixote had never actually left his own village.

We have come to expect some splendid theatrical moments from the production team running the Ampleforth theatre at present, and this play was full of them. The double bluff of giants playing windmills looking to Quixote like giants, to the accompaniment of Wagner's giant music from *Rhinegold*, worked brilliantly, as did the sheep looking like people looking like sheep. The fierce lion emerging from his hamper as Mrs Dammann's particularly unterrifying King Charles spaniel of course briefly stole the show, while the live puppets whisked into the flies on wires were a triumph of stage management. Best of all were Don Quixote alone on the stage dancing crazily (and apparently also singing) Donizetti's mad song from *Lucia di Lammermoor*, and the deeply comic mock-pastoral appearance of the villagers throwing petals awkwardly about to Mozart's joke pastoral music. The choice of music throughout the play was inspired, though I felt the racket of the *1812* for the old man's resigned deathbed was a little over the top: the *Nabucco* march which had signalled his illusory heroism earlier might, played even louder, have done the job better.

All in all, this production gave the Exhibition audiences a highly enjoyable evening in the theatre, and left them with a lasting and accurate impression of one of the great characters of European literature. LW

Cast: *Quixote*: T.J. Walwyn (W); *Sancho Panza*: A.T. Christie (B); supporting cast: A.A. Cane (C); T.B. Chappell (B); T.P.E. Detre (A); W.S.F. Kynoch (T); E.Q. Moreno de la Cova (D); A.F.O. Ramage (C); E.S. Richardson (C); G.McE. Shepherd (A); C.J. Wade (A); T.R. Westmacott (T).
Green Room: *Stage Manager*: P.H. Delany (W); *Lighting*: P. Foster (H); *Lighting Assistants*: J.E.A. Berry (T); J.P.C. Davies (H); P.D. Hollier (H); *Props*: R.S. King (T); *Sound*: M.R.C. Lambert (J), C.G.M. Quigley (B); *Costume*: T.G.T. Holland (J); *ASMs*: D.F. Steuart Fotheringham (E); J.O. Ayres (B); H.M.C.

Zwaans (W); R.M. Carney (W); T.P. Telford (A); C.A.B. Blackwell (D); J.P.F. Townley (T), and members of the cast. *Programme*: J.P. Arbutnott (E).

DOWNSTAIRS THEATRE

The Old Time

by Samuel Beckett

'He is the great writer of an age which has created new possibilities and impossibilities even in the matter of death. Of an age which has dilated longevity, until it is as much a nightmare as a blessing. Swift: "Every Man desires to live long; but no Man would be old."' (Christopher Ricks: *Beckett's Dying Words*)

The Old Time, which was performed by two experienced Sixth Form actors in the Downstairs Theatre at Exhibition and subsequently, on Saturday 11 June, at The Old Meeting House in Helmsley, was adapted by Beckett from an original radio script, *La Manivelle*, by Beckett's French translator and collaborator Robert Pinget. It is nevertheless full of the Dubliner's preoccupations and mordant wit, the dying fall of a broken and half-remembered tune in the fading recollection of the decaying. It invites from the audience both the grim recognition of the everyday nightmare of senescence which Swift recognised and embodied in the Struldbruggs, and a lyrical delight in the dogged persistence of two old men's desire to cling to snatches of memory and desire. There are surprising stirrings of life in the play, whether from Gorman and Cream's dwindling grasp on facts, or their stubborn hold on their language. On this bare stage, clichés and dead metaphors acquire surprising vigour, and resistance to 'progress' is ironically appropriate.

For all the acuteness of Beckett's ear, this is not an easy play to perform, nor an easy play to watch, and Harry Brady and James Carty deserve great credit for their achievement. It was acting of high professionalism to capture so convincingly not only the accents, but the (fumbling and painful) movements of the old, and even facial expressions which, especially in Brady's case, rendered them almost unrecognisable. Slow but insistent and compelling verbal delivery held the attention and elicited the humour of the audience, so that the end came, as it should, as a surprise. Peter Foster's lonely assistance with sound and lighting also deserves commendation. This was a correctly spare and unsentimental production, the old men cantankerous, their truisms and prejudices voiced with obstinate insistence. These truths increased pleasure in performances which cleverly counterbalanced the more exuberant senility of *Don Quixote* upstairs and encouraged reflection on what it meant to be 'still in it'.

Cast: H.P.B. Brady (W); J.R.E. Carty (H). Sound and Lighting: P. Foster (H)

MAP

The Loom of Light

by George Mackay Brown

George Mackay Brown's *Loom of Light* is at first glance a simple story: a divided kingdom ruled from overseas is united under one ruler by the death of the weaker earl, a process watched by both the powerful of the land and the

powerless. But Mackay Brown places this saga within the sullen and powerful atmosphere of medieval Orkney, and tells the story within the linguistic demands of a complex poetic form. Above all he operates within the complex iconography of a martyrdom account that is at once the story of a single man, of all Christians and of Christ, creating a play of unique difficulty for the cast of any theatre.

The first task was undoubtedly to create and maintain the atmosphere, and the achievement of this was made possible by the construction of the huge rose window modelled on that of Chartres, the effect of which was to render sacred the whole theatre. The careful use of lighting allowed its brooding majesty to overshadow the secular action of the play with the aspiration of man towards God, a message powerfully reinforced by the presence of a quartet of musicians, whose commentary in the form of Latin sacred music carefully reflected and juxtaposed the main action of the play. Music and scenery thus made possible the series of powerful paradoxes by which the performance made its greatest impact, with musical texts chosen to contrast the action of the play. Thus the frustrations and anger of daily life expressed by Mans and Hild took place against the solemn tones of the joyful gradual *Laetatus Sum*, weaving together sacred and profane into a pattern of paradox that reached the height of its expression in the faith of Jock the Tinker and the pious infidelity of Bishop William.

This structure of paradox was maintained by a series of powerful individual performances. In a play where no character dominates in words, it was required of the actors to dominate by their constant presence on stage; thus James Carty as the Bishop, along with the monastic chorus of Fr Cyprian, Patrick Quirke, Simon Detre and Jamie Hornby, created and sustained a backdrop of prayer requiring a considerable degree of talent and stamina, while from the other parts of the theatre the chorus coped well with the high demands placed on them by Mackay Brown's complexity of image. Above them stood the figure of Magnus himself, not a large speaking part but the one upon which the credibility of the play depended. In his portrayal, Mackay Brown chose to see Magnus as an iconic figure, a symbol of the suffering of his islands and a symbol ultimately of the suffering Christ. Harry Brady achieved these highly complex goals in a performance of considerable impact and concealed authority that deserves high commendation.

Alongside these sustained performances were three pairs of characters on whom high demands are placed by Mackay Brown as representing the non-political element in Orkney society. The peasant Mans and his wife Hild were asked to show real passion in their condemnation of the rape of their islands, and Sam McNabb achieved this in an outstanding performance, well supported by Tom Detre's mature presentation of the wise wife. This pair was complemented by the duet of Mike Hirst and Sandy Christie as Jock the Tinker and Mary his wife, both of whom created out of difficult parts characters of real impact. Sandy Christie especially deserves high praise for his effective portrayal of the blind woman who longed for healing and yet hated it

when it came, a challenge for any actor over which he triumphed. Julian Lentaigne gave a convincing if somewhat young image of the vacillating Earl Hakon, and Richard Blake James as Sighvat Sokk provided an unambiguous portrayal of evil in contrast to Magnus. They, along with the whole cast, deserve congratulation for the considerable achievement of the martyrdom scene itself, where Tom Chappell successfully maintained a mixture of comedy and tragic incomprehension as the executioner-cook Lifolf.

At the heart of *The Loom of Light* is a movement from and towards holiness. Magnus perceives that the division of Orkney is moving his beloved land towards the ruin of perpetual war, and he freely offers himself as a sacrifice for his people. The Liturgy of the Triduum served to identify Magnus with the true Suffering Servant, choosing to move away from the safety of prayer into the hands of evil that his world might receive the light of peace. We are left to wonder, as the woman Mary curses the return of her sight at the intercession of the dead Magnus, whether the world will accept the light or not. That such a message should be successfully portrayed by a young cast in so difficult a play is an achievement of real worth.

Anthony Maret-Crosby OSB

Cast: *Earl Magnus*: H.P.B. Brady (W); *Monks*: Fr Cyprian Smith OSB, P.G.C. Quirke (B), S.J.H. Detre (A); *Br Colomb*: J.A.F. Hornby (J); *Men's Chorus*: P.M. Barton (W), A.P.R. Foshay (W), R.H. Russell-Smith (H), H.M. Bennetts, D.E. Cahill (W); *Ofeig*: J.F. Vaughan (B); *Lifolf*: T.B. Chappell (B); *Mans*: S.R.O. McNabb (T); *Hild*: T.P.E. Detre (A); *Women's Chorus*: J.S. Paul (J), T.R. Westnacott (T), D.M. Cahill (W), E.P. Stanley-Cary (W), N.D. Bacon (W), C.J.D. Williams (W); *Soldiers*: P.M. McKeogh (W), J.C.N. Dumbell (H), N.P. McAleenan (H), J.D. Melling (J); *Bishop William*: J.R.E. Carty (H); *Jock*: M.A. Hirst (A); *Mary*: A.T. Christie (B); *Finn Thorkelson*: T.F. Burke (A); *Earl Hakon*: J.D. Lentaigne (H); *Hold Ragnavson*: G.McE. Shepherd; *Havard Gunnison*: M.S. Shilton (C); *Sigurd Kolison*: C.J. Wade (A); *Sighvat Sokk*: R.E. Blake-James (H); *Welsh Herald*: J.E.A. Berry (T).

The Green Room: *Stage Manager*: P.H. Delany (W); *Lighting*: J.P.C. Davies (H), P.D. Hollier (H); *Armourer*: J.P.F. Townley (T); *Props*: R.S. King (T); *Sound*: C.G.M. Quigley (B), T.N. Todd (B); *Costume*: T.G.T. Holland (J); *ASMs*: C.A.B. Blackwell (D), J.E.A. Berry (T), T.P. Telford (A), J.A.P.M. Holroyd (E), D.F. Steuart-Fotheringham (E), J.O. Ayres (B); *Programme*: J.P. Arbuthnott (E).

SPORT: LENT TERM

RUGBY: A XV

AMPLEFORTH 27 HARROGATE COLTS 0

The new XV coped well with the strong cold wind blowing straight across the ground. Throwing in at the line-out was almost impossible and icy fingers made catching and passing a hazardous exercise. The team played towards the School in the first half and when Harrogate failed to find touch with a clearing kick, Walsh, either by accident or design, booted it back with such length and in such a way that the wind pushed it into Billett's path who only had to drop on the ball. If there was an element of luck in that, there was certainly not in the second try. Billett made the break, the ensuing ruck gave Freeland an opportunity on the left, the quick release of the ball allowed Newman to put Banna through the middle and when he was caught, the ball was moved rapidly to the right where Freeland scored in the corner. After half-time the XV's superiority became more marked. Billett scored three more tries as he finished off chances created by quick rucked ball and it was only a trifle disappointing that all the chances created were not taken in a most encouraging and exciting performance.

AMPLEFORTH 24 WEST HARTLEPOOL COLTS 5

Conditions were the same as on the previous Sunday, a biting westerly making judgement difficult for all the players. Again the XV played up the slope in the first half but on this occasion, perhaps rather over-awed by the reputation of their opponents, they appeared lethargic and could not win much loose ball. It was not until Quirke and Pennington put Billett away from a set scrum and the wing ducked inside two tackles that the XV opened the scoring with a good try, near enough for Walsh to convert. But almost immediately the lead was reduced to two points when West Hartlepool scored from an equally good move and the XV were perhaps lucky not to concede another try as West Hartlepool forced their way over the line but could not ground the ball. In the second half with the conditions rather more in their favour, the XV began to win a greater share of possession. Walsh kept West Hartlepool on the defensive in the left hand corner and early on in the half Prescott, who had a fine game, was able to crash over from such a position. Greenwood was carried off at this stage to be replaced by the forthright Pitt, but almost immediately the XV won a fast ruck and Quirke broke up the blind side to time his pass to perfection and to put Freeland over. From the kick-off, Pennington set up the ruck, Bowen-Wright and Billett attacked the blind side and when the next ruck was won, Strick accelerated on the open side to feed Newman and the passes to Freeland were precise enough for the latter to sidestep two men and score under the posts. It was a splendid try which gave pleasure to all who saw it. There was time for Roberts to make another thrust on the right and the School finished the game on the attack.

AMPLEFORTH 10 MIDDLESBROUGH COLTS 15

With the most successful side they had had for many years, and a very big side it was too, Middlesbrough Colts made things very difficult for the outweighed, smaller and younger boys. And although it was a pleasant day with minimal wind, the pitch was already a bog when the game started and in the end, the heaviness of the ground affected the boys' running game much more than the powerful mauling style of their opponents. So it was not long before Middlesbrough scored from a penalty near the Ampleforth line but for the rest of the half, the speed of both forwards and backs in the new XV was skilful and exhilarating to watch. They scored only one try through Billett but there were numerous near misses often saved by the tenacious covering and tackling of the Middlesbrough side. But the real turning point of the game came as the second half opened: Quirke made a lightning thrust through the middle after a heel off the head, Newman reacted superbly to support him but his wayward pass was dropped and hacked on over half the length of the field for Middlesbrough to regain the lead. When they converted that try and also a penalty the XV were committed to play 'catch up' rugby. Although they kicked a penalty of their own and nearly scored in the corner, it was all they could do; as anxiety beckoned and as the ground conditions worsened more and more passes were dropped or thrown astray and Middlesbrough were able to keep the School XV penned in their own 22.

THE HYMER'S SEVENS

This was not an impressive start by the Seven. Their first match against Hymer's was littered with tackling errors and although the team led 21-12 until late in the second half, two more mistakes in defence saw Hymer's gain victory in the last second. The Seven hardly deserved to win and an improvement in the next game was a necessity: this the team provided and increasing confidence was noticed as they earned a good victory against Silcoates. Banna had made a considerable difference to the capabilities of the team and he continued to do so as they added to Welbeck's woe by scoring as heavily against them as the other group sides had done. In the semi-final, facing Woodhouse Grove who were the winners of group two, the Seven played well, the match being evenly balanced for some time. But individual tackling errors resurfaced and when an excellent chance to score was uncharacteristically spurned, the Seven went out. There is much to do!

Results:	Group	v Hymer's	Lost 21-26
		v Silcoates	Won 17-7
		v Welbeck	Won 33-7
	Semi-Final	v Woodhouse Grove	Lost 19-28

THE MOUNT ST MARY'S SEVENS

A puncture and a diversion combined to make the School very late: the boys had to change on the bus and in the first half against QEGS Wakefield showed

how unready they were. But to their very great credit they made an excellent recovery in the second half eventually winning with some ease. Though the personnel remained the same, this was a different team from the one which had played at Hymer's four days earlier: they were sharp and aggressive in the tackle and hungry for the ball. Poor Welbeck suffered a worse fate than they had at Hymer's and this victory put the side through to the quarter-finals where they faced St Edward's, Liverpool. Again Mostyn's speed, Codrington's skill and Richter's power were much in evidence and the team had a relatively easy victory. The semi-final against Durham was a high-class match in which Mostyn opened the scoring. Sadly two missed tackles put Durham in the lead by half-time. In the second half the side had enough ball to win the match and were disappointed to make two golden opportunities and then throw them away, only to concede another try in the final seconds.

