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THE AMPLEFORTH JOURNAL

SPRING 1995

VOLUME C PART I



Editor:

Rev J. FELIX STEPHENS OSB

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Rev Francis Dobson OSB, Ampleforth Abbey, York YO6 4EN.

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Notes.

"Le Roi est mort; vive le Roi!" The 'Diary' is dead; long live the Journal! In a neat coffin of red calf the late monarch has begun his long rest on our bookshelves. We part from him with regret. Peace to his ashes! And what has the new King to say for himself? First, that he is the lineal descendant of the Diary and he is not ashamed of his parentage. Especially, he hopes to show himself a chip of the old block in his constant efforts after improvement. And in the main he has no higher aim than to be what the Diary wished to be, its full and mature development.

We give here a copy of the resolutions framed by the committee appointed to discuss the question of a Magazine:

Extract from the Minutes of the General Meeting of the Society held July 11, 1894, concerning the proposition "That the Report be incorporated in the 'Diary,' and the Society take it over as its organ."

"* * * * Eventually, on the motion of Canon Wade, seconded by Father Morgan, it was resolved to appoint a Committee to report on the question to the next Annual Meeting, the Committee to consist of the Very Rev. President, Bishop Hedley, Fathers O'Brien, Prest, Darby, and Almond, and Messrs. Swarbreck and Fishwick."

In accordance with the above resolution, Father Prior convened a meeting of the aforesaid Committee at the College, on March 12, 1895.

There were present the Right Rev. the Bishop of Newport and Menevia (Chairman), the Very Rev. Prior, Father C. Almond, and Father W. Darby (Secretary).

Letters of apology for inability to attend were received from Messrs. Swarbreck and Fishwick, Fathers O'Brien and Prest, the last mentioned sending valuable suggestions.

After a long and careful consideration of the question in all its aspects, during which the full accounts of the working of the "Diary" were produced, and in which the Committee had the advantage of comparing them with the accounts of similar productions elsewhere, it was unanimously resolved to make the following recommendations to the Society:—

1. That it is on all accounts advisable that there should be an Ampleforth Magazine on the scale of the best existing magazines of other Catholic Colleges.
2. That the Prior of S. Lawrence's be asked to take the responsibility, both Editorial and Financial, of the said Magazine.
3. That the Ampleforth Society contribute about £20 per annum to the expenses of such Magazine, the Manager undertaking to print and distribute, free of further expense to the Society, the Society's Annual Report (not including the Rules, nor List of Prizes), in the winter issue of the Magazine.



4. That the Magazine be called "The Ampleforth Journal," and be published three times each year, viz., at Midsummer, Christmas, and Easter.
5. That the Magazine consist of about 100 pages; the style and get up to be submitted to the General meeting of the Society.
6. That the College "Diary" in its present form be discontinued, and that a certain space in each number of the proposed Magazine be devoted to Notes on the Studies, Games, and other matters of College interest, under the name of "College Diary."
7. That as the Committee find that an edition of 500 copies (100 pages, demy 8vo), similar in style to the "Downside Review," can be printed for about £17 (illustrations and postage not included), the Annual Subscription would have to be at least 3/- per annum.

★★ It is understood that, having taken into consideration the above resolutions, the Rev. Father Prior proposes at once to undertake the preparation of a specimen number of such a "Journal," in time for the General Meeting at the Exhibition, in the coming July.

(Signed)

✠ JOHN CUTHBERT, O.S.B.,
Bishop of Newport and Menevia, *Chairman*.
J. W. DARBY, *Secretary*.

For the advice of those who may be inspired to lend us the use of their talents at any time, may we say beforehand that the scope of literary matter we are willing to introduce is a wide one. Any thing connected with St. Lawrence's—past, present or future—its neighbourhood, history, interests or belongings, will naturally be of chiefest interest, and equally whatever is connected with its studies or pursuits or advancement. We shall welcome notes of study, literary opinions, humorous recollections and descriptive narrative; it will be sufficient that the writer is an alumnus or friend of the College. A correspondence column will be at the service of those who seek for information and think we may be able to supply it. For our intention is to narrow the aim of the Journal only so far as to ensure its remaining Amplefordian either in its subject or in its workmanship.

