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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.

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 goat, or a flintstone? If so, how could a good 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 operandum from gratia habitus cooperante. 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 confining, vocabulary of late scholasticism. Everyone realised that what was needed was a new terminology which distinguished gratia motus operandum from gratia habitus cooperante.

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 confining, 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 1529, 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, but 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, ecclesiastical 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 leisurely 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 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 and 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.

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 fulfills 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 organized 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).

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 he 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
Church exists as a witness to such truths as are indispensable for ordered and national scale, with power concentrated in the hands of the least 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.

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 it 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 transformative, 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.
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.

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 basis, 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 “inhumanity”’. 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 present 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.

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 recognizably similar, versions are used by ordinary people as they go about making everyday moral decisions. The title of the second section, ‘Do not be confused 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.

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 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 behaving 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 Nicea 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 Scripture — 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 realise 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 this grace, which will help us to realise 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.

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.

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 anchorities.

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. 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." We will meet just such a hermit living below Sutton Bank in the person of Robert of Alketa.

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."

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.

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.

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 Ingvar and Ulba," 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.

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 eremitism 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 Charters 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.”’

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.10

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 1131.11 We know nothing more of him than this, but he is part of the same world as Godric and Osmond, 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’,12 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 Grimmah who probably lived in the ninth or tenth century.13 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 Regulnian 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 Lycolopolis 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'. 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.

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 a well stands. 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 Wulfric were renowned on a grander scale.

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 explains 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 1414 we can see the local hermit or anchorites 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'.

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 'tota Angliae grandis damno'.

John was less explicit than his son as to the role of the beneficiaries, but he nominated four solitaries 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 solitaries 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. 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 Skythebey’, 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 Skythebey but of Huntington 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 conforme, 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 homeward sailors, and the care of the poor at Goathland was well-served until Osmond sought the habit of Saint Benedict at Whitby.\\n
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 Skythebey 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.\\n
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.

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This ideal solution did however have drawbacks. An infrequent but nevertheless important difficulty 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.
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 Ælfric, 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."

NOTES
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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 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.

SIMPLE PROFESSIONS

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.
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:

<table>
<thead>
<tr>
<th>Category</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Over night guests (at least one night)</td>
<td>475</td>
</tr>
<tr>
<td>Abbey</td>
<td>475</td>
</tr>
<tr>
<td>Grange</td>
<td>1766</td>
</tr>
<tr>
<td>School</td>
<td>250</td>
</tr>
<tr>
<td>Redcar Farm Hostel</td>
<td>800</td>
</tr>
<tr>
<td>Conferences &amp; Sports courses</td>
<td>2,500</td>
</tr>
<tr>
<td>Wayfarers</td>
<td>100</td>
</tr>
<tr>
<td>Day Visitors</td>
<td>2,500</td>
</tr>
<tr>
<td><strong>Overall total</strong></td>
<td><strong>8,391</strong></td>
</tr>
</tbody>
</table>

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.

COMMUNITY NOTES

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 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
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 Lancashire 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.
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 bugles 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 unfurled 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 Brindledale, 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 Cyfelliwn Cyntaf, 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.

As a young girl asked by Dr Heenan, when Archbishop of Liverpool, to revive the Catholic Needlework Guild, she re-formed it under the name of Amellia, 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 persuade 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 St 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 Browmedge.

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.

Maundy 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? Did he, as it were, pick us out from the crowd? What was the magic he used to persuade Peter to wash his feet? 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 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 loving 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 jealousy 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, suffering is the golden link between the Cross and the young — between the Cross and all mankind.

**HOLY WEEK SACRED TRIDUUM: THREE HOMILIES**

43
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 Ise 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 ... 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 sinless 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 subservie 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.’
Jerusalem Bible and is retained in the New edition. Other translations render it 'joy'. In the mixture of their reactions there must have been joy somewhere. A silence of intimate content — is more likely to be the result of such heartfelt joy than of any fright the women might have felt. Silence — the silence 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 whole of that account is coherent except the bit about being 'frightened out of their wits'. There 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 are '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 their wits? I wonder!

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!

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... 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.'

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. This is a most important point but there is a danger that it can be weakened by being overstated.

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 most extreme of moral relativism. This is a most important point but there is a danger that it can be weakened by being overstated.

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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 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 he 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, of course, in Relativist opinion, 'dammers.') 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 church 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 capita 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 must bear the great burdens of the powerful and the weak, the rich and the poor, the black and the white, the unmarried and the married, the able-bodied and the sick, the young and the old, the healthy and the ill. The Church's message 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 during the past decade, from 1978 to 1988, 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 relativists' 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 relativists' 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 Christianity which began with St Paul and St John and reached a perfect state of tension, Socratics to Plotinus, of an extraordinarily coherent account of reality and of 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 doctrine 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
apprehended in the order of the cosmos, whose goodness, truth and beauty is present wherever goodness, truth or beauty are found — 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 fin de siècle 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-Revolution, but rather, in that ambiguous, unstable, uneasy relationship between faith, indifference and seriousness which I have tried to describe'. Can we really aim for 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 repress 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 Mangathuthu 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 accustomed 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
Spectator contained two articles on South Africa, one of which argued that the informed commentators on South Africa. Shortly after the elections it was, and is, merely a pragmatic recognition of a linguistic reality. Other Christian churches occupied varying positions along the continuum 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 sizes. It provided quality education for Blacks when this was forbidden, it constantly railed against the practice of detention without trial and banning encouraged disobedience to the State in respect of military service, it The Catholic Church in South Africa has, on the other hand, a record of 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 'heavies 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 floating 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 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 sizable 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, Gujarati, Telugu 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 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 basis 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 'heavies 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 floating 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.