Results:	Group	v QEGS Wakefield	Won 24-14
		v Welbeck	Won 47-0
	Quarter-final	v St Edward's Liverpool	Won 24-7
	Semi-final	v Durham	Lost 12-21

THE STONYHURST SEVENS

This was a depressing day in every sense of that word. An early start and pouring rain all morning put nobody in the right mood for playing sevens. The first game was again against St Edward's, Liverpool: the School took an early lead of 14-0, priceless in the appalling conditions, and then saw that lead whittled away as the old weakness of poor tackling surfaced once more. It would be too much to say that it was a lucky victory but it did not inspire confidence. However the seven did not need that against Manchester GS whom they crushed 45-0 leaving them to play King's, Macclesfield to decide the group winners. The seven had the best possible start with Billett jumping well in the line-out and simply walking over the line. Pressing again immediately they lost control of the ball to give King's a scrum in their own 22, and the match changed dramatically. Yet another tackle was missed, King's scored under the posts and repeated the feat two minutes later. With spirits damper now than the weather, the side gave a sad display in the second half and looked uninspired and even uninterested. Changes were made for the task of beating Monmouth in the last sixteen, Strick coming in to hook and Banna moving to scrum-half. This was not successful and although the seven displayed the urgency and determination lacking in the previous match, they could win no ball and lost by three tries. It was a disappointing day!

Results:	Group	v St Edward's, Liverpool	Won 14-10
		v Manchester GS	Won 45-0
		v King's, Macclesfield	Lost 5-28
	4th Round	v Monmouth	Lost 0-21

THE AMPLEFORTH SEVENS

This year there were only two groups of four, some of our traditional rivals being unable to come because of the demands of the Daily Mail cup. The School again had little trouble with Welbeck but much more with a hard-tackling St Peter's side who ran until they dropped and put the School under tremendous pressure giving them no time for their passing game when they had the ball. The Seven could not cope with this in the gale (which made handling almost impossible!) and went down by two tries to one. In the last group game, the team, furious with themselves, put Ashville to the sword and followed that with the demolition of Hymer's, who had won the other group in the semi-final. This marked the improvement of the side since it had been Hymer's who had beaten them in the Hymer's tournament two weeks before. So they had to face St Peter's again. This time they made better use of the ball they won and equalled the ferocious tackling of St Peter's. Though they fell behind almost immediately they were able to score twice in the second half to overhaul their opponents and win their first tournament. This was more like it! Kennedy's recovery from injury and the changes of Mostyn to centre and Billett to wing seem to have helped. Meanwhile the second seven had also had a good tournament. Unprepared as they were and losing to Hymer's rather too easily in their first game, they then overwhelmed Read School and to everybody's delight had a surprise victory over St Edward's, Liverpool. This was a startling improvement in one afternoon and although they then went out to St Peter's in the semi-final, they had had a successful day.

1st VII	Group	v Welbeck	Won 47-5
		v St Peter's	Lost 5-12
		v Ashville	Won 43-7
Semi-final	v Hymer's	Won 31-14	
	Final v St Peter's	Won 12-5	
2nd VII	Group	v Hymer's	Lost 0-17
		v Read School	Won 31-5
		v St Edward's, Liverpool	Won 17-15
		Semi-final v St Peter's	Lost 5-24

THE WELBECK SEVENS

The Seven travelled to Welbeck without Kennedy who had injured his shoulder in the Ampleforth Sevens. Again the weather was appalling, a fierce wind with spiteful bursts of rain and sleet from time to time. It was not conducive to good rugby in any form but it did not seem to trouble the Seven who in the first match had no difficulty in beating a young and small Worksop side. That victory put them through to play Pocklington, winners of the Hymer's tournament and runners-up at the Mount St Mary's tournament. The Seven played some of the best sevens of the term so far and in the end ran out easy victors by 31-12, Pennington having an excellent game. Mount were the other finalists and had also shown superb form. The School opened the scoring

with a searing break by Mostyn but they then continued to lose the ball endlessly when in attacking positions and Mount were too good a side not to capitalise on it. In the end Mount won rather too easily for comfort in what had been an encouraging day.

Results	v Worksop	Won 38-0
	v Pocklington	Won 31-12
	v Mount St Mary's	Lost 7-33



ROSSLYN PARK SEVENS

Back Row: R. Pitt (T), B. Pennington (B), S. Banna (H), H.G. Billett (C).
Front Row: J. St Clair George (T), A. Codrington (J), A. Richter (B), W.M. Crowther (H), T.J. Mostyn (J).

THE NATIONAL SCHOOLS SEVENS AT ROSSLYN PARK

If the short sevens season had been somewhat disappointing up to this stage, this national tournament made up for everything. The Seven, having been plagued throughout by injuries to Bowen Wright, Kennedy, Freeland and St Clair George and the unavailability of M. FitzGerald (playing for England!) and others, had been delighted to welcome Kennedy's return to the fray in the Ampleforth tournament success in which he had played a crucial part: his injury in the last minute of that final meant that the Seven went to Welbeck without him in the hope that he would be fit for Rosslyn Park. He was not,

player but in this tournament he touched the heights. When he was moved to centre there had been some concern over his ball-retention and control in previous tournaments. There was none in this and his two tries in the final were outstanding by any judgement. Billett, who had deserved his place as a prop, moved to the wing where his clattering tackling made an even bigger impact. His ability to keep the ball in play was the cause of both victories in the quarter-final and semi-final.

There can be no greater tribute than to say that this game, more than any other, is played with the heart and the head. These boys had plenty of both.

CROSS-COUNTRY

This is the second season in succession that we fell well below our normal standard. Injury was not so much a problem as lack of match practice and therefore lack of focus in training. Several matches were cancelled by the opposition at the last moment, a feature which unfortunately has become increasingly common in recent years. Both eights won two matches and lost three.



CROSS-COUNTRY

Back Row: S.D. Martelli (E), C.B. Crowther (H), R.W. Scrope (E),
E.A. Davis (O).

Front Row: E.H. O'Malley (D), T.H. Bedingfeld (E), I.A. Fotheringham (E).

T.H.P. Bedingfeld (E) captained the side and led by example. With the exception of the last meeting of the term he ran consistently well and turned in some good times. I.A.S. Fotheringham (E) was the only other member of last year's first side and had a disappointing season due to the remains of a viral infection. C.B. Crowther (H) and E.H.K. O'Malley (D) both ran well and look to be promising prospects for next year, as do G.M. Milbourn (B) and R.W. Scrope (E). E.A. Davis (O) was fresh to cross-country running and always performed well, whereas S.D. Martelli (E), who had real talent, sadly disappointed.

The season once again began with a match against the Old Amplefordians organised by Adrian Myers and Oliver Heath. Twelve old boys ran and the weekend was a great success. We were just beaten by Durham and more convincingly by Welbeck and Sedbergh, although we beat Barnard Castle and Trent very easily. But there were only three races before the Invitation Meeting in which we finished third, and then the Midland and Northern Independent Schools Championships held this year at Bloxham in which we had our worst performance ever, finishing twentieth out of a field of thirty schools. The 2nd VIII was a solid side and finished the season by beating three 1st VIIIs in the Invitation meeting.

1st VIII: *T.H.P. Bedingfeld (E) (Captain), *C.B. Crowther (H), *E.A. Davis (O), *I.A.S. Fotheringham (E), S.D. Martelli (E), G.M. Milbourn (B), *E.H.K. O'Malley (D), R.W. Scrope (E).

2nd VIII: J.F. Fry (E) (Captain), F. Carvallo (E), J.E. Evans-Freke (E), P.B. Fane-Saunders (W), J.S. Gibson (T), E.P. Gretton (O), A.J. Hamilton (E), C.S.A. Hammerbeck (I), R.D. Pepper (D), J.P.F. Townley (T), J.F. Vaughan (B).

* denotes Colours.

Results: 1st VIII

v. Old Amplefordians. Won 29-53

1 Bedingfeld, 2 Crowther, 3 O'Malley, 4 = R. Rigby (OA) & P. Crayton (OA), 6 Martelli, 7 J. McBrien (OA), 8 Davis, 9 Fotheringham, 10 Milbourn, 11 N. John (OA), 12 W. Eaglestone (OA), 13 Fry, 15 G. Hoare (OA), 18 B. Goodall (OA), 19 C. Fotheringham (OA), 25 O. Heath (OA), 26 C. Copping (OA), 27 P. Thomas (OA), 30 T. Hall (OA).

v. Durham & Barnard Castle. 1st Durham 37, 2nd Ampleforth 41, 3rd Barnard Castle 114.

2 Crowther, 3 O'Malley, 4 Bedingfeld, 9 Milbourn, 11 Davis, 12 Fotheringham, 14 Scrope, 16 Fry.

v. Welbeck & Trent. 1st Welbeck 30, 2nd Ampleforth 52, 3rd Trent 106

4 Bedingfeld, 5 Crowther, 7 O'Malley, 11 Martelli, 12 Davis, 13 Milbourn, 15 Fotheringham, 18 Scrope.

v. Sedbergh. Lost 52-30

2 Bedingfeld, 4 O'Malley, 10 Crowther, 11 Fotheringham, 12 Davis, 13 Martelli, 14 Milbourn, 16 Vaughan.

Ampleforth Invitation Meeting. Placed 3rd (out of 9)

1 Bedingfeld, 5 O'Malley, 11 Milbourn, 16 Fotheringham, 18 Martelli, 19 Davis, 27 Scrope.
Midland and Northern Independent Schools Championships at Bloxham. Placed 20th (out of 30)

56 O'Malley, 122 Bedingfeld, 123 Fotheringham, 153 Milbourn, 158 Scrope, 163 Davis.

2nd VIII

- v. Durham & Barnard Castle. 1st Ampleforth 33, 2nd Barnard Castle 77, 3rd Durham 83.
 v. Welbeck. Lost 44-38
 v. Sedbergh. Lost 53-29
 v. St Peter's 1st VIII. Lost 42-38

Inter-House Cross-Country Races:

Senior

- | | | |
|-----|-------------|-----|
| 1st | St Edward's | 115 |
| 2nd | St John's | 418 |
| 3rd | St Hugh's | 430 |
- Individual 1. T.H.P. Bedingfeld (E) (25 mins 59 secs)
 2. E.A. Davis (O)
 3. I.A.S. Fotheringham (E)

Junior A

- | | | |
|-----|-------------|-----|
| 1st | St John's | 225 |
| 2nd | St Edward's | 283 |
| 3rd | St Bede's | 389 |
- Individual 1. J.P.F. Townley (T) (21 mins 26 secs)
 2. D.G.C. Jackson (J)
 3. J.E. Molony (J)

Junior B

- | | | |
|-----|---------------|-----|
| 1st | St Edward's | 107 |
| 2nd | St Bede's | 125 |
| 3rd | St Cuthbert's | 171 |
- Individual 1. R.A.J. Fraser (B) (19 mins 34 secs)
 2. R.E.C. Haywood-Farmer (C)
 3. J.F. Henry (B)

JUNIOR CROSS COUNTRY

P7 W5 L2

The school produces an under 15, and under 14 team of eight runners in each, but unfortunately only Durham School is able to reciprocate. This means that some matches are made against our best junior team whilst others are made by year group. The three cornered match with Durham and Barnard Castle proved to be the most exciting spectacle, with good viewing for the supporters. The under fifteens had an impressive win and the under fourteens came a close second to Durham. Of the other schools, only Sedbergh were too strong for us at under fourteen level. Every team member may count in the final reckoning but Arthur A.J. (J) (U15) and Fraser R.A.J. (B) (U14) showed outstanding improvements through the season.

The following boys represented the school: Sparke C.J. (A), Molony J.E. (J), Arthur A.J. (J), Pattison R.A.S. (D), Jenkins A.G.M. (J), Macfarlane B.J.A. (W), Lyon Dean N.W. (D), Lyle J.C. (B), Fraser R.A.J. (B), Henry J.F. (B), Molony E.T. (J), Froggat C. (E), Pepper M.E. (D), Strange T.R.W. (B), Pembroke T.P. (E).

HOCKEY

P6 W3 L3

The progress of hockey at Ampleforth continues. There was a heavy defeat at Scarborough, at the hands of an exceptionally talented side, fairly comfortable victories against Bootham and Ashville, and an infuriating 1-0 defeat against Sedbergh in a match dominated by Ampleforth. However, the significant games were against Barnard Castle and Pocklington. In the last five seasons these schools have inflicted embarrassingly heavy defeats on out-classed Ampleforth teams. This year, the XI was able to give Barnard Castle a game. The match was lost 4-1, but for the first time Ampleforth registered a goal. Against Pocklington, sharp counter-attacking and well disciplined defence saw a 1-0 victory.

The team was led from midfield by E. Buxton (W) with able support from the vice captain D. Melling (J) and M. de Guingand (A). In defence R. Ainscough kept goal, while the team's outstanding player D. Ashton (J) played sweeper alongside R. Esposito (A), T. Charles-Edwards (J) and J. Brody (W). The attack was led by C. Strickland (C) supported by J. O'Shea (B), M. Hirst (A), L. Doimi de Frankopan (W), and D. de Lacy Staunton (B). T. Waller (A) was the XI's utility player.

The 2nd XI was led by W. McKenzie (H) and featured many promising players in L. Doimi de Frankopan (W), N. MacCarthy-Morrogh (B), and R. Brenninkmeyer (H), whose progress we look forward to monitoring next season.

PWG

SQUASH

This has been a most successful season. The 1st V lost only to Leeds Grammar School at home and away, but even in these matches the team was not outclassed. This was a feature of the season as a whole and the reason we won the majority of our matches: the team did not accept defeat easily. This year the squash teams across the school won more matches 3-2 than they lost by the same score; this is indeed an encouraging statistic.

At No. 1 Ed Savage (D) performed well and achieved a good record against strong opposition. He proved to be a reliable captain and an inspiration to the other players below him; his brother Dominic (D) was a regular at No. 2 and secured once again a good record, although one gets the impression that we are still not seeing the best of him. He has the technique and temperament to be a successful No. 1 next season. Diego Miranda (J) had another successful season at the middle of the order and trained and practised hard all year; we have been lucky to be able to call on him for the last two years. His experience will prove valuable next season when he will have to take on more responsibility higher up the order. A good squash team is only as good as the players at Nos. 4 and 5, and this year we had a combination of players which was arguably the strongest for years. R. Gallagher (B) and L. Poloniecki (H) played well all season and helped the team to important victories. The entire

1st V were awarded their squash colours.

At U 15 level our results were good and the team worked hard together. However two matches were lost 3-2, results which the team will hope to reverse when they arrive at the senior level. At the top of the order M. Shilton (C) and C. Shillington (E) should be putting pressure on the senior players next year, and T. Sherbrooke (E) will continue to improve with experience.

The Captain of Squash, E. Savage (D), is to be congratulated on creating and maintaining a strong team spirit which we hope to continue next year. The set is equally appreciative of the efforts of Mr Kingsley, the squash coach, and of Mr Noithip and Mr Allisstone, especially at the junior level.

The following boys played for the 1st V:

J.E. Savage (D) (Capt.), D. Savage (D), D. Miranda (J), R. Gallagher (B), L. Poloniecki (H), H. Lucas (E), D. Bell (E), D. J. Gallagher (B).

The following boys played for the U 15 V:

M. Shilton (C), C. Shillington (E), T. Sherbrooke (E), T. Farley (B), P. French (J), E. O'Sullivan (B), C. Robertson (E), D.T. Gallagher (B).

House Competitions	Senior	St Bede's beat St Thomas's 4-1			
Open Competition	Junior	St Edward's beat St Bede's 4-1			
	Senior	J.E. Savage beat D. Savage 3-0			
	Junior	M. Shilton beat C. Shillington 3-1			
		1st V	2nd V	U15 V	U14 V
v Barnard Castle	(A)				L 2-3
Barnard Castle	(H)	W 3-2		L 2-3	
Pocklington	(A)	W 5-0		W 5-0	
St Peter's	(A)				W 4-1
Stonyhurst	(A)	W 5-0	W 5-0		
St Peter's	(A)	W 4-1		W 3-2	
Harrogate GS	(H)	W 5-0			
Leeds GS	(H)	L 1-4		L 0-5	
Leeds GS	(H)	L 0-5		L 2-3	
Durham	(H)	W 3-2		L 0-5	
St Peter's	(H)	W 5-0			
Barnard Castle	(A)	W 5-0		W 3-2	
Sedbergh	(H)	W 5-0		W 5-0	
Pocklington	(H)	W 4-1			W 4-1
		P 12	P 1	P 8	P 3
		W 10	W 1	W 4	W 2

KJD

Archie Hamilton (E) deserves our thanks. At short notice he took over the arduous job of Golf Captain at the beginning of the term when the appointed captain was unwilling to play. His enthusiasm and cheerful personality did a lot to ensure the success of the Golf Team.