ORIGINS OF THE AMPLEFORTH JOURNAL

The first editor, CUTHBERT ALMOND, writes about the distinctive contribution to the early Journal and its ethos of Bishop Cuthbert Hedley, monk of Ampleforth, Bishop of Menevia. This is part of an article which appeared in the Journal of 1916.

Sometime in the early months of 1895 Bishop Hedley sent word to Prior Burge that he purposed coming up to Ampleforth to discuss whether it was not now time to "break-out"—a favourite phrase of his—and start a new adventure, the publishing of a superior front-rank Ampleforth Magazine. A College Diary had been coming out half-yearly;—a sturdy fast-growing youngster of good metal and excellent promise, who seemed to need little more than a change of dress and a better conceit of himself to play the part of a man. The good Bishop brought with him a very clear conception of what he wanted. We, who sat in council with him, presented ourselves with no defined clear-cut scheme of our own, and were very properly disposed to listen to his Lordship's proposals, accept them, and carry them out as well and fully as seemed possible or desirable under existing circumstances. Undoubtedly, we had a sentimental affection for the Diary, and, left to ourselves, might have continued it, desiring no more than to improve it out of all knowledge—re-christening it, perhaps; re-modelling its *format*; and giving the literary and artistic portion of it undisputed pride of place. The Bishop, however, had planned to do away with it altogether. He admitted that the Diary had become a good thing—very well indeed in its way; but we ought, he said, to be able, among us, to bring out a Magazine which would have a value of its own apart from its connection with the College, which would appeal to a wider public, and be worth reading and preserving wholly because of its literary and artistic merit. He was prepared to admit in it an editorial retrospect of Laurentian doings; school notes, mission notes, personal notes were desirable—in some such form as the *Odds and Ends* of the *Downside Review*; we could not have too many such "Notes"; but he did not desire the proposed magazine to be scholastic in any direct form or intent. However, for the sake of retaining the interest of the boys and their friends, and of encouraging literary aspirations in the school, he agreed to include a College Diary—as an adjunct. Afterwards he remarked that Ampleforth would do well to keep up the devotion to English literature which had distinguished it in older days. One of the most valuable assets a boy could bring away with him from College was what his old tutor and director in English (Fr Aidan Hickey) used to speak of as "a literary conscience."

It was his Lordship himself who proposed that the Magazine should be named THE AMPLEFORTH JOURNAL. The word "Journal," he said, fitted in with its origin as a development of the Diary and the retention of it in its pages; also, the word included the concept of a store of essays on subjects of the day, on local historic places, on art work, and on literary criticism—the sort of matter dealt with by journalists. It could not be thought misleading even if we

dropped into poetry at times. Then, after talk of subjects and contributors, an editor and financial manager were chosen, and it was resolved that the first number of the AMPLEFORTH JOURNAL should make its bow to the public at the following Midsummer Exhibition. It was also decided that it should be issued thrice a year, each number making punctual appearance at the end of term. In his original scheme Bishop Hedley had planned a quarterly issue; but, as he admitted, it is not easy to distribute, without partiality, four bites among three apples.

To the editor the Bishop afterwards gave some personal advice. Speaking of the *format* to be adopted, he said: "I leave that entirely with you; do as you think best; choose good paper, good type and a fair-sized page; but—here he was emphatic—don't *copy* anything; an imitation makes a present of half its merit to the original copied. Next, he said: "Don't let the JOURNAL be *parochial*; to be parochial means to be little and insignificant, even if it brings you a cheap popularity." Lastly, he said, "Above all avoid self-praise as far as possible; a little of it is unavoidable; as a rule self-praise is the commonest and ugliest fault of a College Magazine; any excess of it is never less than bad taste; it is my opinion that the JOURNAL will help the College better by its high standing and value than by making if a show-window for our goods."