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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 strikes 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 influx 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 tie 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 untanned 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.

One problem can 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 student indicate an attempt to tie 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 untanned white manager.

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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.

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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 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 "squating" 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 initio 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 hospital. 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 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, Technikons, 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 Bheleze's Inkatha Freedom Party and General Viljoen's Freedom Front. The proposed 'Truth Commission' could, all too easily, provide the catalyst for disenfranchisement 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, Bophuthatswana 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 Bophuthatswana, 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
idea but it contains a fundamental truth; unless and until all the various
colours blend and contribute to each other's well-being the rainbow will
not be a symbol of harmony and peace. There is a deeper truth in this
statement that is expressed in a prayer which has been prayed at every Mass in
South Africa ... for a number of years. It is an appeal to the hearts of all those
who wish to see a South Africa free of the scourge of apartheid. 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 sown harmony;
Divine Master grant that I may not so much seek

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,
made 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.
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 Huntingdon'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 Turnbulls 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 87) 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 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 Willfrid both had sons at Ampleforth: Edward's son was Bob (W52); Willfrid's son was Nicholas (T63), and his son, George's great nephew, James (O92); Willfrid's daughter Joanna Gordon had sons Alexander (B88) 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, and 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 bannadier, 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 Thunie, 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 (W77). Others at Ampleforth were two brothers, Basil (A33, died 1970), and Hugh (A38); three nephews Peter (A39), Crispin (A78), both sons of Basil, and John (A63), son of Hugh; and two great-nephews, Basil (A93, son of Peter), and Thomas Stuart-Feilding (currently A).

**JOHN MARSHALL**

*born 11 March 1934, St Thomas’s House 1943-50, 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 premiere. 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 Interschools’ 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 Creata 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 ROAC. 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 Zhukov.

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, Boiffins, 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. Geoff, 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 Eiffel 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 Beaumont Castle 26 March 1994

My eldest brother, Simon Fraser died of heart failure leading the local drag-hunt at Beaumont 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. My 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 ever seen play in the school.

However, this success was marred, 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
John Riddell died on the Monday of Holy Week. He first arrived at Ampleforth on his ninth birthday in September 1919, to attend St Cuthbert's House. He excelled at athletics, 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.

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. He was a talented mountaineer and skier.

In 1919, he joined the Scots Guards and served in the First World War. He was awarded the United States Silver Star for gallantry. On his return to Swinburn, 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, 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 shot 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 him when his nephew Matthew Festing (C67) 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. 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.

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 fast settled early in the 14th century. From then on he tended and administered administered the lands 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 Tynebridge 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 shot 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 grandchildren 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 I am sure, in due course would have made a first class Ambassador.

Peter Stirling’s relations at Ampleforth include his two brothers, Bill (C29) and David (034); 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 usually be nine. He was the third of five brothers to go to Ampleforth in a 20 year span from 1953-73, Michael (O65), 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 Jas 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


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
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 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. 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.

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 (T59) 5 March 1994
Hon Andrew R.M. Fraser (C69) 15 March 1994
John J. Rugby (C57) 25 March 1994
The Master of Lovat (C29) 28 March 1994
John C. Riddell (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
Denis 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 (F67) 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 Clare and Harry Fitzalan Howard (W73) a daughter
16 Feb Fanny and Colin Less-Millais (C75) a daughter, Sophie
22 Feb Kate and Malcolm Mclver (A76) a daughter, Jermina Mary
28 Feb Elizabeth and Antony Leeming (H69) a daughter
1 Mar Pepita and Jonathan Pett (W73) a son, Alck Murray Jonathan
10 Mar Amanda and Dominic Vail (C81) a daughter, Alice Isabella
12 Mar Linnda and Christopher Rose (O78) a daughter, Gabriella
Sophie
17 Mar Nicola and Paul Watters (D77) a daughter, Hannah Louise

FORTHCOMING MARRIAGES

Toby Bourke (C83) to Fiona Campbell
Jonathan Brown (J80) to Julia Dickinson
Daianen 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 Crucita
James Gridland (W89) to Clare-Louise Williamson
Justin de Lavison (A82) to Victoria Louise Bishop
Philip Gilbey (D85) to Charlotte Britton
Robin Light (W88) to Vicky Campbell
Ludovic Lindsay (A76) to Lucy Davenhill
James Magrane (J83) to Jane Ann Gardiner
Jonathan Mathew (J78) to Sarah Bianchi
Andrew McKenzie Smith (J80) to Michelle Richardson

OLD AMPLEFORDIAN NEWS

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 (E78) 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 Osborn (B84) a son, Edward Joshua
7 May Isabella and David Harrington (W78) a daughter, Lavina Juliet
10 May Ruth and Charles Powley (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 Domplton (E76) a son, Johnathan David
1 July Castlereigh and Robert Kirwan (E83) a son, Thomas Edward
13 July Elspeth and John Geraghty (H79) a son, Robert Michael
1 Aug Anne and Rupert Symington (T81) a son, Hugh Atherton
Douglass
7 Aug Marie-Laurence and Michael Somerville Roberts (C84) a son, Tom
26 Aug Morwenna and Matthew Crasow (O76) a daughter, Tabitha Jane
26 Aug Shirley and Julian Wadhams (A76) a son, Oliver
31 Aug Catherine and Patrick Grant (A80) a daughter, Georgina Rose
8 Aug Penny and Peter Scope (E73) a son, Thomas Henry Aloysius
4 Sept Arabella and James Campbell (B75) a daughter, Marina Rose
7 Sept Karen and Jonathan Fuller (O70) a daughter, Alicia
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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 (B83) to Jayne Elizabeth Louth
11 Dec Mark Mangeam (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 Charmer (D81) to Antonia Bolton (Ampleforth Abbey)
12 Feb Timothy Holmes (E76) to Alexandra Simson (Brompton Oratory)
12 Feb Mark James (T88) to Elma 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 Marianne 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 Foulks (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, Heston)
14 May Edward Thornley-Walker (E79) to Maureen Payne (St Mary's, Crathorne)
28 May Simon Denye (B83) to Madhosa Carlin (St Eugene's Cathedral, Derry, Northern Ireland)
28 May Robert Toone (C86) to Amanda Godwin (Our Lady and St John, Heston)
4 June Brian Treneman (J85) to Angela Maud (St Thomas of Canterbury, Cowes, Isle of Wight)
11 June Flanagh Macmillan (W82) to Susie Wallis (St Peter's, Cranbourne)
25 June Geoffrey Welch (B82) to Julie Ho (Bishop's Stortford Baptist Church)