The Baillieu Trophy (inter-House foursomes) was played on the first Sunday of the term and was won by St Thomas's (Hugh Jackson and Richard Greenwood) with a score of 74. This was one better than last year's winning score and 10 better than the joint runners up, St Aidan's (Douglas Rigg and Juan de Uriarte) and St Cuthbert's (Alexi Hughes and Gavin Camacho).

Five school matches were played:

v Durham	won 3-0
v Stonyhurst	lost 1 1/2-2 1/2
v Scarborough	won 3 1/2-1 1/2
v Sedbergh	won 3-0
v Barnard Castle	lost 1-2

Public exams and good golfers in the Cricket teams make it hard to produce our best side in the summer term, but other schools have the same problem, so it works out about even. The positive aspect of this is that it allows some less prominent golfers to represent the school. Sometimes, as when Chris Sparke (A) and Damian Mullen (A) were our only winners against Barnard Castle, they show unexpected ability. Our strongest players normally available were Archie Hamilton (E), Hugh Jackson (T), Douglas Rigg (A), Juan de Uriarte (A), Alexi Hughes (C) and Michael Shilton (C). In cricket teams, and therefore rarely or never available for the Golf team, were Chris Minchella (H), William Howard (W), Piers Cartwright-Taylor (W), Gavin and Matthew Camacho (C).

A special mention must be made of the match at Stonyhurst, where they have been celebrating the centenary of their 9 hole course. Major John Cobb arranged that each member of both teams should receive a crystal tankard, suitably inscribed, to commemorate the occasion. The winners in each match got a pint tankard and the losers a half pint; there was also a large crystal bowl - the 'Stonyforth Trophy' - to be competed for annually, which Major Cobb provided himself. The Headmaster, Dr Robert Mercer, very kindly came to the course and presented these trophies. It was appropriate that in their centenary year Stonyhurst should win, but we hope to reverse the result when the match is played here next year.

Archie Hamilton presented colours to Hugh Jackson (who has been appointed Captain 1994-5); Chris Minchella was also given colours, but could not receive them personally as he had gone home after the exams.

The following played in the team: Archie Hamilton, Chris Minchella, Hugh Jackson, Douglas Rigg, Juan de Uriarte, John Murphy, Dom Ribeiro, William Howard, Alexi Hughes, Michael Shilton, Philip Ryan, Richard Larkin, Gavin Camacho, Chris Sparke, Damian Mullen.

THE AMPLEFORTH JOURNAL
SPORT: SUMMER TERM
CRICKET

1ST XI

P17 W4 L6 D6 A 1

Statistics can be misleading in cricket; to the untrained eye it would appear that the School has had a poor year, but this could not be further from the truth. The XI have shown a marvellous attitude towards their cricket. They have accepted all challenges thrown at them and although they lost some of the battles they learnt from every game. They recognised their limitations and worked tirelessly in order to compensate for them. There has been excitement and also some disappointment, but the XI took collective responsibility for all the highs and lows: players who were struggling to find form could always receive support and encouragement from their team mates. Two notable highs during the season were three batsmen scoring 100s and four bowlers taking in excess of twenty wickets – a fine achievement.

Hickman felt the importance of the fine team spirit more than most in the first part of the season. It can be a lonely and difficult job opening the innings when you are struggling to find form. Hickman struggled and battled with himself for weeks, but his application and attitude were rewarded (as we knew they would be) as he hit form late in the season scoring 4 half centuries in 5 innings. His opening partner Lucas had a terrific season. He has begun to fulfil his potential and show his talent for batting, scoring two marvellous hundreds. He had his problems at times, but he learnt much and we shall see a mature cricketer next year.

Hobbs led the side well, producing a marvellous team spirit. His batting at times was outstanding, he has ability to dominate the attack and to make the game look easy as he showed with his chanceless 115* against Yorkshire Gentlemen. He appeared to cope with captaincy well and did not allow it to affect his own batting form. He led from the front and was a fine ambassador.

This time last year I was a little concerned as to who would keep wicket. Codrington would hold a place in the side on the strength of his batting alone but there were doubts as to whether he should follow in his brother's footsteps as wicket-keeper. In the event he made a tremendous job of it, always positive, and he drove on the rest of the side; he practised hard at his keeping as well as his batting and became a forceful number 4 bat. His strength was the way he adapted his game to suit the occasion and the conditions.

Richter's role as vice-captain was important, his mature approach a steady influence, and was a tremendous support for Hobbs. Although he had a frustrating season with the bat, it was marvellous to watch his innings against Uppingham as he plundered their attack.

Field came into the side against Stonyhurst and straight away showed his potential. He has a talent for batting and when he can settle his mind on this fact he will score a lot of runs. His selection was naturally based on performance, but if I had been called upon ever to drop him (which I was never even tempted to do) there would have been uproar from players, umpires and the opposition, as he entertained all with his innocent sense of fun.



1ST XI: CRICKET

Standing: T. Pilsent (C), P. Wilkie (C), J. Kennedy (D), H.R. Lucas, D. Johnston-Stewart (D), P. Field (O).
Sitting: H.P. Hickman (O), A. Richter (B), J.J. Hobbs (D), A.H. Robinson (D), A.D. Codrington (B).



1ST XI: CRICKET

Standing: T. Pinsent (C), P. Wilkie (C), J. Kennedy (D), H.R. Lucas, D. Johnston-Stewart (D), P. Field (O).
Sitting: H.P. Hickman (O), A. Richter (B), J.J. Hobbs (D), A.H. Robinson (D), A.D. Codrington (J).

Kennedy opened the bowling attack with Wilkie and at their best I have not seen a more threatening attack at Ampleforth. Kennedy bowled with great spirit and once he established a rhythm to his bowling, he bowled with pace and threat. He was never really rewarded with the wickets he deserved. Wilkie enjoyed an excellent first year. He initially struggled to cope with the rigours of fast bowling, but once he bowled through this, he proved to be a penetrative bowler capable of running through batting sides as he did on a couple of occasions.

It was Pinsent's first year too and at times he had to learn to be patient as he waited for his opportunity. He had to learn to cope with the jump from Colts cricket to that of the 1st XI. This he did admirably and he proved his worth.

The XI was blessed with two good spin bowlers – Robinson's leg spin was too much for many batsmen in the early part of the season but he went through a crisis of confidence towards the end. At his best he is a match winner as he proved on occasions and he gave the attack a pleasant variety. His partner Johnston-Stewart also had a marvellous start. He turns the ball and when he believes in himself is a fine bowler and a handful for even the best batsmen.

The XI had a balanced bowling attack, and it was backed up by some marvellous out cricket. In this area Robinson and Hickman shone. Robinson is very quick off the mark and has fast lateral movement. This enabled him to marshal the midwicket area with authority. Hickman's fielding was a revelation: he was seldom beaten in the out field and made athletic saves throughout. The team were inspired by these examples and set themselves high standards.

In terms of results then, the season appears to have been somewhat disappointing. It may be so in part, but the way the side played and improved can be seen only as a major success. They played hard to win, enjoyed their cricket, and played some quality cricket that gave pleasure to those who witnessed it.

GDT

EMERITI beat AMPLEFORTH by 131 runs

April 27

Having lost the first game of the season to the rain, and seeing the ground flooded on Monday afternoon the XI were relieved to be taking the field having been asked to field by their guests. They made an encouraging start with Kennedy bowling a lively spell that saw him remove one of the Emeriti openers. The wicket naturally was slow and low and the XI exploited this to the full when they brought on Robinson bowling leg breaks and then partnered him with Johnston-Stewart's off spin. The two in tandem were too much for the batsmen as they made the most of a turning wicket and irregular bounce. They bowled in an attacking manner and never allowed the batsmen to settle. Between them they claimed 9 wickets with Robinson finishing with figures of 6/48 – a fine effort. It had been clear that batting was not going to be easy on this particular wicket and the XI needed to be positive in their innings. They didn't manage this, and in fact were rather hesitant in their reply.

Consequently they failed to reach the target, with only Codrington and a spritely innings of 15 not out by Robinson really taking the fight to the Emeriti.

Emeriti 131 (Robinson 6-48, Johnston-Stewart 3-38)
Ampleforth 108

AMPLEFORTH lost to DURHAM SCHOOL by 2 wickets April 30
The XI were asked to bat first on a sunny day. They made a promising start against a strong Durham XI. Lucas was beginning to show some authority when he lost concentration to be stumped. All the batsmen up to lunch appeared to be composed but again were lacking in the basic belief in their own ability. Consequently the Durham side began to make inroads into the School's batting, and when the XI lost their skipper Hobbs after lunch their innings lost its way and finished at rather disappointing 88. How they were to rue missing out on just another 15 runs! The strong batting line up of Durham appeared to be making assured progress towards their target when Hobbs made a double bowling change bringing on both spinners. Immediately both made powerful starts as Robinson took a wicket with the second ball of his second over and Johnston-Stewart did the same with the second ball of his first over. The School immediately put the visitors under immense pressure as they made them struggle for every run with superb fielding, the highlight of which was a brilliant catch by Lucas, while the guile of the two spinners took more wickets. At 63-7 Durham were very unsure of themselves and even as they reached the 80s the XI took their 8th wicket. The visitors passed the School's total and won the game. However the School had played the second half of this game with immense pride and character, but how would it have been with those extra 15 runs?!

Ampleforth 88

Durham 89-8 (Robinson 4-28, Johnston-Stewart 4-27)

AMPLEFORTH drew with STONYHURST

May 4

On a wild and almost winter day the XI took the field against Stonyhurst hoping to build on their Durham performance. Stonyhurst made a solid start, and it wasn't until Hobbs brought the two spinners on that the School attack posed any genuine threat. Again the XI fought back well and reduced their hosts to 49-5 at one stage before lunch. However after lunch the extreme cold appeared to hinder the XI and they allowed Stonyhurst to rebuild their innings as they reached 158-8 declared. After two shaky batting displays it was essential for the School to make a good start. The Stonyhurst attack had other ideas – Hickman, Codrington and Lucas all falling to some terrific bowling and in Lucas's case a brilliant piece of fielding. The game was then interrupted by rain and 45 minutes were lost. The XI were under a lot of pressure at 21-3 but an authoritative innings of 62 not out by Hobbs ably supported by the debutante Field led the XI to safety and left them wondering what would have happened had they not lost time to the weather.

Stonyhurst 157-8 dec (Johnston-Stewart 3-52, Robinson 3-53)

Ampleforth 128-6 (Hobbs 62)

AMPLEFORTH beat SAINTS CC by 3 wickets May 8
 The opposition won the toss and elected to bat. They lost one early wicket to Wilkie but made steady progress losing only one further wicket by lunch. After lunch the XI gained a strangle hold on the Saints' progress as Wilkie and Pinsent took four more wickets. However in the last half hour of their innings the visitors accelerated their scoring to declare at 176-6. The Saints had a strong bowling attack and the XI would have bat well to take on this challenge. This they did right from the outset. Lucas particularly batted with care and concentration as he took all the new ball bowlers could throw at him. He looked set for a long innings when one 'rush of blood' caused his undoing. This brought Hobbs and Codrington together. The players showed a maturity in the way they approached the challenge. Hobbs dominated the partnership of 69 as he found gaps in the field, whilst Codrington gave valued support. After a fine innings of 67 Hobbs fell and it was down to Codrington and Richter to keep the momentum of the innings going. As Codrington fell it appeared for a moment that the total would be too much for the team. However the XI showed a determination to succeed as Richter and then Field steered the team home with just two balls of the game remaining.

Saints CC 176-6 dec (Wilkie 3-32)

Ampleforth 177-7 (Hobbs 67)

AMPLEFORTH beat SEDBERGH by 9 wickets. May 14
 Hobbs won the toss and had no hesitation in inserting his visitors. Immediately the threat of Edington, the Sedbergh opening bat, was more than apparent. He played just 5 scoring shots but this was enough to clearly display his ability with the bat. It was therefore a tremendous wicket for Wilkie as he trapped him LBW when he had just scored 12. Wilkie added another two wickets before lunch and with Kennedy claiming another wicket thanks to a brilliant catch behind the wicket by Codrington, and Pinsent claiming another, the School had taken 5 Sedbergh wickets for 70 runs. Sedbergh middle order rallied and appeared to be battling their way out of trouble, but Pinsent had other ideas. He finished with figures of 5-19 from 13 overs and the School had bowled Sedbergh out for 11 1. Two years ago the XI achieved a similar position only to fail to score the required runs. The team showed again a positive approach towards their challenge, and a fine partnership of 98 between Lucas (73 not out) and Hobbs (31 not out) steered the School to an impressive 9 wicket victory.

Sedbergh 111 (Wilkie 4-48, Pinsent 5-19)

Ampleforth 112 for 1 (Lucas 73 not out, Hobbs 31 not out)

AMPLEFORTH lost to the MCC by 107 runs May 21
 A performance the School would want to forget. After the highlights of the previous Saturday the School appeared to be asleep in the field and allowed the MCC a large score almost without a challenge. The XI improved after lunch and restored some pride into their performance as they took 6 wickets. The

MCC had a strong bowling attack and set the school a difficult but very fair challenge in their innings. The XI never managed to establish their innings and although four of the batsmen achieved double figures no one was able to go on and make a substantial score.

MCC 197-6 dec (P. Wilkie 3-54)

Ampleforth 89

AMPLEFORTH drew with FREE FORESTERS May 21
 The XI took the field determined to put the disappointments of the previous week behind them. They bowled very well with little luck early in the Foresters' innings. The fielding was sharp and efficient and the XI looked again like a good side in the field. A solid innings from D. Churton of 83 held the School up and despite fine bowling performances by Robinson and Pinsent who collectively returned figures of 29 overs 6-110. The Foresters' innings was declared at 3.44pm, leaving the School with a difficult task to try chase the target. The problem was compounded when the XI lost Lucas to Butler early in the innings. The School batted well with Hobbs and particularly Codrington showing a mature approach. The XI never really got themselves into a position from which they could attack the Foresters total and as a result the game finished a rather tame draw.

Free Foresters 206-8 dec. (T. Pinsent 3-49, A. Robinson 3-61)

Ampleforth 151-7

AMPLEFORTH lost to OACC by 34 runs May 28
 This game was a break with tradition, in that for the first time the Old Boys game was being played on the Exhibition weekend. This meant that both sides saw the game as something rather special which was reflected by the quality of the cricket that was played. The Old Boys batted first and in a short pre-lunch session the School reduced them to 33-3 thanks to some penetrative bowling from Kennedy and Wilkie. However after lunch Fitzherbert and Harrison put on an impressive stand of 84 with Fitzherbert finally falling to a catch at the wicket off Kennedy for 54. The School bowled their guests out for 170 leaving themselves every chance of victory. A fine opening stand of 54 from Hickman and Lucas put the XI in a strong position, but once again in the face of some excellent bowling particularly from Ainscough (4-5), the School were unable to build on this start. The school finished 34 runs short in a game when the experience of the Old Boys had proved just too much for them.