These are not the Bishop's exact words. So much was said, and the side-issues discussed were so many, and the meeting took place so long ago, that the writer can only profess to have given a faithful version of the impression—a very vivid one—retained in his memory. The meeting was an event which not only was of interest to him, but greatly influenced his after-life. Naturally, he is best sure of his memory when reporting his Lordship's warnings to the editor; they were spoken directly to himself. He believes that, in the main, he has reproduced them very exactly, both in emphasis and expression.

When the JOURNAL stood on its legs, our good Bishop was ever readier with help and encouragement than with criticism. Not once, to our recollection, did he repeat his caution about the evil of self-laudation; though we have heard him reprobate an instance furnished by another Magazine. He said nothing further about parochialism, except to write, on occasion, of the want in the JOURNAL of more literary papers and of a wider range of subjects. Once he characterised a certain report of a football match as "slangy," but when the editor answered to the effect that football, like all sciences, had a patter of its own, and the boy-reporter was only copying rather crudely the mannerisms of classic authorities on that subject, he let the matter drop. He rarely commented on the school section of the JOURNAL. Not that we supposed him displeased with it or that he took no heed of it—we believe he read each number from the first line to last and, for the most part, with pleasure—but that he did not expect from boys more than they could give him, knew their ways, and was big-minded enough to sympathise with their candid unadorned directness of speech, when telling of their victories or making excuse for their ill-success. He was gentle in his criticism of undeserved failure. Just as he sat out with kindly patience, and his invariable smile of encouragement,

the tragic dulness and farcical tragedy of many a dramatic representation on our stage, he passed over much in the JOURNAL that we feared would bring a letter of strident reproach for our editorial amiability in admitting it. Most often he kindly volunteered advice how we might have amended or improved such articles, and only rarely did he show that impatience with incompetence and intolerance of foolishness which he was himself humbly conscious of, yet could not always keep under control. Once he condemned an article utterly and abusively; but it had been sent in by a contributor who, most certainly, had the ability and should have had the good sense to do better. Even then he tempered the storm to the editor by the manner of its coming; it came as an explosion of literary fireworks which he knew would give more amusement than pain. At no time during the twenty years will the JOURNAL have realised his hopes. A few numbers he marked as "excellent" (many of them were "good" and the rest "fair" or "moderate"), but in the best of them he found matter for criticism. Very likely he never really expected much more from us than we found ourselves able to give him. Perhaps, if the JOURNAL had been more perfect he would have liked it less. His fondness of it was that of a parent, very conscious of the imperfections of his offspring, but feeling all the more drawn towards it because of them. Anyway, he never tired of it. From first to last, for better and for worse, he was its staunch friend.

The good Bishop made a solemn promise to its first editor: "Every time you ask me I will always write for the JOURNAL." He kept this rather big promise faithfully. The editor asked often—at first, for nearly every number—and was never directly refused. A grumbling letter was received by him in answer to a timid desire for copy—it was dictated by an attack of gout—but his anxiety was relieved by a post-card received a few days later, saying: "Will send you an article (about 10 pages). How long can you give me? Best wishes.—J.C.H." Most often his Lordship did not wait to be asked. A letter came about the middle of the Term—only an editor can know how welcome was the sight of the handwriting—asking news of the next number: "Who are writing for it? Have you plenty of illustrations? See that it is out in good time, &c., &c.," with perhaps a word or two of advice and the glad news, "I have an article nearly ready for you." Oftentimes the editor wondered if he ought not to ask the Bishop to take the JOURNAL into his own hands and offer to do service under him as assistant. Only the knowledge that his Lordship had been compelled reluctantly to resign the editorship of the *Dublin Review* deterred him. He once heard Bishop Hedley say that the happiest time of his life was when he was bringing out the *Dublin Review*. He added the unexpected words: "I believe I am better qualified to be an editor than a bishop." He was an admirable editor, no doubt; but he was a great Bishop.