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' Priories). 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 ... 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 (E49), 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 SlaMs 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, Bedingfield 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
Arthur French (051) 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 Rochamptown.

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 Giraud. It was she who invited Ampleforth to lend its support. Thereafter the management was drawn from both Ampleforth and 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.

In recent years changing circumstances have had their effect: new people for whom the Settlement had little relevance... 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 at succession The Leys 3 1/2-1 1/2, City of London 4 1/2-2 1/2, 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 (86) and Andrew Westmore (81), Minnow Powell (072) and Martin Hattrell (E78), David Piggins (80) and Damian Salters (81), Chris Healy (B77) and William Frewen (W77), Chris Hales (E58) and Andrew Mangeot (073). 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
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 topped over the edge and sunk 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 Lacey (T76), Fowke Mangeot (C73), 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, Finsby Hall, Woking, Worpleston, Worthingham, 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'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.
HALFORD HEWITT CUP — 1994


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.

<table>
<thead>
<tr>
<th>T. Ainscough</th>
<th>1891</th>
<th>Lancashire</th>
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<tr>
<td>R.P.H. Uley (Fr Peter)</td>
<td>1927-8</td>
<td>Hampshire</td>
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<tr>
<td>E.H. King</td>
<td>1928-32</td>
<td>Warwickshire</td>
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<tr>
<td>C.E. Greave</td>
<td>1936</td>
<td>OUCC</td>
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<tr>
<td>J.R. Bean</td>
<td>1936</td>
<td>Army</td>
</tr>
<tr>
<td>M.A. Sutton</td>
<td>1946-8</td>
<td>OUCC and Somerset</td>
</tr>
<tr>
<td>G.A. Robertson</td>
<td>1950</td>
<td>CUCC</td>
</tr>
<tr>
<td>C.J.M. Kenny</td>
<td>1950-5</td>
<td>CUCC, Essex and Ireland</td>
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<tr>
<td>J.E.W. Kirby</td>
<td>1956</td>
<td>OUCC</td>
</tr>
<tr>
<td>G.M.C. Huskinson</td>
<td>1959</td>
<td>Tree Foresters</td>
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<tr>
<td>E.M.P. Hardy</td>
<td>1959</td>
<td>Combined Services</td>
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<tr>
<td>J.P. Stephens (Fr Felix)</td>
<td>1966-7</td>
<td>OUCC</td>
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<tr>
<td>J.J. Hamilton-Dalrymple</td>
<td>1978</td>
<td>OUCC</td>
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<tr>
<td>J.P. Pearce</td>
<td>1978-9</td>
<td>OUCC</td>
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<tr>
<td>D.S. Harrison</td>
<td>1983-4</td>
<td>OUCC</td>
</tr>
<tr>
<td>J.N. Perry</td>
<td>1986-7</td>
<td>CUCC</td>
</tr>
<tr>
<td>N.A. Derbyshire</td>
<td>1994</td>
<td>Lancashire</td>
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OLD AMPLEFORDIANS RFC - 1993/94

<table>
<thead>
<tr>
<th>Played</th>
<th>Lost</th>
<th>Won</th>
<th>Drawn</th>
<th>Points For</th>
<th>Points Against</th>
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<tr>
<td>9</td>
<td>4</td>
<td>4</td>
<td>1</td>
<td>190</td>
<td>176</td>
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</table>

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 Sinton Hare on 071 736 1418.
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 (P3), 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-Hercegovina 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 (T90) worked with refugee children through Sunacroret 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 Gresham's, 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 DeWhe Mathews has written a book Censured - 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 Screens 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 DeWhe Mathews.'

William Dore (D82) is now Assistant Director of Music at Ampleforth. After Oxford, he was Noricathedral 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 Iceland. 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 Samlesbury in Lancashire, living just a couple of miles from Stoulshurst.

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-Hercegovina, 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 E.J. 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-Hercegovina 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 Ampleford 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 remnants 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 Austrrians 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 Zold, 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 Hungarian/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 Hong Kong 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.