OACC 170 (Robinson 4-53, Kennedy 3-31)

Ampleforth 146 (Ainscough 4-5)

AMPLEFORTH beat OACC by 7 wickets May 29
 This was a very exciting and action packed game full of interest and incident. The Old Boys batted and in the face of some good bowling from the School settled to score well. N. Lamb and H. Scope batted particularly well in a stand 74. The Old Boys declared their innings at 199-4 immediately opening up all

three results for the game. The School suffered the early loss of Hickman who was bowled by a particularly good ball from Butler. The game then took on quite a twist. Hobbs came in and immediately began to play well. However he was struck on the inside of the calf and had to leave the field injured. To compound this, two overs later, Lucas was struck on the knee and became increasingly hindered by his leg. After tea he was so incapacitated that he had to call for a runner. So with one player in the pavilion hurt and a runner for another the School opened their attack on the Old Boys' score. Lucas was batting beautifully hitting some glorious drives and Codrington was also batting well. Codrington picked up the tempo of the innings at the right time, as he and Hickman (runner for Lucas) scampered as many runs as they could. The innings was going very well as the partnership came to an end as Codrington fell to Ainscough. This brought Hobbs back to the crease. Lucas was approaching what would be his maiden 100 for the School and this began to prey heavily on his mind. This together with some brilliant bowling from Ainscough had the result of putting a great deal of pressure on the School's run chase. The pressure got to Hobbs and he lost his wicket. What had appeared to be a fairly simple task a few overs ago had turned into quite a daunting challenge. Lucas eventually scored his 100, which had been a marvellous innings, but the school needed 10 runs from the last over. Three were scored from the first ball by Robinson in his own style, and then in the next 3 balls only one run was taken. Two was taken from the next ball. So after a long day's cricket it had all come down to the last ball. The drama was far from over. Ainscough bowled, Robinson's swing got a top edge which flew down to third man on the full, amazingly the ball was dropped and not only that, it rolled over the boundary for 4 which saw the School to victory. It had been a tremendous game of cricket.

OACC 199-4 dec.

Ampleforth 200-3 (H. Lucas 101 n.o., A. Codrington 55)

AMPLEFORTH drew with ST PETER'S June 4
Both captains were eager to win the toss and it was St Peter's who did finally win the toss and elected to bat. Again the opening bowlers bowled with pace and had no luck as the St Peter's batsmen kept their composure and built a fine basis by lunch at 102 for no wicket. After lunch the School bowled and fielded extremely well to stop the impending acceleration of the St Peter's run and in doing so began to take wickets. Pinsent in particular when he bowled from the South end bowled beautifully. St Peter's declared at 3pm at 176-7. Hickman and Lucas batted with purpose and put on an opening stand of over 100 as the School pressed towards their guests' total. Hickman particularly batted with purpose as he tried to force the run rate on. Unfortunately they couldn't quite get to their target but had showed a tremendous spirit in their effort.

St Peter's 176-7 dec.

Ampleforth 171-5 (Lucas 47, Hickman 76 n.o.)

POCKLINGTON beat AMPLEFORTH by 58 runs June 11
Although no one at any level of cricket can portion blame to a captain who loses the toss, Hobbs's comment to me stating how he would have loved to have batted first was very significant. Pocklington batted well on a wicket on which you needed time to settle. Stacey was the pick of their batsmen, as he patiently waited for the bad delivery to hit and then executed the shot with great power. The School played very well except for two periods of ten minutes when they let their grip on the game slip slightly. There was no repeat of the marvellous stand of the previous week between Lucas and Hickman as Lucas fell early. However the two had set the tempo of the innings as they batted well and positively and took the attack to Pocklington. The result of this excellent approach was that the XI were, at 90-1, very much on top. The crucial moment of the game came when the two Pocklington spinners tied down Hobbs and he played a loose shot to lose his wicket. Although Hickman went on to make another superb 50 the rest of the side did not have the same success with trying to force the victory.

Pocklington 223-8 dec. (Wilkie 3-21)

Ampleforth 165 (Hickman 60)

AMPLEFORTH drew with YORKSHIRE GENTLEMEN June 18
Hobbs won the toss and elected to bat, and on a good batting wicket they immediately began to build a big score. Lucas and Hickman set the tempo for the day as they put on 41 very quickly as Lucas hit some majestic drives. Hickman and Hobbs built on this start with a terrific stand of 144. Hickman scored a third consecutive 50 and Hobbs after a tentative start went on to play an outstanding innings playing shots all round the wicket. Both Codrington and Richter supported Hobbs well at the end of his innings and allowed him to declare at 233-3 at exactly half time. Hobbs for the first time this year had runs to play with and had the opportunity to really attack the batsmen. He gave the opening bowlers a small spell and then sensibly turned to an all spin attack. It was important that the XI kept the opposition interested in the run chase. This they did with attacking fields and regularly tempting them to drive. The plan worked well with Johnston-Stewart claiming four wickets. The Yorkshire Gentlemen for their part never gave up the chase and the game built up to a tense finale. As the game approached the last over, the XI saw a easy catch go down and so the victory was not quite achieved.

Ampleforth 233-3 dec (Hobbs 115 n.o., Hickman 50)

Yorkshire Gentlemen 220-9 (Johnston-Stewart 4-74)

AMPLEFORTH drew with NORTH YORKSHIRE SCHOOLS June 18
The North Yorkshire side won the toss and on a very hot morning elected to bat on a beautiful batting strip. Wilkie and Kennedy struggled to find rhythm early on and the opening batsmen began to build a solid base. When the School turned to spin there was a fascinating battle between bat and ball with the guile of Johnston-Stewart and Robinson challenging the determination of

the batsmen. The two bowlers were backed up by some fine fielding led by Hickman whose efforts were brilliant again. The batsmen finally won the fascinating battle and survived until lunch leaving their team in the strong position of 125-0. The XI made two early break throughs with a run out by Hickman and a catch by the same player off Johnston-Stewart. Pinsent claimed one more wicket but the North Yorkshire side dominated the rest of their innings. The School faced a daunting challenge of chasing a total of 246. A solid start was essential, and this they duly got with fine 50 opening partnership which ended when Hickman was run out turning for a second run. Hobbs and Lucas then added 55 before a terrible mix up saw the captain stranded in the middle of the wicket and run out. Two further wickets then fell quickly and it was left to Lucas and Field to consolidate. They managed to push the score along at nearly 12 an over before Field lost his wicket in the chase. Lucas then went on to score his second century of the season, a terrific effort in which he had demonstrated his quality as a batsman.

North Yorkshire Schools 246-3 dec.

Ampleforth 193-6 (Lucas 102 n.o.)

AMPLEFORTH beat DULWICH COLLEGE by 47 runs July 2
On a dull Saturday morning the School won the toss and proceeded to bat. The Dulwich opening attack bowled well and without any luck, but both Hickman and Lucas batted with purpose and took every opportunity to score from any loose deliveries. They batted with thought and maturity, taking quick singles and gradually putting the Dulwich attack under pressure. Their stand of 107 took the School into lunch in a strong position. Hickman's 50 was his third in a row emphasising his return to form. The two fell shortly after lunch and Dulwich for a while fought back with some tight bowling however the school was still able to set a good declaration of 187-6. Wilkie made an immediate break through, but after that early success despite some good bowling no further wickets were taken up to tea. Dulwich appeared to have weathered the early storm and were beginning to build a serious challenge to the Schools total. However shrewd captaincy from Hobbs brought Wilkie and Pinsent on to bowl in tandem. The two bowlers tore through the Dulwich middle and late order with combined figures of 9-32. The remarkable aspect of this being that 8 of the 9 dismissals were bowled, a testimony to their tremendous line.

Ampleforth 187-6 dec. (Lucas 50, Hickman 63)

Dulwich 147 (Wilkie 6-22, Pinsent 3-10)

UPPINGHAM beat AMPLEFORTH by 8 wickets July 4
Hobbs again won the toss and batted. A fiery spell of bowling from Amoss claimed the first 3 batsmen for just 44 runs. It looked a little ominous for the XI, but the partnership of 116 that followed between Richter and Codrington was as exciting as it was valuable. Richter particularly produced some savage driving and was merciless with anything short. Both players reached well deserved 50s, and the momentum of the innings was maintained by Field who

showed a dashing talent. 238-8 appeared to be a good declaration, but the XI were to suffer from some poor bowling, no bowler managed to maintain a good line and length and they also experienced a batsman who was quite simply a class above the rest of the players on view. Hill's undefeated 100 was a delight to watch for all except the Ampleforth team who also helped him on his way by dropping him twice before he was fully set.

Ampleforth 238-8 dec. (Richter 66, Codrington 59)

Uppingham 240-2 (Hill 130*)

AMPLEFORTH drew with BLUNDELL'S July 5
With the final day of the Festival to be brought to an abrupt end before lunch thanks to torrential rain, robbing the School of a full game against Canford, this game was to be the XI's final game. Blundell's batted first and the XI made a very promising start on a pitch making driving difficult. They reduced the opposition to 59-4 and appeared to be in control. However in Gompertz Blundell's too had their own batting star, and he too made the most of the opportunity to build a large score. Against a much improved bowling attack he amassed a huge 158 not out, out of a total of 224-5. The target appeared to be a tall order for the School as the Blundell's opening bowlers put pressure on the batsmen. However a stand of 93 for the second wicket put the XI very much in the driving seat with Hobbs batting majestically and building up the momentum of the XI's reply. With the wicket breaking up it needed him to stay and guide his team to victory. This he seemed to be doing, until the wicket intervened in the proceedings causing a ball to 'explode' from the pitch and strike Hobbs in the eye resulting in him being taken to hospital. Thankfully there was no major injury, but the XI could never recover from his departure and had to be content with the draw.

Blundell's 226-5 dec. (Gompertz 158*)

Ampleforth 187-6 (Hobbs 61 ret. hurt, Kennedy 31)

1ST XI AVERAGES

Batting (Qualification 150 runs)	Innings	NO	Runs	HS	100s	Averages
H.R. Lucas	16	3	532	102*	2	40.92
J.J. Hobbs	16	2	518	115*	1	37.00
H.P. Hickman	16	1	373	73*	0	24.87
A.D. Codrington	14	0	275	59	0	19.64
A.A. Richter	14	1	155	66	0	11.92

Bowling (Qualification 15 Wickets)	Overs	Maidens	Runs	Wickets	B/B	Average
P. Wilkie	188.4	47	556	30	6/22	18.53
T.E. Pinsent	134	23	452	23	5/19	19.65
D.A. Johnston-Stewart	162.2	23	644	23	4/27	28.00
A.H. Robinson	190.2	26	800	26	6/48	30.77
						GDT

2ND XI

This was a strong eleven, but did not quite achieve the results warranted by its ability. There were crushing victories against Ripon GS, bowled out for 74 and defeated by nine wickets, Stonyhurst, dismissed for 27 in reply to the eleven's 120-6 declared and St Mary's College, Middlesbrough, 102-2 in reply to 100. Against this must be set disappointing draws in matches against weaker and outplayed opponents. The most glaring example of this was the allowing of Sedbergh to escape at 81-9 in the face of 198-8 declared, with their last pair at the wicket for ten overs. However the eleven always played in a competitive and sporting spirit, setting fair targets for sides batting second, and going for the runs in the face of less generous declarations. Victory was nearly achieved against Newcastle RGS when required to score nearly seven runs an over, the eleven finishing at 142-3 chasing 159. The only defeat came against a strong Pocklington XI in a match set up by a tea time declaration by Ampleforth at 175-5. The winning runs were struck in the last over with Pocklington finishing at 178-7, but for much of the match an Ampleforth victory had been possible.

The demands of A level studies meant that the captaincy was shared by N.A.P. Von Westenholz (E) and C. Minchella (H). The team's seam bowling was provided by M. Mulvihill (A), B. Pennington (B), with support from the all-rounders Von Westenholz and R. Greenwood (T). Spin came from Minchella, M.A Hirst (A) and J. Arbuthnott (E). When given the opportunity most team members showed that they were capable batsmen, but the bulk of the runs came from R. Simpson (C), N. Thornburn-Muirhead (O), T. Walsh (A) and J. St Clair George (T). T. Kerrigan (O) provided correct defence in the lower middle order when the occasion demanded. Wicket keeping was mostly the responsibility of S. Banna (H), but J. Brennan provided more than adequate cover.

PWG

3RD XI

This year produced another enthusiastic and dedicated group who opted to represent the school at this, the village green level of school cricket. Indeed, the side only lost to adult teams - Ampleforth village and the Crowtree Gentlemen. Notable victories were achieved against Stonyhurst (in true Lancastrian conditions), Sedbergh and Pocklington. Honourable draws resulted from the games against Barnard Castle and Ashville College. Perhaps the highlight of the season was the match against parents played at Exhibition - a fixture reinstated at the suggestion of the team. The quality of support and car boot hospitality matched that of the 1st XI ground, even if the cricket did not.

T.H.P. Bedingfield (E) and J.E. Fry (E) made their final appearances after several seasons' stalwart service in the cause of the 3rd XI. M.E. de Guingand (A), J.N.T. Newman (C), E.R.A. Leneghan (A) and C.E.S. Stickland (C) formed the talkative backbone of the team.

HCC

UNDER 15

The playing record, as ever, tells very little of the season, especially at this level, where the cricket field is as educative as the classroom in its own way. To travel eighty miles on a day more suitable to cross country than cricket and be put into bat on a wicket resembling a mountain bike track is a test of character in itself. To then be told by your coach that by declaring at one hundred and ten, with wickets in hand, you would be able to make a game of it and to lose in the last over with the opposition nine wickets down would test the patience of most school boys.

Similar situations occurred on two other occasions but surprisingly the team spirit was maintained to the end and beyond. I say surprisingly, because this was a group who rarely seemed to enjoy their practices. Perhaps this can be explained by the unkind weather which made most days in the field a numbing experience and also because of the inevitable lessons in displaying enthusiasm without the artificial spectacle common amongst many of their sporting heroes. I could not help but think that the behaviour of the England captain this summer made my life, and that of many school coaches, a little more difficult. When the sun finally warmed us in the last week of the season it created a different atmosphere. The batting line up was very strong with Molony (J), Hobbs (D) and Jenkins (J) all contributing with high class and correct technique. Finch (W) and Kennedy (D) found little form early on and their confidence ebbed but Finch made a steady recovery and Kennedy a sudden one. Cartwright-Taylor (W) was the enigma of the side and put together several innings of breathtaking quality. Zoltowski (H) could have established his place in the side with the bat; he certainly bowled with great fire and increasing control. Jenkins and Shillington (E) both bowled beautifully in practice but Shillington was also fortunate to take many wickets, bowling less well in the match situation. Lyon-Dean (D) took on the 'Angus Fraser' role of steady containment. The last regular player was Yusufu (C) who has great talent and surprised us all with excellent application in difficult situations with the bat. If his bowling displayed the same control he could become a very useful all rounder. Hobbs kept wicket soundly and improved his technique in partnership with the slow bowlers. Rowan-Robinson (T), and Charles-Edwards (J) fought for the last bowling place in the early season but eventually Camacho (C) became the natural and successful choice. It would be inappropriate to end without mentioning an excellent century in record time by Froggatt (E), playing for the B side who sadly could only find opposition from two schools.

I would like to thank Andrew Jenkins for his considered captaincy which is by far the most difficult proposition at this level, Mr Keith Elliot for his time and unstinting support, and the boys who came to watch, to cheer and to commiserate. The following were awarded their colours: Jenkins, Molony, Hobbs, Shillington and Cartwright-Taylor.

Team: A. Jenkins (J), L. Kennedy (D), J. Molony (J), R. Hobbs (D), R. Finch (W), P. Cartwright-Taylor (W), N. Lyon Dean (D), C. Shillington (E),

U. Yusfil (C), G. Comacho (C), N. Zoltowski (H), H. Rowan-Robinson (T), L. Charles-Edwards (J).

UNDER 14

The U14 Colts proved to be a talented and successful side who performed admirably both on and off the field. Early season individual performances which showed a lot of potential were, in most cases, fulfilled. The scorebook alone shows that the team performed consistently well – particularly with the bat, although at times solid batting was not supported well enough by attacking bowling and fielding thus enabling some of our opponents to escape with a draw.

Our opening batsmen gave the College a solid start with Murphy (J) in particular performing consistently. Murphy was well supported on occasions by his opening partners Wetherell (J) and Blackwell (E). Johnston-Stewart (D) came in at three and accumulated large scores in a number of games through sound technique and excellent concentration. His season was highlighted by a superb 135* against a strong Sedbergh side. The middle order batting was strong with a number of players fighting for the three remaining batting places. Harle (C), Rafferty (H), Froggatt (E) and Hughes (C) all played important innings. The side was well captained by the hard-hitting batsman Melling (J), his positive tactics in the field enabling the College to play attacking cricket. Molony (J) revelled in his role as an all-rounder and team-man often sacrificing his wicket in the pursuit of quick runs before a declaration. The bowling was spear-headed by our opening duo of Lyes (O) and Camacho (C). Lyes provided pace and is a raw talent for the future. Although his efforts weren't always rewarded with wickets, the fiery spells he provided kept Ampleforth on the attack. Camacho proved to be reliable as well as effective and more often than not outwitted opposition batsmen with subtle variation. Villalobos (C) was a steady medium bowler who was unlucky not to claim more wickets – his fielding was also of the highest standard. Our spin attack of Horsley (H) and Murphy (J) capitalised on any batting error from the opposition through shrewd and thoughtful bowling. Horsley especially bowled with guile to capture a number of wickets early in the season. The excellent standard of wicket-keeping by Johnston-Stewart should also be mentioned as it proved inspirational on occasions.

Team: J. Melling (J) (Capt), E. Johnston-Stewart (D), H. Murphy (J), G. Blackwell (E), P. Rafferty (H), J. Wetherell (J), S. Harle (C), C. Froggatt (E), J. Hughes (C), E. Molony (J), T. Lyes (O), M. Camacho (C), A. Horsley (H), G. Villalobos (C).
ST

TENNIS

This has been a most exceptional year for tennis with all the School teams completing unbeaten seasons. This success has been due to the presence of some talented players, who have been prepared to work hard to improve their games. The new tennis courts and splendid weather encouraged all to practise.

1ST VI

This year's first six were expected to be strong with four of last year's team returning – Miranda D. (J), Mallia A. (D), Naylor M. (A) and Godfrey B. (O). To these were added the talents of Wong J. (J), Bell D. (E), Lowther J. (O) and Ybanez-Moreno G. (W).

Diego Miranda in the Middle-Sixth was appointed as captain. He was clearly the outstanding player being able to generate great pace on all of his shots and yet displayed tremendous finesse in his volleys. He is a good sportsman and showed that he had the maturity and character to lead the side. James Lowther with his rather unusual combination of a right handed service and left handed groundstrokes looked to have established himself as Miranda's partner. However, his lack of commitment meant that he played in only four of the matches. Andrew Mallia and Marco Naylor played well together. They are both accomplished players. However, the need to find a new partner for Miranda necessitated the splitting of the pairing. Mallia was initially tried. However, his lack of significant pace and penetration on his shots often left Miranda exposed. Naylor was tried next and he managed to establish a successful partnership. His consistency with service and groundstrokes and his tenacious nature made him difficult to beat. Jonathon Wong moved up to



1ST VI TENNIS

Back Row: M. Naylor (A), D.G. Bell (E), B.A. Godfrey (O).
Front Row: J.B. Wong (J), D. Miranda (J), A. Mallia (D).

partner Mallia. He showed that he had the ability and the desire to succeed at this level. He played consistently well throughout the season. Ben Godfrey was by far the most improved player. He developed a good consistent service action and rarely missed a groundstroke. He established a good partnership with Damien Bell. Bell, returning to tennis after a year's absence, showed some initial rustiness. Poor preparation at times led to some rather ugly shots. He worked hard and developed a devastating service, a good volley and a reasonably steady forehand return. As third pair they always beat their opposite numbers and could generally be relied upon to beat the opposition's second pairing. Gonzalo Ybanez-Moreno made the side on a few occasions. His good timing, particularly on the volley, was his main asset. It is sad that he will not be entering the sixth form.

The season started with two very easy wins against QEGS (8-1) and Stonyhurst (8-1). This was not the preparation we required for the Northern Schools Tennis Championships. Miranda and Lowther reached the quarter-finals of the Championships without playing particularly well. The change to the singles format at this stage tends to present us with problems. However, this was not to be the case this year. Lowther lost heavily to Pearson of St James (a County squad player). Miranda played exceptionally well to win his rubber which brought the match back level. Lowther unfortunately lost all confidence in his game and played his worst tennis of the year. The deciding doubles was won comfortably by St James (10-4). The second pairing of Naylor and Godfrey lost (10-3) to Barnard Castle's first pair in the first round. They entered the Plate competition and played very well against RGS Lancaster's second pair before losing a very close match (10-8).

In the U16 event we had high hopes for our first pairing of Mallia and Wong. After a bye in the first round they thrashed Manchester GS first pairing 10-3 in the second round. In the Quarter-Finals they met the eventual winners Gosforth HS who beat them 10-1. The result did not reflect the closeness of the match. It did however show that they were not tough enough on the important points. Brenninkmeyer and Ybanez-Moreno were our second pairing. They lost their first round match 10-8 to Fallibroome. They then had a very good run in the Plate competition beating Stonyhurst 10-6, then Silcoates 10-3, before going down to Sedbergh 10-7 in the semi-finals.

The season continued with three close matches. The first against Bradford GS was played on a singles/doubles format. In the doubles Ampleforth were clearly the stronger side and led by 2.5 rubbers to 0.5 rubbers. In the six singles that followed almost all of the sets ended 6-4 or 7-5. Some wonderful tennis was played in tight situations. Mallia and Godfrey won their respective singles. Lowther and Naylor drew and Miranda and Wong lost very close encounters. The most exciting match was the fourth singles in which Naylor was astonished to be outplayed by a twelve year old in the first set and lost it 6-1. He showed great determination and skill to win the second set 6-4 and hence drew the rubber. Ampleforth won the match (5-3). Sedbergh, who were unbeaten at the time, played well against us. However, their second pairing

were unable to win a set. This led to an Ampleforth victory by 5.5-3.5. We travelled to the County ground in Newcastle to play the Royal Grammar School. Our first pairing of Miranda and Mallia played their worst tennis of the season and lost two of their three matches. Good performances by Bell and Godfrey, and Naylor and Ybanez-Moreno to both win two of their three matches enabled Ampleforth to secure a 5-4 win.

Hymers came to Ampleforth on a wet and windy day. Hymers' first pair played well and won all their matches, albeit narrowly. However, Ampleforth's strength in depth meant that these were the only points Hymers were to win. Ampleforth winning 6-3. St Peter's have experienced a few lean years. Ampleforth were far too good for them even though they battled hard throughout, Ampleforth winning 7-2. The boys were looking forward to the arrival of the unbeaten Pocklington side. They played their best tennis of the season and Pocklington reeled to a 9-0 defeat. Bolton, once one of the strongest sides in the North of England, arrived with a poor side and lost convincingly (9-0).

M. Naylor (A), A. Mallia (D), J. Wong (J), B. Godfrey (C) and D. Bell (E) were all awarded their School Tennis Colours, Miranda having been awarded his last year.

The school travelled to Eton at the end of the term to play in the National Public Schools Tennis Championships. A report on these events follows later.

Results:

1st VI	v QEGS	Won	8-1
	v Stonyhurst	Won	8-1
	v Bradford	Won	5.5-3.5
	v Sedbergh	Won	5.5-3.5
	v Newcastle RGS	Won	5-4
	v Hymers	Won	8-3
	v St. Peter's	Won	7-2
	v Pocklington	Won	9-0
	v Bolton	Won	9-0

House Matches:

Singles:	St. Oswald's beat St. Dunstan's
Doubles:	D. Miranda (J) beat A. Mallia (D) 7-6, 3-6, 6-3
	D. Miranda (J) & M. Naylor (A)

2ND VI

P9 W9

The second six had an outstanding season. They won all of their matches easily – even those against the first sixes of Durham and Bootham. The pairings were equally strong throughout the team. It should be said that most of these players would have made the first sixes of many of the schools we play.

D. Bell (E) and G. Ybanez-Moreno (W) started as first pair and were far too strong for any of their opponents. Both played many games for the first six. P. Barton (W) and R. Brenninkmeyer (H) formed a powerful second pair. Barton improved throughout the term developing a good service and a

powerful forehand. Brenninkmeyer looked to be a fine player; however, his lack of early racket preparation led to errors when under pressure. For much of the season this was the first pairing, C. Blackwell (D) and G. Camilleri (O) played together throughout and developed a good partnership. M. Ward (W), A. Roberts (J) and L. Doimi de Frankopan (W) also made valuable contributions.

Results:

2nd VI	v Durham 1st VI	Won	7.5-1.5
	v Stonyhurst	Won	8-1
	v Bradford	Won	7.5-1.5
	v Sedbergh	Won	8.5-0.5
	v Newcastle R.G.S	Won	7.5-1.5
	v Bootham 1st VI	Won	7.5-1.5
	v St. Peter's	Won	9-0
	v Pocklington	Won	6-3
	v Bolton	Won	9-0

NATIONAL PUBLIC SCHOOLS TENNIS CHAMPIONSHIPS (ETON)

D. Miranda (J), M. Naylor (A), B. Godfrey (O) and D. Bell (E) were selected to represent the school in the U19 event. After a bye in the first round they met a strong Marlborough side in the second round. The 1st pair lost 7-6, 6-2 and the 2nd pair lost 6-2, 5-7, 6-3. Although disappointed at their performance they entered the Plate competition with a desire to do well. They were placed in the same group as Cranleigh and Radley. They won the group easily. In the quarter-finals we came up against a very good Eastbourne side. The 2nd pair played first and won 6-2, 2-6, 6-2. They should have won in straight sets. The first pair lost two extremely close sets 7-6, 6-4. Eastbourne progressed to the next round on the basis of the greater number of sets won.

In the U16 event we took two pairings. A. Mallia (D) and J. Wong (J) went as first pair and P. Lerner (D) and E. O'Sullivan (B) from this year's U15s side went as the second pair. Both pairs performed well. Mallia and Wong had a bye in the first round. They opened their campaign with a comprehensive 6-0, 6-1 win against Magdalen College School, Oxford. In the next round Nottingham HS 1st pair gave them a tougher match but they progressed with a 7-6, 6-3 win. Abingdon's 1st pair awaited them in the last sixteen. The match was very close and keenly contested but Abingdon secured a 6-4, 6-4 win. They were to progress to the semi-finals stage.

Lerner and O'Sullivan also had a bye in the first round. They met Malvern's 1st pair in the second round and produced a good 6-2, 6-3 victory. Sevenoaks' 1st pair were their next opponents. They tried their hardest but were only able to secure a single game. Sevenoaks went on to win the tournament with most pairings making little impression on them.

UNDER 15 TENNIS

The team achieved a thoroughly deserved unbeaten season, and were never seriously threatened in the seven matches. Paul Lerner (D) proved a most able captain and a worthy partner for Matthew Honore (T) in a very strong first pairing. Together they produced some absolutely delightful tennis and were always a safe bet for the three points. Tom Mackie (T) and Robert King (T) went from strength to strength as the season progressed and were difficult to beat. They formed a reliable second pair and worked hard to improve their individual games and their team work. A variety of players represented the school at third pair, most consistently Dominic Poloniecki (H) whose performances deservedly were worthy of the award of colours. Although the quality of the opposition was at times disappointing, the team always kept to its goal and performed well, playing solid and consistently good tennis.

Results:

1st VI	v QEGS Wakefield	Won	4-0
	v Stonyhurst	Won	6-3
	v Sedbergh	Won	7-2
	v St Peter's	Won	8-1
	v Bradford GS	Won	6-3
	v Pocklington	Won	7-2
	v Bolton	Won	9-0
2nd VI	v Durham	Won	7-2

The following boys played for the team:

P.N. Lerner (D), M. Honore (T), T.W.A. Mackie (T), R.S. King (T), A.R. Stephenson (J), N.L. Adamson (J), D.P. Poloniecki (H), C. Ybanez-Moreno (W), H.E.R. Orton (B), A. Vicente-Rodríguez (T).

Colours were awarded to P.N. Lerner (D), M. Honore (T), T.W.A. Mackie (T), R.S. King (T), D.P. Poloniecki (H).

U14 TENNIS

P3 W2 D1

The team is to be congratulated on an excellent season during which they worked hard and never looked like being beaten. The final match was the closest, drawing with Bolton after a hard fought match. The first pair of O. Hurley (C) and E. Mora-Figueroa (D) was strong and led from the front. They are both technically good players and would benefit from more practice as a pair, as all our matches are doubles at present. The other positions were taken by a larger group of boys; it is pleasing to have such a talented group on which to draw. It is hoped to arrange more fixtures in future at this level.

E. Mora-Figueroa (D), O. Hurley (C), R. Russell-Smith (H) and P. French (J) were awarded their U14 Tennis colours.

The following boys played for the U14 VI: E. Mora-Figueroa (D), O. Hurley

(C), B. Collins (O), R. Russell-Smith (H), J. Dumbell (H), A. Brennan (H), P. French (J), J. Tate (T), A. Garcia de Leaniz (A).

v Bradford GS (A)	W	5 ¹ / ₂ -1 ¹ / ₂
v Pocklington (H)	W	7-2
v Bolton (A)	D	4 ¹ / ₂ -4 ¹ / ₂

KJD

ATHLETICS

This was a solid rather than an outstanding season, though it included a number of very good performances and a number of good team victories. Toby Mostyn (J) showed strength of character in taking on the captaincy and demonstrating that, despite his own initial disquiet, he was able to lead from the front and satisfy the demands of his academic commitments at a high level. On every occasion he approached his own events with determination and could be relied on to provide the base for a good team score.

The season began with Phil Murphy (H) leading a team of Old Boys who are great sports in being willing to do this for us, since most of them come back after a year or two to face sixth formers most of whom will never be as fit again in their lives. Both seniors and U17 dismissed Durham without too much difficulty. Indeed the seniors took first place in 12 out of 14 events. Our performance in the Northerns at Gateshead Stadium was not as good as hoped. This always comes too early in the season, before our athletes have really got warmed up. We did manage fourth place out of nine schools taking part, but we are capable of better. T. Mostyn (J), H. Billet (C) and M. Fitzgerald (C) produced winning performances in hurdles, shot and discus against strong opposition and our 4x100 relay team might well have won apart from a poor last changeover but had to be content with second in 45.38 – not their fastest of the season. We might have expected better results elsewhere however. In the intermediate, J. Horn (J) took the northern long jump title and there were other good performances such as D. Nicholas (H) in the 400m. Our intermediates are generally young, however, and promise much for the future. One or two such as E. O'Malley (E) have performed at senior level.

Once again we were second at Pocklington in the three sided match which includes QEGS Wakefield. We never adapted to the cold wind which sweeps across the vale of York. Only Mostyn in the long jump and the relay team won, and although being second in nearly everything else, very few managed to 'raise their game'. Our own invitation match went much better. We saw off the other four schools with relative comfort, both senior and intermediate, though it was fortunate for us that Trent College turned up late. Their performances in the latter events suggested that they are a force to be reckoned with. H. Billet (C) did us proud on this occasion, winning his three events. Men like him are the backbone of a team performance.

Convincing wins over Sedbergh and the Army made it look that we were coasting to an easy conclusion to the season. However, at Stonyhurst, both

seniors and intermediates had tight matches, the seniors just edging a victory while it just went against the intermediates. Some of our promising junior athletes had a run out in a limited match. Indeed many of our juniors had been reinforcing the intermediate team all season, which must lead to a strong team next season when we must aim for greater consistency in both track and field.

Overall we were first in five out of seven senior matches and three out of five intermediate. It goes without saying that every point counts. It is those who trained hard and raised their own performance to get one place better in some of the matches that cause us to win. Every team must have its stars, but it is the rest that get most of the points between them, i.e. all those listed below.

Teams from: T.J. Mostyn (J), D. Freeland (J), H. Billet (C), M. Crowther (H), E. O'Malley (E), E. Davies (O), E. Buxton (E), M. Fitzgerald (C), M. Lambert (J), A. Ramage (C), A. Allesi (C), J. Horth (J), J. Carty (H), R. Gallagher (B), Furze (A), H. Marcellin-Rice (J), R. Pitt (T), R. Horth (J), J. Wade (A), D. Nicholas (H), R. Haywood-Farmer (C), G. Milbourn (B), P. Fane Saunders (W), N. McAleenan (H), D. Herrera (J), D. Gallagher (B), J. Horn (J), A. Arthur (), F. Gilbert (C), J. Lyle (), J. Melling (J), Fraser (), R. Farr (T).