JAMES LOVEGROVE (E93) has been teaching and travelling in Indonesia.
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 (B93) 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 PETT (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 Sissinghurst 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 (O40) 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 (075) 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 Ampelforth 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 *Ampelforth 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 Ampelforth Society. The dinners organised for Mr J.G. Willcox 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 Ampelforth 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 Ampelforth 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 Ampelforth 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**

<table>
<thead>
<tr>
<th></th>
<th>1993</th>
<th>1992</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>INCOME</strong></td>
<td>£</td>
<td>£</td>
</tr>
<tr>
<td>Subscriptions</td>
<td>30,101</td>
<td>33,988</td>
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<td>Investment income</td>
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<td>14,477</td>
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<tr>
<td>Gains on investments</td>
<td>6,574</td>
<td>5,671</td>
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<tr>
<td>Legacies and donations</td>
<td>600</td>
<td>-</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>49,109</td>
<td>54,136</td>
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<tr>
<td><strong>EXPENDITURE</strong></td>
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</tr>
<tr>
<td>Members' journals</td>
<td>32,285</td>
<td>20,665</td>
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<tr>
<td>Bursaries</td>
<td>15,000</td>
<td>10,136</td>
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<tr>
<td>Lourdes pilgrimage</td>
<td>-</td>
<td>1,500</td>
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<tr>
<td>Administrative expenses</td>
<td>1,350</td>
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<td><strong>Total</strong></td>
<td>48,635</td>
<td>34,420</td>
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<tr>
<td><strong>SURPLUS before transfers</strong></td>
<td>474</td>
<td>19,716</td>
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</tbody>
</table>

**TRANSFERS (to) from funds:**
- Address book fund (500)
- Bursary fund 3,000

**NET SURPLUS for the year added to General fund**
- £2,974

**Buzzacott**

Chartered Accountants

BUZZACOTT & CO.

4 WOOD STREET, LONDON EC2V 7JB

FAX 071-606 3408

TELEPHONE 071-660 0336

**OLD AMPLEFORDIAN NEWS**

**THE AMPLEFORTH SOCIETY**

**SUMMARISED BALANCE SHEET – 31ST DECEMBER 1993**

<table>
<thead>
<tr>
<th></th>
<th>1993</th>
<th>1992</th>
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</thead>
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<tr>
<td><strong>INVESTMENTS</strong></td>
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<tr>
<td></td>
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<tr>
<td><strong>CURRENT ASSETS</strong></td>
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<td></td>
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<tr>
<td>Income tax recoverable 1993</td>
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<tr>
<td>Cash at bank</td>
<td>99,631</td>
<td>88,136</td>
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<tr>
<td>Life subscriptions owed by Procurator</td>
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<td>15,450</td>
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<tr>
<td></td>
<td>101,023</td>
<td>105,903</td>
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<tr>
<td><strong>CURRENT LIABILITIES</strong></td>
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<tr>
<td><strong>NET CURRENT ASSETS</strong></td>
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<td>93,807</td>
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<td><strong>NET ASSETS</strong></td>
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<td>£187,166</td>
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<tr>
<td><strong>FUNDS</strong></td>
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<td></td>
</tr>
<tr>
<td>General fund</td>
<td>171,413</td>
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<tr>
<td>Bursary fund</td>
<td>11,534</td>
<td>14,534</td>
</tr>
<tr>
<td>Address book fund</td>
<td>4,693</td>
<td>4,193</td>
</tr>
<tr>
<td></td>
<td>£187,640</td>
<td>£187,166</td>
</tr>
</tbody>
</table>

**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.
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 lure 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 (88) bedraggled side was picked up somewhere near Yarley. 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 Yarley 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 Weeke, 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, chapattis 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 (88), 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 (88), 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.
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 following boys left the School in 1994:

March
J. Cannobio (J), A. Kordochkin (A), J.G. Dudzinski (B), N. Bravo (D), F. Carvallo (E), F. Holland (O), N.A.T. Prescott (O), C.E.G. Damerel (T), L.F. Olavarria (T), C.D. Astley (W), F. Latyshev (W), J.-E. Montero (W).

June
St Aidan's

St Bede's

St Cuthbert's

St Dunstan's

St Edward's

St Hugh's

St John's

St Oswald's

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 Fellowfield (O), Luca Farinella (O), Rupert Finch (W), David Grafbane (A), Thomas Haly (D), Enrique Hernandez (O), Filip Ho (C), John Holroyd (E), Richard Hopkins (T), Alex 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 Polomiecki (H), Andrew Riddell-Carre (E), William Riley (J), Charles Robertson (E), Thomas Rose (T), Matthew Roskill (H), Rowan Robinson (T), Micel Santa Cruz (H), Charles Scott (J), Thomas Sherbrooke (E), Christopher Stillington (E), Peter Sidwick (C), Ben Slattery (D), Christopher Sparte (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 Zolowski (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 Barry (P), Ben Crowther (H), Simon Dettre (A), Sean Fay (C), Maurice Fitzgerald (C), Alexander Fosby (W), Ian Fothringham (E), Jonathan Freeland (D), 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).
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?; 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.F.D.

EXHIBITION PRIZES

INDEPENDENT PROJECTS AND ESSAYS

(SENIOR: ALPHA)
- James R.E. Carty: The Trouble in Ireland: Is There a Solution? (Fr Galliver)
- Oliver J.E. Hodgkinson: Diversity of Anaerobic Bodily Microbes (Fr Cuthbert)
- James E.M. Horth: When 3 is Not Enough: Dimensions in Modern Mathematics (Dr Warren)
- Paul L. Squire: The Arch-mediocrity, Is This a Fair Description of Lord Liverpool as Prime Minister? (Mr Galliver)

(SENIOR: BETA I)
- Patrick R. Badenoch: Napoleon's Invasion of Russia (Mr Damann)
- Alexander M.T. Cross: Tolstoy's Theory of History in 'War and Peace' (Mrs Wingfield-Digby)
- Marc R.C. Lambert: Under-water Hunting (Mr Lloyd)
- Diego Miranda: Why Did The Spanish Civil War Break Out? (Mr Damann)

(SENIOR: BETA II)
- William F. Howard: Should Britain Abolish Its Monarchy? (Mr Nightingale)