PTM

SWIMMING

For the first year in five the Swimming Team competed in a full complement of twelve fixtures against other schools and the record of Won 8 and Lost 4 gives a fair representation of the overall team performance. Leeds GS, RGS Newcastle, and Barnard Castle School continue to be too strong especially at the younger age groups where their ability to utilise the talents of Club Swimmers usually wins the day. We welcomed Trent College to their first fixture at Ampleforth and though the distances between the two schools means considerable travelling time the intensity and closeness of the competition hopefully indicate that this is a fixture that can be maintained in the future.

Kieran Zaman (H) captained the team commendably with reliable support from his Vice-Captain, Ben To (A). Both set fine example in the training pool, aided in team selection and gave generous support throughout. Alex Andreadis (A) was nominated for and awarded the 'Sportsman's Cup' at Exhibition for his remarkable perseverance in returning to competitive swimming after horrific leg injuries sustained while playing in the House Summer Football League. Together with Jack McConnell (T) these are the four leavers, all of whom received their Colours. Martin Hickie (J), Simon Hulme (D) Luke Massey (D) and William Umney (T) all return.

This group of Seniors ended the season one win short of an unbeaten season (11-1). Undoubtedly they deserved to achieve this remarkable feat (they were unbeaten two years ago as U16s) but were foiled once again by a redoubtable Durham School team also looking to maintain their unbeaten season. They achieved this by promoting two immensely talented under

sixteen swimmers to the senior age group and sacrificed the intermediate event where Ampleforth scored one point short of a maximum.

At Intermediate age group (U16) the team ended the season with a record of Won 7 Lost 5. Raoul Sreenivasan (H), Tom Shepherd (H) and Richard Jackson (T) all made progress. Tom lowered his personal best for 50m Breaststroke to 35.88. David Jackson (J) and Dominic West (H) continue as most valuable members of this age group. At under fifteen level Paddy Cane (A) is progressing well. He was delighted to go under thirty seconds (29.45) for 50m Freestyle. James Edwards (T) too, remains a strong prospect on Breaststroke and together with Ed Porter (H) and Ramon de la Sota (H) there are encouraging signs that a nucleus of talent exists for the next few years.

The Junior age group finished the season with honours even - Won 6 Lost 6. Seven of the eleven boys in this under fourteen age group graduated through the Ampleforth College Junior School Swimming programme. Justin Barnes (B), Matthew Bennetts (H) and Ed Alvarez (C) showed fortitude and commitment with corresponding progress. Declan Cahill (W) looked especially good as he now has acquired four technically competent strokes. Richard Farr (T) even surprised himself with his natural speed through the water and Greg Villalobos (C), though lost to cricket in the summer term, is a bright prospect. The team's ability to win matches hinged on James Dumbell (H). He was the 'anchor' around which the team was built. Fred Dormeuil (O) made sound progress and could be an outstanding backstroker. Geoffrey Hughes (C) was also lost to other sports in the summer but showed natural ability in four strokes. The Massey boys, Damien (D) and Guy (D), continue to impress by their quiet determination.

The Swimming Club's records are now fully computerised including easily updated Personal Best Times (PBs). These give each swimmer a personalised target regardless of their ability to win races. Though there were a number of fine performances this year only one School Record fell - Senior 50m Backstroke. Jack McConnell (T) shaved 2/10ths off Guy Titchmarsh's (D88) record in swimming 31.62.

For the third year in succession the swimming team continued its association with Paddy Garratt and Caroline Foot. They regularly gave coaching clinics concentrating on technical development of stroke. The juniors in particular were most grateful for this extra attention.

The House 50s Inter House Swimming Competition was won by St Hugh's after a titanic struggle with St Thomas's and St Dunstan's. After four nights, in excess of 130 heats and finals, and some tactical replacement reserves the result all hinged on the final relay. St Hugh's won through but by the narrowest of margins. St Thomas's made up for this by winning the Symons Cup - Inter House Water Polo in style.

JAA

Results:

	RESULT	SENIOR	U16	U14
Stonyhurst College	Won	Won	Won	Won
Bolton School	Won	Won	Lost	Won
Leeds Grammar School	Lost	Won	Lost	Lost
Sedbergh School	Won	Won	Won	Won
Ashville College	Won	Won	Won	Won
RGS Newcastle	Lost	Won	Lost	Lost
Bradford Grammar School	Lost	Won	Won	Lost
Barnard Castle	Lost	Won	Lost	Lost
Durham School	Won	Lost	Won	Lost
Bootham School	Won	Won	Won	Won
Woodhouse Grove	Won	Won	Won	Lost
Trent College	Won	Won	Lost	Won
TOTALS	8 - 4	11 - 1	7 - 5	6 - 6

Relays: Seniors came 3rd in freestyle at John Parry's
Seniors came 7th in medley at John Parry's

Under 15s came 7th in medley at John Parry's
Under 15s came 10th in freestyle at John Parry's

Seniors came 23rd in the Bath Cup
Seniors came 39th in the Otter Medley

Individual New School Record: Jack McConnell Senior 50m Backstroke 31.62

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AMPLEFORTH COLLEGE BEAGLES SOME MEMORIES 1952-1958

MARK SAYERS (C58)

I was introduced to beagling at Junior House when I joined the group of enthusiasts who clambered into the van each Wednesday with their lunch packets and set off for the promise of the distant moors with Fr Walter at the wheel, and followed the winding road down Cowhouse Bank and out over East Moors or past the little former Methodist Chapel by Rudland Rigg. One had to be fairly keen, since the obligatory wearing of shorts in all weathers deterred the faint-hearted, and the Field Master and his 6th form intellectual cronies (Morland, Rothwell, Hugh-Smith, Whitfield and A.J. Hartigan) ensured that you were aware of the intricacies, language and traditions, and indeed the serious nature of the enterprise ('hunting' not 'beagling')!

Having spent most of our journey trying to spot a hare before Fr Walter did, we soon reached the meet at some desolate spot where the kennel huntsman Jack Welch (getting on a bit, hard of hearing from 1st World War shell blasts and nicknamed 'The Goat'), the Master and 1st Whip, all looking immaculate in their green hunt coats and white breeches, were holding up hounds in front of a group of boys and local farmers, until a note from Jack's horn saw them move off. Meanwhile the tall, stooping figure of Fr Walter in his tatty old raincoat fastened with binder twine (as it had missing buttons) and new, grey herringbone tweed cap, could be seen loping off in the distance. As he strode through the heather he intermittently cracked his whip to start up a hare from its form and he was so in tune with nature that he must have imbued generations of Amplefordians with a love of moorland and wildlife.

Furthermore, Fr Walter's shy, quizzical smile was welcomed all over the Ampleforth country in the homes of country folk from every walk of life, from Earls to earthstoppers, and he and Jack had a masterly knowledge of hound breeding and hunting. Indeed, when snow prevented us from hunting Fr Walter would take us following the tracks of hares in the valley or walking to Duncombe Park to meet the Sinnington foxhounds who were hunting on foot. Coming across him in his last years sharpening his sickle as he kept the paths cleared in Gilling woods whilst unsuspecting small boys ran past on a cross country run, it was easy to believe the many stories told about him. His remark to a fellow beagler whilst watching hounds patiently trying to find a tired hare which had eluded them was so typical, 'You know, if I'd been a successful businessman instead of a monk, I'd bet a year's salary that they'll find her in *that* clump of bracken' – and of course they did, and he let the hounds do all the work!

I used to love the moorland meets where grouse could explode from almost under your feet, whilst the circling curlews cried anxiously overhead and peewits flapped around one; where hares were difficult to find but seemed to run farther and where those plucky little beagles had to work so hard bobbing through the heather and throwing themselves at the stone walls in



A MEET OF THE AMPLEFORTH COLLEGE BEAGLES AT EAST MOORS, JANUARY 1954
Hunt Staff are from left to right: A. Whitfield (2nd Whip), Jack Welch (kennel huntsman), G. C. Hartigan (Master of Hounds) and Lord James Crichton-Stuart (1st Whip). Sadly, Hugh Smith, A.J. Hartigan and C. Morland have had to be omitted due to lack of space. As you look at the photo, two of the senior members of the field, Morland and Rothwell, are seen on the right of Jack Welch, whilst the author, aged 13, is the 4th boy on Jack's left. Some other surnames of those present are from left to right: Jackson, Madden, Stirling, Rothwell, Chamberlain, Fraser, Fitzherbert, Prentice, Belcher, Scrope, Bridgeman, Umney and Cooke (with apologies to those whose names have not been mentioned).



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their attempt to clamber over; where there were ominous green patches of bog and where, on a good scenting day, you had to rely on the wind or the white breeches of the hunt staff disappearing into the distance to tell you where hounds were running, with the mist sometimes silently descending to leave you in a ghostly world with only the blackface sheep for company, as the cry of hounds faded into the distance. There was *Fangdale Beck* with its green telephone box (the Earl of Feversham, who owned most of the land over which we hunted, thought it blended in better than red – how right he was – it's still there today!) and the steep climb up Bilsdale where Teddy Brotherton-Ratcliffe (who wore the largest boots, apart from Hugh-Smith's, that I've ever seen) caught a grouse; lonely *Head House, Hartoft* with its dismal little pub up the road (now totally transformed and the moor engulfed by Crofton Forest) where we had a wonderful run when most of the field had gone back to the coach thinking the day over, and where we once lost the pack when a fox jumped up in front of hounds as we were walking back to the hound van in the gathering dusk after a long run. Not forgetting *Beadlam Rigg* with its far-reaching views northwards beyond the winding track down Birk Nab, one of the sentinel spurs which guard the southern approaches to the moors; or *Shaw Ridge* where hounds once caught us unawares by turning and running hard down into Bransdale, and where Fr Walter thrust his whip into the hands of an eager 14 year old and told him to, 'Get on and stay with them.'

One soon learnt not to get too close to hounds when they were working and how they could be distracted when casting round for a hare if you were talking or eating your lunch packet. One also learnt what happened to small boys who hallooed when they saw a hare which turned out to be a rabbit or, worse still, a fresh hare, and how it was best to keep your eyes open and your mouth shut. How hounds could hunt a line in either direction and how a hunted hare would lose her scent and blend into her surroundings, and *above all* how hounds were always counted in couples!

We became quite a close-knit group as we braved all weathers, and I recall endless discussions on cold windy moors (led by Charlie Morland?) when we'd lost the hare, about what we would like to eat if we had a choice – with fried eggs and chips featuring high on the menu. Sometimes we would stop off on the way back for tea in the back room of the Black Swan, Helmsley or wander round Kirkbymoorside towards the end of market day. It was there, at dusk after a particularly bitter, wintry day in St Cuthbert's, that an event occurred which I remember vividly and which was, until my wedding day 30 years later, the proudest moment of my life! My boyhood hero and Master of Hounds, G.C. Hartigan, by now wearing a tweed cap and long overcoat, approached me and uttered the nine immortal words, 'Sayers, I'd like you to wear your hunt stockings.' Being awarded my House colours, appointed Master of Hounds, marching up the steps of the RMA Sandhurst at the Sovereign's Parade – all fade into insignificance by comparison!

Once I started whipping in it was important to be fit as you might have to stop hounds if they changed hares or hunted the heel line and, of course, you

had to stay with them. Part of the holidays seemed to be spent standing on a chair learning exactly how to crack a whip. However Jack soon made it clear what he thought of any boy using a whip on a hound unnecessarily and time and again showed us and any watching farmers just how much he knew about the art of hunting the hare. I found myself going over to the kennels to help skin sheep, clean out the yards and exercise bounds and can still remember the smell of the boiler, the flurry at feeding time and the clanking of buckets as we swilled down and brushed out the lodges. The smell has gone nowadays but the rows of well-earned rosettes from Hound Shows are still there. I enjoyed hound exercise round Mrs Barnes Walk, along the Avenue where the fir tree seedlings had just been planted, and bicycle runs round the lakes in the summer when we were trying to get hounds fit. However, I haven't forgotten the day when Jack was away and one of the older whips suggested that we exercised the beagles. The two of us set off through the woods with the young hounds coupled to older ones, when suddenly a fox crossed the ride and the pack disappeared in a frenzy, like water down a plughole! The Heavens opened and the rest of the afternoon was spent charging through the woods in the pouring rain frantically trying to collect the pack before Jack returned that evening. I was reminded of this when watching the professional way that Jeff Hall exercises hounds when each beagle seems to be attached to him by an invisible elastic cord!

The Sixth Form brought the privilege of a bicycle, and remembering the way we raced across the valley to the kennels it is no surprise to find that sleeping policemen are now on duty. Wearing hunt uniforms had its advantages as I found out at *Grouse Hall* when it rained hard all day, but it brought its problems as I discovered when an old pair of breeches split from thigh to knee when crossing the swollen Holbeck from a meet at Oswaldkirk. Luckily, a safety pin did the trick and the sympathetic House Matron used to let me wash my breeches in her sink, wring them out through her mangle and dry them in front of her sitting room fire. Yet I imagine that field sports were a tradition at St Cuthbert's where Fr Walter succeeded Fr Sebastian – who used to teach boys to cast a fly whilst sitting on a shooting stick with a cigarette in his mouth, in the middle of the front lawn! I remember going beating for the shoot that he ran in the valley and getting soaking wet as we walked through a field of seemingly waist-high kale. Fr Walter certainly kept up the tradition and was in his element typing out the hound list, patiently carving roast joints for House Sunday lunch or knowing exactly how to cope when an Old Boy sent us a stag by train – he hung it for just the right length of time so that we had venison cooked to perfection – I wonder who gutted, skinned and jointed it?

Beagling gave an extra dimension to my days at Ampleforth and it was pleasant to meet retired members of the monastic community having a day out in the fresh air as well as Br Charles, the young monk who was to be groomed to take over as Secretary when Fr Walter retired, but who had to wait about 30 years to do so! One came across many farming families who welcomed us and regularly walked puppies, as they do to the present day, as well as other

interesting people like Colonel Eric Morrison, who founded the Westerby Basset Hounds and came to a meet at *South Lodge* on the fringes of the forest by the old carriage drive to Gilling Castle. There was the soft-spoken gentlemen with the Irish brogue who called at the kennels and left the message, 'Tell Jack that Thady Ryan came to see him', who I realised must be the Master of the famed Scarteen pack of Kerry beagles who hunt the fox. I remember the suave land agent joining us at *Goathland* when we had a red letter day following a heavy frost the night before, and the doctor from Hutton le Hole who was reputed to visit his patients on skis in a severe winter. Once I was cycling along the moor road near Tom Smith's Cross in a flurry of snow when Mr Sinclair (James Herriot's partner Siegfried) appeared from nowhere on horseback with his pack of harriers asking if we had seen his hare.

The area seemed wilder in those days with much less cultivated land. At the *High Lodge* meet, from which we might run down to the Antofts windypit and the cry of hounds would echo through the wooded slopes leading down to the River Rye, there were several goats climbing the broken-down stone walls by the lodge. The opportunity was irresistible and I remember the older boys shouting out, 'Goats, Jack', which was inevitably followed by the reply, 'What's that?' and of course answered by 'GOATS Jack, GOATS' – with the game repeating itself at Jack's expense. Poor Jack! Life cannot have been easy for him with deafness, having to deal with trying boys and living alone in his cottage in Ampleforth village. Many is the time that I can remember the look of exasperation on his face as he asked you whilst hounds were in full cry, 'Are they hunting? Are they hunting?'

Although the white coats of hunt staff will no longer be seen exercising hounds through Gilling woods or Jeff's voice be heard shouting, 'Get on will you', and hounds will no longer sing in front of the castle on moonlit nights, it is pleasing to know that they are still in safe hands and temporarily kennelled with the Middleton Foxhounds, and that Jeff's employment is to continue at the College. Provided enough support is found from Old Boys and locals, boys will continue to have the chance to follow beagles and the cry of this fine pack of hounds will still be heard in the Ampleforth country where they have given so much pleasure to so many people for so many years. The pack is now called *The Old Ampleforth Beagles* and a hardworking Committee, who have a stiff task ahead of them and who have risen magnificently to the challenge, are looking for support and can be contacted through: Robin Andrews (061), Church Farm, Nunnington, York YO6 5US. Tel: 0439 748350, Fax: 0439 748362.

AMPLEFORTH COLLEGE JUNIOR SCHOOL

The Academic Staff

Fr Jeremy Sierla MA	Headmaster – English and RE
Mr G.J. Sasse MA	Director – Classics
Fr Matthew Burns MA	Tutor 4B, French
Mrs P.M. Sasse MA	Asst. Administrator, 5A Tutor, French Librarian
Mrs M.P. Sturges BA CertEd	5C Tutor, English, Geography, Remedial
Mrs H.M. Dean BEd BDA Dip	4C Tutor, English, History, Remedial/TEFL
Mr A.T. Hollins Cert Ed	Games Master, Maths and IT
Miss S.E.L. Nicholson CertEd	3B Tutor, Maths and IT, Geography
Mrs M.M. Hunt DipEd	1st Form Teacher and Tutor
Mr C.A. Sketchley MA PGCE	3A Tutor, Classics, History
Mrs M.T. Sturrock DipEd,	2nd Form Teacher and Tutor, Remedial
CertSpEd DipNT	
Mr P. Mulvihill CertEd	Tutor 5B, Science, Maths, RE
Mr G.H. Chapman BA FRCO	
GBSM ABSM LLCM PGCE	Director of Music, Junior School
Mr J.D.M. Sayers BEd	Tutor 4A, History, Geography

Part time staff

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MEd BD	Classics
Fr Edgar Miller	Carpentry
Mr R.H. Jewitt BSc DipEd	Science
Mr B.L. Hilton BA MSc	Science
Fr Benjamin O'Sullivan	Music Tutor, RE
Mr S.G. Bird BA ATCDipAD	Art
Mr I.D. Little, Mr R. Jeffcoate,	
Mr D. Bowman, Mr D. Leary	
and Mr S.R. Wright <i>et al.</i>	Music

Administration

Mrs M.M. Swift	School Secretary
Mrs V. Harrison	Housekeeper
Dr P.R. Ticehurst MB BS	
MRCS LRCP	Medical Officer

Matron's Staff

Mrs S. Heaton RGN SCM	Matron
Mrs D.M.M. Bolam RGN SCM	Deputy Matron
Miss R. Hardy	Assistant Matron
Mrs B. Passman	Linen Room
Mrs L. Hall	Sewing Room

At the end of the summer term the staff list changed considerably. Mr & Mrs Sasse left us. Mr Sasse took up work for Fr Abbot in the planning and administration department of the Abbey on the other side of the valley. At the same time Mrs Sasse retired from teaching.

There will be opportunities in the next term or two for a consideration of all that they achieved for Gilling Castle and ACJS, for remembering how it thrived and was settled firmly on a basis which reflected both modern demands and requirements in education, and our treasured Benedictine tradition.

Known affectionately since their first arrival seven years ago as 'Lockit' and 'Budget', they earned themselves an unchallengeable reputation for conscientious hard work, fair mindedness, courtesy and heroic loyalty.

Graham was the mastermind behind the smooth and successful merger between the two former junior departments, and we are sorry that just when he should have been enjoying the fruits of his hard work, he was forced to uproot again! Good wishes and respect follow them as they leave.

Andrew Garden, an old boy of St Thomas's House, has joined us as Head of Modern Languages. He is well-qualified in French (and Hungarian) from Cambridge University, and has taught in Budapest and Strasbourg. He is also a talented musician (violin and piano).

Mr Sasse's work as Director of Studies is taken on by Lucy Warrack for the coming academic year. She will also be Head of English, and will teach some Latin and History.

We have also lost Marie Sturrock and Mark Sayers as part of a staff revision undertaken at the end of the summer term.

Dominic Vipond, an honorary 'Aussie', though he came from East Anglia, left us after his agreed year's teaching experience.

OFFICIALS

Head Monitor:	E.M. Sheridan-Johnson
Monitors:	C.A. Banna, E.D.C. Brennan, J.T. Gaynor, E.S.D. Hall, D.N. Halliday, B.M.W.M. Hall, C.E.C. McDermott, J.M. Martin, C.A. Pacitti, W.A.S. Sinclair, G.J. West
Abbot of Byland:	C.A. Banna
Abbot of Fountains:	G. J. West
Abbot of Jervaulx:	E.D.C. Brennan
Abbot of Rievaulx:	E.M. Sheridan-Johnson
Deans:	A. Montier, P.R. Driver, C.N. Gilbey, P.M. Prichard
Captain of Rugby:	M. Wilkie
Captain of Cross Country:	M. Sheridan-Johnson
Captain of Squash:	P. Prichard
Captain of Cricket:	E.D.C. Brennan

On 8 March, we took forty one boys to London for a day's trip to the Theatre to see *Cats*, the famous musical extravaganza.

After lunch at the Rock Island Diner we took our places for the show. The music, dancing, costumes, lighting, special effects and characters of the Pollicle Cats took over, sweeping the boys' imagination up with a totality that would have any video producer chewing his lip with envy.

This trip famously inspired the successful scenes reproduced by the boys in their Exhibition revue: *Stage Door*.

On the weekend of 13 March, thirty six boys, accompanied by Mr Sayers, Mrs Sturges, Br Paul and Mr Vipond, set off for Fountains Abbey near Ripon. Two guides took them round the Cistercian ruins. They were particularly impressed by the 12th-century vaulted West Range which housed the laybrothers refectory and cellarium. They walked through the fine grounds along the valley of the River Skell to the lake where they had their picnic.

Their next stop was Richmond Castle (1071). Apart from its strategic location, the 12th-century Keep was the main attraction. As well as exploring this attractive market town, they walked down the river to Easby Abbey, returned to Richmond for Mass and then set off for Grinton Lodge Youth Hostel, originally a Victorian shooting lodge, and appreciated both the open fires and the magnificent views across the windswept dales next morning.

Also part of this trip was a visit to Durham Cathedral, including the Craftsmen for Christ Exhibition in the undercroft.

This same weekend we were visited by twelve boys from other schools, competing for music and choral scholarships, and the Abbot's and Prior's Excellence Awards. Several of our own boys also entered, and along with the visitors were examined in a great variety of competencies, academic, musical, creative, sporting and practical.

On 23 April, there was a further trip to Lindisfarne with Mr Sayers, Mrs Dean, Fr Matthew and Mr Martin, and thirty three 4th year boys. They started with Bamburgh Castle, from where they sailed through a choppy sea out to the Farne Islands, seeing seabirds and seals in large numbers, especially on Longstone Island where the tide was out and they were able to explore.

An early start on the Sunday enabled them to walk dry-shod out to St Cuthbert's Island off Lindisfarne where Fr Matthew said Mass for them. They made it back just as the tide was returning. From Craster they walked atop the cliffs to Dunstanburgh, and from there travelled back to school.

On 6 May, it was the turn of the junior boys to go out, this time to Hull port. Capt Diston took them to the North Sea Ferries Terminal, through the passport office, up a ramp and onto a ship, where the Chief Officer showed them round. They were even allowed up on to the bridge where they saw the control room and the Radar Room, and watched weather reports coming through. They saw various sorts of goods being loaded and unloaded, and watched tugs helping an Egyptian ship into port.

The 4th year went to Manchester, to the Granada studios on May 17. They arrived in what looked like a New York Street, complete with shop fronts, hotel, pink cadillac, theatres and hot dog stands.

A guide showed them how the wardrobe department, make-up, special effects, and producer's control room all worked together to produce the programmes we watch. The weather was presented by Christian Katz, and they watched a news show hosted by Mrs Dean and Mr Considine, creatively filmed by our own boys.

The Baker Street set was open to view, with Sherlock Holmes in residence, happy to debate with the boys whether this was 1994 or 1894. They also walked down Coronation Street, and stood outside a convincing indoor version of 10 Downing Street.

Various side shows explained how the more gruesome special effects are achieved, and sound effects too.

In May also, the juniors were taken to a hands-on Science museum called 'Eureka' in Halifax.

Shortly before Exhibition, Mrs Martin from the NSPCC came to explain to us the sort of work the Society did, and how much they needed our help for fund-raising. So began a series of sponsored activities including daisy-chain making, a walk, the boys v. dads cricket match, fishing, swimming and bike rides.

At Ascension there took place the first annual retreat for ACJS. The theme was the presences of the absent Jesus, through the Holy Spirit (3rd year), through the sacraments (4th year) and through one another, and in prayer (5th year). The theme for everyone was supported by prayer, adoration of the Blessed Sacrament, prayerful shared reading of the Scriptures, art, drama, and music. Various groups specialised in producing banners and posters, musical performances of key hymns, and dramatised parables illustrating what they had gained from their thoughtfulness.

Everyone walked across the valley in blazing sunshine to a jamboree Mass in the Abbey Church, with banners, drums and all sorts of instruments. The boys had tea in the Upper School houses afterwards.

During June, Mr Brit Wilkinson, a soil scientist, spent a day in school revealing the secrets of soil and starting the boys on their own fieldwork studies.

Near the end of term, Mr Reg Woodward gave a lecture on the nature of language which had the children amused and enthralled.

MUSIC

Trinity Music Grade Results:

Richard Edwards	Grade 3 piano – Pass
Jonty Morris	Grade 1 trumpet – Pass
Chris Hollins	Grade 2 flute – Merit
Alex Strick	Grade 1 piano – Merit
William Sinclair	Grade 3 Piano – Distinction

On Friday, 10 June, 30 pupils from the Minster School, York, with Mrs Bowman, joined our orchestral players for a day workshop. They prepared the *Classical Overture* (Mozart) with Mr Jeffcoat, then as Wind Band and String Orchestra they prepared *Pink Panther* with Mr Noithip, and finally, *Trumpeter's Lullaby* and a *Gavotte for Strings* by Bach, with Mr Leary.

They rehearsed, then had a special lunch followed by various tours of the school and grounds, followed by more rehearsing and a concert of surprisingly high standards of performance at 2.40 pm in the Hall for many of our pupils and staff.

EXHIBITION

The Junior School prepared a full weekend's activities to coincide with the Upper School Exhibition, starting with the Schola Mass on the Friday night. On Saturday families surrounded the cricket pitch with picnics and watched as the boys snatched the victory from their dads.

A wave of nostalgia and good humour covered our revival of the Exhibition Tea Party on the East Lawn. Every parent and member of staff attending the Exhibition both here and at the Upper School was invited, and in the end over 800 came. The sun illumined the views round about, and the catering was praised by many.

An hour later, ACJS parents were entertained to supper in the Great Chamber and Hall until invited down to the Sports Hall for the entertainment: *Stage Door*.

The same hall filled again for the Mass of the Most Holy Trinity, followed by doughnuts and coffee on the lawn. Prizegiving and Concert followed.

'STAGE DOOR'

The Exhibition dramatic production was a revue, incorporating scenes from some of the plays and shows which we had seen during the course of the year.

The scenes and sketches were united by three cleaning ladies, picking up props from the various shows. The homely 'Les Dawson' humour of Tom Menier, Alexander McCausland and James Gaynor was a favourite with the audience who, by the end of the show, were cheering them whenever they appeared on stage.

Fr Jeremy chose Mercutio's death scene from *Romeo and Juliet*. Richard Edwards was a convincingly witty and slightly sinister Mercutio, Bobby Christie a well-meaning, oafish Benvolio, and Paul Prichard as Romeo and Alex Montier as Tybalt happily swung from self-conscious adolescent street-boys, to being young murderers without a future. Mr Loy's professional coaching was evident in the fight scenes.

The first and second year stole hearts with two songs for chimney sweeps from *Mary Poppins*. They were such a confident and happy (not to mention sooty) team that it seems improper to pick anyone out, but Tom Gay was

clearly in his element, stepping out and singing with gusto.

A great crowd of singers and mimers did a couple of popular numbers from *Godspell*, and the third year acted out the Giants' Bullying Scene from *BFG*. Here Francesco Verardi bravely took on the role of Sophie, Alistair Roberts was intimidating as FleshLumpEater, but above all, Peter Westmacott made the role of BFG his own wonderful creation: eccentric, cheeky, confident and heartwarming.

The showstoppers, though, were the three numbers from *Cats*. Andrew Martin had managed from the early stages to persuade these boys that singing and choreographed dancing, including acrobatic leaps and tumbles on a crowded stage was not just possible, it was fun! Charlie Pacitti's opening line: 'Are you blind when you're born?' was electrifying. He, José Martin, Chris Gilbey, Barnaby Hall, and Eddy Brennan (the cocky, cockney Tomcat), supported by Andrew Cooper and Harry Lukas, captivated the audience in 'Pollicle Cats'. Liam Robertson as Magical Mr Mistoffeles, opposite the thwarted police-cat, Adrian Hulme, danced a sparkling and acrobatic duet. Those who know Charlie Evans-Freke at all will scarcely be able to forget the show-biz 'Presto!' with which he punctuated the romping chorus. The 'ACJS' train, which was built on stage in seconds for 'Skimbleshanks the Railway Cat' was a *coup de théâtre*. Peter Thornton, Dominic Halliday and William Thomson, Christian Katz and Jack Burns gave a polished, confident performance, projecting effortlessly to the back of the Hall while doing somersaults!

It all ended triumphantly with a chorus from *Les Miserables*, 'Do you hear the people sing?' sung by the massed cast. Unfortunately, some of the people who added to the success of the whole thing were not on stage to be applauded, such as Mrs Sturges (costume and make-up), Mr Martin (music and endless rehearsals), Mr Vipond (BFG), Mr McInnes (video), Miss Nicholson (lighting), and Mrs Dean whose hard work and enthusiasm carried the whole thing forward.

SCOUTS

The troop took part in three district/county events with success.

In the Swimming Gala at Pickering, seven troops competed in two different age-groups, both the junior and senior teams won convincingly. The junior team consisted of J. Holdworth, A. Hulme, I. de la Sota, C. Rigg, M. Harris, and E.T.B.M. Hall. The seniors were: A. McCausland, J. Martin, P. Prichard, B. Hall, S. McAleenan and D. Halliday.

In The Vale of Mowbray Open Cross Country Championships both our teams won. Mark Sheridan-Johnson led the 70 senior competitors in, Harry Lukas came 7th, and Alex McCausland 12th.

For the juniors (10.5-12 years) A. Hulme came second, James Holdworth seventh, and Edmond Nisbett 32nd out of a field of 60. We won by two points.

At Sleighthomdale, we won the Ryedale Scout District Orienteering

trophy. Our two teams came in within two minutes of each other: G. West and B. Hall (1hr 27 mins - fastest novice course) and E.T.B.M. Hall, L.X. Watt and C. Dominguez (1hr 29mins). P. Dobson and P. Westmacott finished in 1hr 50mins.

A proficiency badge register has been drawn up with different members of staff being responsible for different interest and service badges.

Thirty three Scouts went to the annual District Camp at Duncombe Park. They took part in a variety of activities which included mountain biking, rock climbing, orienteering, pioneering, and archery.

AWARDS & SCHOLARSHIPS

R. Christie and R. Hollas won major scholarships to the upper school, and R. Edwards a minor one. N. Wright won a music scholarship.

Abbot's Awards for Excellence were awarded to S. Langstaff, J. Morris, E. Waddingham, G. Murphy, D. J. Thompson.

Prior's Awards were given to M. Devlin, S. Egerton, J. Moran, J. Townsend, L. Watt, P. Westmacott, T. Zenson.