(JUNIOR: ALPHA)
- Thomas F. Healy: The Development of Ophthalmology and Spectacles (Fr Cuthbert)
- Dominic P. Poloniecki: Is Nuclear Deterrence Morally Justified? (Mr Nightingale)
- Thomas H.-S. Tsang: A Study of Chinese Ceramic Pillows (Mrs Wingfield-Digby)
- Hugo B.T.G. Varley: Operation Fortitude South: The Deception Crucial to the Success of D-Day (Mr Galliver)

(JUNIOR: BETA I)
- Thomas A.W. Farley: The Civil Wars of England (Fr Marshall)
- Raoul J.A. Fraser: The Jews in Nazi Germany (Mr Galliver)
- Richard A. Horst: The History of the Bassoon and Its Precursors (Mr Jeffcoat)
- Andrew Mallia: The Knights of St John in Malta 1530-1798 (Fr Cuthbert)
- Joshua G.V. Marsh: Myths and Legends of Ancient Britain (Mr Motley)
- Euan R.H. O'Sullivan: The Death of Marilyn Monroe: Suicide or Murder? (Mr Damann)
- James S. Paul: Why Might Henry Stafford, Duke of Buckingham, Have Wanted to Murder the Princes in the Tower? (Dr Marshall)
- Matthew W. Roskill: In Search of the Master Race (Mr Motley)

(JUNIOR: BETA II)
- Christian W.G. Boyd: Voyagers (Dr Marshall)
- Garry S. Chung: Chinese Cuisine (Mrs Fletcher)
- Paul R. French: Military Presence and Conservation: A Paradox? (Mr Motley)
- Filip Y.-W. Ho: The Catholic Church of Hong Kong (Fr Timothy)
- Joshua W. O'Malley: The Life and Times of Queen Grace O'Malley (Dr Marshall)
- Anthony J. Osborne: How Do The Historical Borgias Stand in Relation to the Myth? (Fr Edward)
- Juan Urrutia Ybarra: 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)
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. Scoope (E)

**SPECIAL PRIZES**

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<tr>
<th>Prize</th>
<th>Winner</th>
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<tr>
<td>Scholarship Bowl</td>
<td>Mark S.P. Berry</td>
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<tr>
<td>Philip's Theatre Bowl</td>
<td>Malachy J. O'Neill</td>
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<td>Grossmith Jelley Acting Prize</td>
<td>Peter R. Montthren</td>
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<td>Detre Music Prize</td>
<td>Jonathan F. Fry</td>
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<td>McConigal Music Prize</td>
<td>Edmund A. Davis</td>
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<td>Choral Prize</td>
<td>Niall Thorburn-Muirhead</td>
<td>(B)</td>
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<tr>
<td>Conrad Martin Music Prize</td>
<td>Malachy J. O'Neill</td>
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<td>Inter-House Debating Cup</td>
<td>St Hugh's House</td>
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<td>Inter-House Chess Trophy</td>
<td>St Dunstan's House</td>
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<td>Inter-House Bridge Trophy</td>
<td>St Cuthbert's House</td>
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**BERNARD SUNLEY CENTRE PRIZES**

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<tr>
<th>Prize</th>
<th>Winner</th>
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<tr>
<td>Swainston Trophy for Technology</td>
<td>Edmund A. Davis</td>
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<tr>
<td>Gaynor Trophy for Art</td>
<td>Peter M. Barton</td>
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<tr>
<td>Michael Barton Photography Bowl</td>
<td>Charles J. d'Adhemar</td>
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<tr>
<td>Spence Photography Bowl</td>
<td>St John's House</td>
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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. Mitchella (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.E. Scanlan (O) Art Folio Beta I
- C. Roarie Scarsbrick (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. Cain (W) Art Folio Alpha
- Peter T. Clark (J) Art Folio Alpha
- James M.W. de Lacey (D) Art Folio Alpha
- Ruben Esposto (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. Murembe-Chiveno (T) Art Folio Alpha
- Richard W. Thackray (O) Pheasant Feeder Beta I

**Vth FORM**
- Oliver W.J. Brodrick-Ward (A) Art Folio Alpha
- Edward E. 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 (F) Art Folio Alpha
THE AMPLEFORTH JOURNAL

DUKE OF EDINBURGH GOLD AWARD

Charles A. Carnegy (C) Rupert D. Pepper (D)
Ian A. Fothringham (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

RUGBY FOOTBALL
Senior Inter-House Challenge Cup (Chamberlain Cup) St John's

THE SCHOOL

Junior Inter-House Challenge Cup St Hugh's
The League (Lowis Cup) St Bede's

SWIMMING
The Ginone & Unsworth Cup St Hugh's
The Railing Cup St Bede's

SQUASH RACKETS
The Headmaster's Sports Cup Alexander C. Andreadis (A)

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
200m Individual Medley D. Scott 1.13.36
Simons Cup (Water-Polo) St Hugh's
Summer Soccer St Aidan's
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 the 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 *luxe-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 Grammars, 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 had also 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 infections 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 last 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 tenacious 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 unceasingly, 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 Griddle 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.

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 Dammans 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 Dammans 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.

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... 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 lame 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.

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.
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.

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 would rather do what politicians do, than teach it. A sure way to gain a solid lead 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.

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.
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 Headmaster 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 college 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 Alg 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 appointed a lecturer in History at Warwick University. I congratulate him, especially Peter Bryan and John Sharp.

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 proper precautions 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 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; propit 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 Panasoni Room has been in full use, thanks to Julian Allis and the strong group of boys: there is now a new video prospectus, not professional, but it is all ours, and it is a treat. 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 Carroll 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 purposes of 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 at Christmas.

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 are a South African team last December. As a matter of fact, we knew we had enough talent to win, and 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 Under 18 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 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 Belson’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, 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, 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 hifi: 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 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 spoke 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 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 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.

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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 falling 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 Soljenitsyn 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.

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 in La Malassise, a Catholic private school near St Omer. Their (tongue-in-cheek) reports follow.

**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 Milshake, 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, the 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 any 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 km 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 Mal’ 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-boarders 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 ‘Guingoix’ (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 broad my own approach was. Another example of this French openness was in the way they dined. 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. Villée’s ‘barbe croissante’!

Paradoxically, despite this liberal atmosphere, there existed a very strict disciplinary regime. 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 Plas, 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 ‘delegé’ (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 Pister 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 races), Dominic Leonard (W93), Joseph Martin (H92), Alan Mayer (B85 – Chef de Brancadier), Damian Mayer (B91), John Morton (C55), Dick Murphy (C88), Richard Murphy (C59), Peter Noble Matthes (E42), Richard Plummer (W80), Kenneth Rosevinge (O38), Richard Tams (B86), 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 Field. Other priests were Fr Patrick Bluett (Middlesbrough Diocese), Fr Leo Gorman (New York) and Fr Jock Dalrymple (Edinburgh Diocese and E76).

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 Farnella (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 Polonecki (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.

OTHER AMPLEFORDIANS IN LOURDES

Other Amplefordians going on Pilgrimage to Lourdes included Edward Eyston (E87), Anthony Favett (C79) and Garfield Hayes (W87) with The Order of Malta Volunteers; Alexander Hickman (D90), George Hickman (D93), John Hickman (A69), Myles Pink (D89) and Damian Roberts (H93) with Westminster Archdiocese; Andrew Wright (O75) with Brentwood Diocese; Peregrine Bertie (E49), Anthony Brow (H62), Wing Commander Michael Contable Maxwell (B36), Hugo de Ferranti (O78), Nicholas Elwes (O46), Jack Eyston (E52), Major Michael Festing (C57), Fra' Matthew Festing (C67), Fr Pierrs Grant Ferris (C51), 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 (W34) 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.

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 inevitably 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 angle 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 Morrogh-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 a lecturer whose enthusiasm for the subject was communicated throughout the duration of the lecture. Happily all the talks were well attended and this fl edgling society had over thirty appreciative members and staff at each lecture.

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 Ramulf 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 Cheveley 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 Johny 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.

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 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, cliffs you get stuck half way up and cliffs 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 won by J.A. Leyden (D).

The Schools meeting at Bisley took place two weeks into the Summer holidays. The results are as follows:

<table>
<thead>
<tr>
<th>Competition</th>
<th>Position</th>
<th>Entries</th>
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<tbody>
<tr>
<td>The Ashburton Shield</td>
<td>30th</td>
<td>55</td>
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<tr>
<td>The Cadets Pistol</td>
<td>1st</td>
<td>186</td>
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<tr>
<td>The Devonshire and Dorset Cup (Falling Plates)</td>
<td>1st</td>
<td>32</td>
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<tr>
<td>The Financial Times Trophy</td>
<td>M.K. Pugh (T) 1st</td>
<td>144</td>
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<tr>
<td>The Marlborough Cup</td>
<td>M.K. Pugh (T) 5th</td>
<td>15</td>
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<tr>
<td>The Schools Snapshooting</td>
<td>9th</td>
<td>153</td>
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<tr>
<td>The Cadet Pairs</td>
<td>29th</td>
<td>18</td>
</tr>
<tr>
<td>The Reserve</td>
<td>M.R.P. Fenton 22nd</td>
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</table>

Entries 38
DUKE OF EDINBURGH'S AWARD

Boys were presented with the full range of Awards at the local ceremony in Malton in April: Ian Fothetingham (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 Fothetingham (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 sports.

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.
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 Spurr na Banachdich to be rewarded by wonderful evening views and cloud effects.

Wednesday saw a two pronged attack on Spurr 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 hike back. A good morning's walk for the 9.15am ferry from Kyle of Lochalsh 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 Arrisdale, the views across to the mountains of Knoydart were stunning – the sea calm and blue, the weather Mediterranean. At Arrisdale we were met by Mr Morrison, who had arranged to ferry us over to Barrisdale Bay on 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 Coireodair to camp by Loch Quoich, returning the following day by way of Gleann Urmisdale. The overpowering heat caused the high level party to modify their plans. Camp was established at about 300m in Coire Dhorrcaill, then, after a brew of tea and a short rest, Ladhar Bhéinn (1020m) was ascended via the narrow ridge of Drum a Choire Odair. Ladhar Bhéinn 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. 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.

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-Hercegovina. 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-Hercegovina; and help provided for a water project for Gradiska, Bosnia-Hercegovina, a village which was ethnically cleansed of its Muslim population and destroyed in October 1993 – this project sponsored through Simon Scott (F57) and a 74 year old American nun, Sister Muriel Tesler, 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-Hercegovina include: Peter Constand Maxwe1l (B61), Sam Cook (E93), Andrew Crossley (B93), William Gordon (J92), Andrew Guthrie (E93), Hugh Milbourn (B93), Matthew Proctor (W80), Martin Tyrenmann (T90). Many others have driven in aid convoys. Paul Hardcastle (E66), after much work in Bosnia-Hercegovina, 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.

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.

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.

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.

MIR

On 1 February, Colonel Alastair Duncan OBE, the Commander of the British UN troops in Bosnia-Hercegovina 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-Hercegovina. 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 Domi 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 Srenivasan on the Committee.

Stephanie Banna (F)

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 for this gift. We are most grateful to the Army for this gift.

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

At other meetings, films were shown of the history of the Balkans and of the nature of the war in Mostar and Sarajevo.