THE NATIONAL JUNIOR MATHS CHALLENGE

This competition, organised by Birmingham University and sponsored by the Nat-West Bank, was entered by 1,300 schools and 98,000 pupils including our forty four boys from 3A, 4A, 5A & volunteers from 5B. The results were very pleasing.

GOLD:	Bobby Christie, Robert Hollas, Richard Edwards, Marcus Benson, Peter Westmacott, Christian Banna.
SILVER:	Paul Prichard, William Sinclair, Laurence Richardson, Barnaby Hall, Tom Anderson, James Gaynor.
BRONZE:	Borja Gumuzio, Simon MacAleenan, Eddie Hall, Harry Hall, Nassif Elhaji, Matthew Devlin, Daniel Kirkpatrick, George Murphy.

The whole of the third form did very well, especially as officially they were too young to enter, Peter Westmacott gaining a Gold. Nationally only 6% managed to gain a gold medal yet we managed 13%. Bobbie Christie did sufficiently well to be invited to go on to the next stage, the 'Olympiad' and ended up in the top 100 in the nation, winning a further Bronze medal at that exalted level.

1ST XV

St Olave's: 15 - 10

The team started sluggishly, not showing the form they had just before Christmas. However, they managed to do just enough to beat St Olave's. In the first half we were kept in the game with heroic tackling and pressuring by Andrew Cooper and Eddie Gilbey. In the second half, outstanding individual skills brought tries for William Mallory and Barnaby Hall. Not a good team performance, but a win!

Hymer's College: 0 - 15

The Hymer's side were strong and massive. We were disrupted by having three players missing with flu and Igor de la Sota playing his first game as a centre. Outstanding tackling and determination kept us in a game we were never going to win, a very good performance, but a loss - the last of the season.

Aysgarth: 14 - 5

Aysgarth defended as well as we had against Hymer's. This fact, together with the gale that was blowing kept the score down in a game we were in no danger of losing. Excellent performances came from Simon MacAleenan - who developed the confidence to take the opposition on and produced wonderful 40 metre sorties, and from Greg West - whose strong running was a constant threat. Matthew Nesbit did a good job - standing in for Mark Wilkie - in very difficult weather conditions.

Bramcote: 31 - 5

A good Bramcote side was beaten by 30 points, not a fair reflection on the Bramcote play, but a good measure of the finishing power of the two wingers in particular Mark Sheridan-Johnson and Greg West with three and two tries respectively. The fact that the wingers scored five tries between them gives you a good insight into the sort of flowing rugby the boys were now playing and the genuine team performance they were producing.

Oratory: 19 - 0

Christian Banna was promoted to play against this touring side, played well and scored a try. Moving William Mallory to the flank seemed to bring him even more into the game than before. The same exuberant style was played but as at Aysgarth the score was kept down (this time to 20 points) by a horrible biting wind and good defence. The rucking and tackling in this game were outstanding.

Terrington: 43 - 5

Our boys were in unstoppable form, adding first class support play to their repertoire, winning by 40 points in fine style, Derek Ikwueke celebrating his

newly awarded colours with a fine burst, something long promised. Greg West, Barnaby Hall and William Mallory were also awarded their colours for their quality performances since the Christmas break.

2ND XV

St Olave's	W	5 - 0
Hymer's	W	5 - 17
Mowden	L	0 - 21
Woodleigh	W	12 - 10

St Olave's well drilled backline was nullified by our strong forward pack. The teams were locked at nil all for the first half and for much of the second, but Igor de la Sota stole the game for Ampleforth, scoring a superb individual try. Tom Anderson put in a sterling performance in his return to Rugby after a three month lay off, his scrummaging ensuring Ampleforth plenty of possession. Chris Banna also shone in the forward pack, gaining himself (along with Tom) a promotion to the first XV.

Against both Hymer's and Mowden the seconds conceded twenty points in the first half. At half time on both occasions the team resolved to win the second half, and did so in convincing fashion. Charlie Pacitti and José Martin showed consistent form.

3rd XV

Mowden Hall	W	22 - 7
Bramcote	L	5 - 19

U11S

The Under 11 side has continued to have mixed fortune. They have been unlucky to come up against two very big and unbeaten sides - Mowden and St Olave's. However, losses to these sides did not daunt them and they came back with wins against Aysgarth and Terrington. A good performance against Bramcote in bitter conditions showed how the team have bounced back from adversity. Hall and Rotherham, the half back pairing, have played extremely well of late and have provided good ball for the backs. Against Terrington the backs used this ball well and ran in four tries. Colours were awarded to Martin Catterall, Chris Hollins, William Leslie, Ignacio Martin and Matthew Rotherham.

UNDER 10S AND UNDER 9S

Although they have not won a game on the score-board, we have won the admiration of our opposition, supporters and fellow team members. In our first games against Bramcote we witnessed the strong runs of Tom Gay and the outstanding tackling prowess of Johnnie Stein. Ignacio Martin gave us a sample of what was to come this season, a total of 4 tries, and Josh Robertson showed flair in the backs.

Next to play the might of Ampleforth was Olave's, a tough game but the emergence of Nick Jeffrey, Alfonso Cartujo, Jonty Morris and Jerry Chinapha was pleasing.

In our next fixture we played Bramcote and again other players emerged, in particular Ben Phillips and Tim Sketchley. Both scored tries, with Ben running 75 yards for his two touchdowns. Throughout the season Chris Dobson, James Hay, Jonathan Lovat, Dominic McCann, Niall Leane and Alex Strick have provided a sound base in the forwards while Nick de Jasay, Joshua Tucker and Tom O'Brien have supported them with some class in the backs.

7-A-SIDE RUGBY

At Durham we managed to get the right balance to our playing style. We went through the group matches in the wind and snow without dropping a game. We won the match against Aysgarth in style with Wilkie and Heneage conjuring up switches in play to produce class tries. The final against Malsis was memorable for the wonderful try we scored to put us into the lead, the ball going through every pair of hands at least once, and Will Heneage outpacing the cover to score. Unfortunately we did not see much of the ball again, and Malsis ran out deserved winners.

At Hurworth the lessons both sides learnt at Durham were remembered and acted on. Simon MacAleenan and Greg West ensured that we had very much more than our share of possession in the set pieces and Andrew Cooper scavenging in the loose. The seconds were going well and beat every other 'A' side apart from ours and Terrington, therefore coming third in the competition. The final against Terrington was an epic. Terrington had two unusually big, strong boys, giants compared to us, and when one of them got away it looked as if that was the end of the story. However, Mark Wilkie found an extra yard of pace and brought him down – most definitely a match-saving try. A few minutes later we engineered yet another overlap and put Igor de la Sota away. He cleverly avoided the cover and cut inside to score the try near the posts. As he was doing so, both of the formidable Terrington boys were converging on him, and as he ducked down to score the try the two defenders collided above him, then both landed on Igor. The ensuing mess took some considerable time to sort out.

CRICKET

1st XI

		ACJS	Opponents
Aysgarth (A)	D	78-8	57-7
Red House (A)	D	141-8	56-2
Scarborough (H)	W	32-0	31
Yarm (H)	W	94-4	92
Hymers (H)	W	98-6	94
Bramcote (H)	W	130-4	78
Malsis (A)	L	78	79-8
St Olave's (H)	W	140-6	87
Woodleigh (H)	W	142-6	74
Bow (H)	D	138-6	126-8

Team: M. Wilkie (captain), E. Brennan, W. Mallory, G. West, M. Sheridan-Johnson, M. Nesbit, J. Mulvihill, S. Langstaff, J. Burns, N. Elhajj, W. Sinclair.

They won six out of eleven games, losing only once. Capt Mark Wilkie has kept them alert and lively on the field. At this age it is common to have two or three key players who do everything, but in this team everyone contributed.

Notable successes include 50s scored by Gregory West, William Mallory, Edward Brennan (twice) and Mark Wilkie. The bowling has also yielded considerable success with Joseph Mulvihill, Mark Wilkie, Stephen Langstaff and Edward Brennan all picking up 5 or more wickets in a match on one or more occasions.

Matthew Nesbit and Mark Sheridan-Johnson have both scored quick runs at crucial times and their fielding has been exceptional. William Sinclair and Nassif Elhajj have both fielded well and, when required, have batted sensibly. The wicket keeper, Jack Burns, has done a good job for the side, particularly considering the variable bounce he had to contend with.

WORSLEY CUP

After an exciting day's cricket, the team beat St Olave's in what must be the most exciting final for many years. First St Olave's gained the upper hand, dismissing four of our best batsmen in quick succession, but a brilliant stand by Joseph Mulvihill and Mark Sheridan-Johnson saw us to a total of 90. St Olave's started well, and were in control with 2 overs left and only 17 runs required. Joseph Mulvihill bowled the penultimate over, taking 3 for 2, thus leaving the opposition needing 14 to win from the last over. Edward Brennan kept calm and bowled well, leaving St Olave's 5 runs short of victory: a potentially clinching 6 being caught on the boundary by Matthew Nesbit.

2ND XI

			ACJS	Opponents
Aysgarth	L	28 runs	45	73
Red House	W	74 runs	148-9	74
Scarborough C	W	66 runs	89-8	33
Yarm	L	40 runs	44	84
Malsis	D		71-8	106-9
Bramcote	W	74 runs	108-6	55
St Olave's	W	52 runs	108-6	50
St Martin's	W	7 wickets	52-3	48
Howsham Hall	W	3 runs	100-6	97-9
Bow School	W	5 wickets	86-5	78

Team: A. Cooper, P. Driver, R. Edwards, S. Egerton, J. Entwisle, C. Gilbey, B. Hall, E. Hall, W. Heneage, J. Martin, C. Pacitti, N. Wright.

There were 6 wins this season. Much of the success lies in the combinations formed between Chris Gilbey/James Entwisle/Charlie Pacitti/Nick Wright/William Heneage in the bowling departments. The strength of these partnerships has built the platforms from which Barnaby Hall has been able to display his individual brilliance which as often turned many a match in our favour.

Add to this the fielding prowess of Charlie Pacitti (8 catches) and José Martin, who took the catch of the year against Scarborough, and the combination is all but complete. While all the boys must be congratulated for their performances this season there are a few boys who have excelled themselves:

Nick Wright took 7/39 and scored 32 runs v. Red House, 6/12 including a hat-trick v. Scarborough and 43 runs v. Bramcote.

Edward Hall took 6/26 against Bramcote, 5/17 against St Olave's and 6/22 against St Martins.

William Heneage took 5/28 against Yarm and 4/12 against St Olave's. Charles Pacitti took 3 catches against Yarm. Barnaby Hall took 4/10 against St Martin's. Richard Edwards took 4 catches against Howsham Hall.

UNDER 11S

A high scoring season – the boys in the set enjoyed their cricket and some individual performances should be mentioned.

William Leslie took 5-26, 6-38 and 6-40 against Aysgarth, Bow and Malsis respectively, as well as collecting 6 wickets against Bow, he also scored 66 runs and a further 52 against Woodleigh. His batting improved as the season progressed and his range of shots increased.

Matthew Rotherham showed his ability with both bat and ball: 50no, 62, and 66no against Bow, Bramcote and Lisvane respectively. He also took 5-9 v Woodleigh, 5-10 v Terrington, 5-15 v Yarm, 6-34 v St Olave's and 7-33 v St Martin's.

Harry Hall has also shown promise with the bat this season and his 52 not out against Woodleigh was a good demonstration of his skills. Peter Massey and James Egerton have not had much chance to show their ability with their bowling during matches, but have been able on occasions to back up the opening bowlers and have performed well. Peter has been unlucky with his batting, and has not been able to fulfil the potential he has shown in practice.

Chris Hollins was selected as wicket keeper and captain at the start of the season. He gradually became more aware of what was expected of him and was able to respond to situations on the field with more confidence. Chris Murphy came into the team in the middle of the season and both his batting and fielding show great promise for next year.

The Team: C. Hollins (Capt. and Wicket Keeper), P. Massey (Vice Capt), M. Rotherham, W. Leslie, H. Hall, C. Murphy, J. Egerton, I. Martin, J. Robertson, T. Lezama, M. Catterall, A. Roberts.

HOCKEY

There were mixed results, but all the games have been played in good spirit. Several players have shown themselves to have good basic skills and to be able to hit the ball with power, in particular Paul Prichard, the captain of the 1st team. Daniel Kirkpatrick has shown some good finishing. Defensively we have made good progress and are more committed to tackling. Both Joseph Mulvihill and Nassif Elhajj have emerged as goalkeepers. In midfield Paul Prichard has been well supported by Richard Edwards and recently by Mark Sheridan-Johnson.

CROSS COUNTRY

The first fixture against Scarborough College resulted in a win for us. Alex McCausland came in 4th position, and the 6th to 10th places were taken by Harry Lukas, Alex Montier, Liam Robertson, John Fletcher and Manuel Orleans de Braganza.

The second fixture, away to St Martin's was won handsomely 25-58; Mark Sheridan-Johnson, our team captain, ran the course in 17.18 minutes, a new record.

At the Catterall Hall shield competition, at Giggleswick on February 10th, a team of six ran against seven other schools around a particularly taxing course. Barnaby Hall and Charlie Evans-Freke ran with real determination to finish 6th and 8th, both within a minute of the winner, but as two of our runners had to pull out, the team could not be placed.

Bramcote ran two teams against us at home. The course was in an interesting state, with the ground frozen and a layer of damp snow on top, but Mark Sheridan-Johnson and William Heneage – trailing by a mere four seconds – both managed to get round in under 26 minutes. Our first team

managed to take all but three of the first 10 places, to beat theirs 27 points to 63. The efforts of Stephen Langstaff, John Fletcher and Manuel de Braganza helped our second team into third place, with 106 points to their second team's 124.

We beat Howsham decisively, 24-58: seven of our runners were in the first nine home, Mark Sheridan-Johnson cutting his time by nine seconds, with William Heneage hard on his heels. Our front runners were well backed up by Charlie Evans-Freke, Ben Nicholson, Alex McCausland, Harry Lukas and Alex Montier.

The high point of the season was the meeting at Terrington on 7th March. With five runners in the first twelve, our first VIII convincingly beat six other schools; furthermore, with Mark Sheridan-Johnson and William Heneage once more at the front, closely followed by Barnaby Hall, ACJS collected all the medals. Our second team did not disgrace themselves either, beating Grosvenor House to come seventh.

Teams:

1st VIII - M. Sheridan-Johnson, W. Heneage, B. Hall, C. Evans-Freke, H. Lukas, A. McCausland, B. Nicholson, L. Robertson, A. Montier.

2nd VIII - A. Hulme, S. Langstaff, M. Orleans, C. Baigorri, D. Pacitti, Y. Laurensen, W. Thomson, J. Fletcher, L. Richardson.

Under 11 - H. MacHale, W. Leslie, A. Cartujo, T. Sketchley, C. Murphy, J. Robertson, I. Martin, P. Massey, T. O'Brien.

SQUASH

Many boys have been introduced to squash during two afternoon sessions a week at the three St Alban Centre Courts. Paul Prichard (5th year) has set the pace and helped the more able boys to improve their game whilst Mr Sayers helped the beginners. During the summer a keen group also played during the Monday lunch break, hoping to be selected for a match against Bramcote or St Olave's. A squash ladder stimulated competition particularly for 2nd place, which was keenly contested by Daniel Kirkpatrick and Christian Dominguez who have both improved considerably over the year.

On the evening of 17 June we played a team of College first years led by George Blackwell (Gilling 1993). Prichard, our captain, was lulled into a false sense of security by easily winning his first game; but lack of match practice proved his undoing. Portuondo and Kirkpatrick did well to win their matches.

P.M. Prichard	v	G.A.B. Blackwell	L	9-1, 3-9, 8-10
C. Dominguez	v	D.A. Crowther	L	6-9, 9-10
D.J. Kirkpatrick	v	G.A.J. Burnett	W	9-4, 6-9, 9-7
J. Fernandez	v	S.R. Graham	W	9-7, 5-9, 9-4
A.S. Montier	v	J.J.S. Tate	L	6-9, 9-6, 1-9
R.M. Edwards		reserve		