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 activities 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-learnt Stainer's oratorio The Crucifixion. The fact that movements were 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 Jocik Koc (bass); Jonathan Fry (E) and Jamie Hornby (J) 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 *Duetto* 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 Orchestral Wedding, with Sunrise*, the title suggesting 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 Ranald 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 Horovitz. It was an exhilarating and memorable evening for audience and players alike.

**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 where 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 hospitality by the Flynns, who have a boy in St Hugh's.

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 St Mary's, Bedford was organized 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 Bedford 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 Flyns, 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.

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).

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 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, Br Xavier and the Committee members for their contribution throughout the academic year.

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.

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 loopy 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 Rheingold, worked brilliantly, as did the sheep looking like people looking like sheep. The fierce lion emerging from his hamper as Mrs Dannmann'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 to (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.

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); F.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 (J); B.D. Hollier (F); Paper: R.S. King (T); Sound: M.R.C. Lambert (J); C.G.M. Quigley (B); Costume: T.G.T. Holland (J); ASMs: D.E. Stuart Fothringham (E); J.O. Ayres (B); H.M.C.
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 aspirations 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 Lactatus Sion, 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 necessary for 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 Sun 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 her 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 Marett-Crosby OSB

Cast: Earl Magnus: H.P.B. Brady (W); Monks: Fr Cyprian Smith OSB, P.G.C. Quirke (B), S.H. Detre (A); Br Colomb: J.A.F. Horrity (J); Men’s Chorus: P.M. Barton (W), A.P.R. Foshay (W), R.H. Russell-Smith (H), H.M. Bennett, D.E. Cahill (W); Ogjeg: J.F. Vaughan (B); Lifolf: T.B. Chappell (B); Mnats: S.R.O. McNabb (T); Hild: T.P. Detre (A); Women’s Chorus: J.S. Paul (J), T.R. Westmacott (T), D.M. Cahill (W), E.P. Stanley–Carly (W), N.D. Bacon (W), C.J.D. Williams (W); Soldiers: P.M. McKeogh (W), J.C.N. Dumbell (H), N.P. McAleeman (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 Ragnhvason: G.McE. Shepherd; Havard Gunison: T.F. Burke (A); Sigurd Kolson: C.J. Wade (A); Sighvat Sokk: R.F. 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), E.D. Hollier (H); Armourer: J.P.E. 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), J.D. Steuart-Fothringham (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 clear kicking, 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 Bunn 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 outweighted, 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.

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. Forthingham (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 VIIs in the
Invitation meeting.

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. Forthingham (E).
2nd VIII
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 min 59 secs)
2. E.A. Davis (O)
3. I.A.S. Fothringham (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.G. Haywood-Farmer (C)
3. J.E. Henby (B)

JUNIOR CROSS COUNTRY

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 fifteen had an impressive win and the under fourteen 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.


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-attack and well disciplined defence saw a 1-0 victory.

The team was led from midfield by E. Butston (W) with able support from the vice captain D. Melling (W) 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-Edward (A) 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 Lucy Stapleton (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-Morrough (B), and R. Brenninkmeyer (H), whose progress we look forward to monitoring next season.

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. Polniecki (H) played well all season and helped the team to important victories. The entire
1st V were awarded their squash colours. At U15 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 Alliston, 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 (E), H. Lucas (E), D. Bell (E), D. J. Gallagher (B).
The following boys played for the U15 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

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<th>Senior</th>
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<td>1st V</td>
<td>2nd V</td>
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<tr>
<td>St Bede’s beat St Thomas’s 4-1</td>
<td>St Edward’s beat St Bede’s 4-1</td>
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Open Competition

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<th>Senior</th>
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<tr>
<td>1st V</td>
<td>2nd V</td>
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<tr>
<td>M. Shilton beat C. Shillington 3-1</td>
<td>J. E. Savage beat D. Savage 3-0</td>
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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 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.
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 steadying 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. Pinsent (C), P. Wilkie (C), J. Kennedy (D), H.R. Lucas, D. Johnston-Stewart (D), P. Field (0).

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.

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.

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 spirtued 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 other 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 Edingion, 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 111. 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 117-7 (Hobbs 67)

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 Foresten 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.

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' 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 bowlers. 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 an easy catch go down and so the victory was not quite achieved.

Ampleforth 233-3 dec (Hobs 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 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 breaks through with a run out by Hickman and a catch by the same player off Johnston-Stewart. Pinsent claimed one more wicket and 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 open partnerships 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 breakthrough, 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 Ampforth team who also helped him on his way by dropping him twice before he was fully set.

Ampleforth 238-8 dec. (Richter 60, 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 Gomersley 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

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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 to 81–9 in the face of 198–8 declared, with their last pair at the wicket for 10 overs.

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 steadily 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. Bedingfeld (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 an 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 (T), Hobbs (D) and Jenkins (J) all contributing with high class and correct technique. Finch (W) and Kennedy (D) found little form for a while 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. Zolowski (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 centurym 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),
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).

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.
astonished to be outplayed by a twelve year old in the first set and it 6-1. The most exciting match was the fourth singles in which Naylor was
drew the rubber. Ampleforth won the match (5-3). Sedbergh, who were
second pair before losing a very close match (10-8).

clearly the stronger side and led by 2.5 rubbers to 0.5 rubbers. In the six singles
important points. Brenninkmeyer and Ybanez-Moreno were our second
He showed great determination and skill to win the second set 6-4 and hence
10-3 in the second round. In the Quarter -Finals they met the eventual winners
Stonyhurst 10-3, before going down to Sedbergh 10-7 in the semi-finals.

unbeaten at the time, played well against us. However, their second pairing
that followed almost all of the sets ended 6-4 or 7-5. Some wonderful tennis
GS was played on a singles/doubles format. In the doubles Ampleforth were
entered the Plate competition and played very well against RGS Lancaster's
pairing. They lost their first round match 10-8 to Fallibroome. They then had
Wong. After a bye in the first round they thrashed Manchester GS first pairing
numbers and could generally be relied upon to beat the opposition's second
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 fast 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 (O) 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 8-1
- v Stonyhurst 8-1
- v Bradford 5-3.5
- v Sedbergh 5-3.5
- v Newcastle RGS 5-4
- v Hymers 8-3
- v St. Peter's 7-2
- v Pocklington 9-0
- v Bolton 9-0

### Home Matches: St. Oswald's beat St. Dunstan's

**Singles:** D. Miranda (J) & M. Naylor (A)

**Doubles:** D. Miranda (J) & M. Naylor (A)

### 2ND VI

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

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<td>v. Newcastle RGS</td>
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<td>v. Bootham 1st VI</td>
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<td>v. St. Peter's</td>
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<tr>
<td>v. Pocklington</td>
<td>Won 6-3</td>
</tr>
<tr>
<td>v. Bolton</td>
<td>Won 9-0</td>
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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, 7-6. Eastbourne progressed to the semi-finals stage.

In the U16 event we took two pairings. A. Mallia (D) and J. Wong (J) went as first pair and P. Larner (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.

Larner 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.

The following boys played for the team:

P.N. Larner (D), M. Honore (T), T.W.A. Mackie (T), R.S. King (T), A.R. Stephenson (J), N.L. Adamson (J), D.P. Polomecki (H), C. Ybanez-Moreno (W), H.E.R. Orton (B), A. Vicente-Rodriguez (T).

Colours were awarded to P.N. Larner (D), M. Honore (T), T.W.A. Mackie (T), R.S. King (T), D.P. Polomecki (H).

U14 TENNIS

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
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 were 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. Marcelin-Rice (J), R. Pitt (T), R. Horth (J), J. Wade (A), D. Nicholas (H), R. Haywood-Farmer (C), G. Milbourn (B), P. Finan Saunders (W), N. McAlenian (H), D. Herrera (J), D. Gallagher (B), J. Horn (J), A. Arthur ( ), F. Gilbert (C), J. Lyle ( ), J. Melling (J). Fraser ( ), R. Farr (T).

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 (O), 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 (T) and Dominic West (H) continue as most valuable members of this age group. At under fifteen level Paddy Care (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 Bennets (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
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. Harrigan) 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 AMPELFORTH 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).
jumped up in front of hounds as we were walking back to the hound van in the seen) caught a grouse; lonely Head House, Hartoft with its dismal little pub up worse still, a fresh hare, and how it was best to keep your eyes open and your lost the hare, about what we would like to eat if we had a choice — with fried mouth shut. How hounds could hunt a line in either direction and how a and how they could be distracted when casting round for a hare if you were after a particularly bitter, wintry day in my first year in St Cuthbert's, that an hunted hare would lose her scent and blend into her surroundings, and above all how hounds were always counted in couples!

boys who hallooed when they saw a hare which turned out to be a rabbit or, down into Bransdale, and where Fr Walter thrust his whip into the hands of an which we hunted, thought it blended in better than red — how right he was — how it's still there today!) and the steep climb up Bilsdale where Teddy Brotherton-Ratchiffe (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 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.'

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 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 and knowing exactly how to cope when an Old Boy sent us a stag 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 in 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 Gisburne 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 Y06 5US. Tel: 0439 748950, Fax: 0439 748362.
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 ‘Lockie’ 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:** F.M. Sheridan-Johnson
- **Monitors:** C.A. Banna, E.D.C. Brennan, E.J. 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:** F.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 tugboats 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 presence 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 North, and finally, Trumpeters' Lullaby and a Cavatone 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 2.40pm 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 illuminated the views round about, and the catering was praised by many.

An hour later, ACJS's 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 rimmers 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 Gilibey, 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 Mistrofflees, 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 showbiz ‘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 théatre. Peter Thomson, 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. Holdsworth, 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 Holdsworth seventh, and Edmond Nisbet 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, I.X. Watt and C. Dominguez (1hr 29 mins). P. Dobson and P. Westmacott finished in 1hr 50 mins.

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

B. Christie and R. Hollas won major scholarships to the upper school, and P. Edwards a minor one. N. Wright won a music scholarship.

Abbott’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, used 1,300 schools and 98,000 pupils including our forty four boys from 3A, 4A, 5A & volunteers from 5B. The results were very pleasing.


BRONZE: Borja Gumuzio, Simon MacAleenan, Eddie Hall, Harry Hall, Nassif Elhajj, 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.
RUGBY

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 Hymers' 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 Hymers. This fact, together with the gale that was blowing 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 Ampfleforth, scoring a superb individual try. Tom Andersou put in a sterling performance in his return to Rugby after a three month lay off, his scrummaging ensuring Ampfleforth plenty of possession. Chris Banna also shone in the forward pack, gaining himself (along with Tom) a promotion to the first XV.

Against both Hymers 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 Johnatek Stem. Ignacio Martin gave us a sample of what was to come this season, a total of 4 tries, and Josh Roberson 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.


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 Mulvhill, 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 Mulvhill 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 Mulvhill 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.
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 Jose 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 Olaves.

Charles Pacitti took 3 catches against Yarm. Barnaby Hall took 4/10 against St Martin's.

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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 Malms 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 Catteral 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:

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
- C. Dominguez v D.A. Crowther
- D.J. Kirkpatrick v G.A.J. Bumett
- J. Fernandez v S.R. Graham
- A.S. Montier v J.J.S. Tate
- R.M. Edwards reserve

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