J.C.A.

FIFTY YEARS

THE passage of half a century since the JOURNAL was founded provides us, by established custom, with an adequate excuse for recalling something of its origins, purpose and achievements. During those years there have been many changes at Ampleforth, at least in externals, and since the JOURNAL is meant to reflect the varied works undertaken here it is to be expected that it should also bear the marks of change. *Tempora mutantur nos et mutamur in illis.*

As every schoolboy knows, Bishop Hedley gave the inspiration for this undertaking and we must go back for a moment to the Priorship of Fr Anselm (later Abbot) Burge whence so many established and familiar things took their origin.

"Sometime in the early months of 1895 Bishop Hedley sent word to Prior Burge that he purposed coming to Ampleforth to discuss whether it was not now time to 'break out'—a favourite phrase of his—and start a new adventure, the publishing of a superior front-rank Ampleforth Magazine . . . The good Bishop brought with him a very clear conception of what he wanted. We, who sat in council with him, presented ourselves with no defined clear-cut scheme of our own, and were very properly disposed to listen to his Lordship's proposals, accept them, and carry them out as well and fully as seemed possible under existing circumstances." [A.J., January 1916.]

It was clearly the Bishop's intention that it should become a serious Review having a wider appeal than merely that of our own *familia*. He consented with reluctance to the inclusion within its pages of items of domestic and school interest. The fact that he did so explains the seeming irrelevance of its name.

THE AMPLEFORTH JOURNAL was by no means the first attempt at literary production. Since the early days of the last century there has been a large number of "publications," all of them, until *The Ampleforth Diary* begun in 1888, in manuscript. The names of these early efforts have a romantic ring about them, redolent of an earlier age: *To πόν the first*, sufficiently inclusive in its appeal, then *Palaestrum*, *Mowbray Echo*, *Tyro*, *Spring Flowers* (gathered from the intellectual garden of the Preparatory Form), *Casket*, *Ruby*, etc.

The *Diary* was the first to be printed and is the immediate forerunner of the JOURNAL. It was, until 1916, included in the JOURNAL and, since it was a day-to-day account of our various activities, Bishop Hedley suggested that it would allow the name JOURNAL to be given to its successor.

After deciding upon a name it was also decided that it should make its appearance thrice each year since, as the Bishop admitted, having originally

proposed a quarterly, "that it is not easy to distribute, without partiality, four bites among three apples." Further sound advice given to the newly-chosen Editor was that it must be original and not an imitation of anything else, that it must not be *parochial*, and that, at all cost, self-laudation must be avoided as far as possible—all excellent advice which we hope has not been entirely neglected.

Once established, the JOURNAL owed still more to the Bishop. His solemn promise that "Every time you ask me I will always write for the JOURNAL," was faithfully carried out and the result was a remarkable series of articles which did more than anything else to establish a sound tradition.

The other great name was Fr Cuthbert Almond, our first Editor. He was wholly responsible for the first twenty years of the JOURNAL's life and such a period of editorship speaks for itself. "During all this period not only has he maintained his ideals," wrote his successor, "and been the life and soul of the JOURNAL, writing notes on every topic in his own inimitable and happy way, but he has also given to its readers at least one article in every number—articles which prove him to be a man of wide reading, of many interests, and not least of acute judgment." These articles did indeed cover a wide range of interests and contributed not a little to the early success and popularity of the JOURNAL.

Fr Cuthbert was succeeded in 1914 by Fr Paul Nevill until 1924 when he became Headmaster. Later Editors were Fr Leo Caesar (1924–1928), Fr Felix Hardy, who modified the format and introduced the present fount of type (1928–1937), Fr Richard Wright (1937–1938) and Fr Dominic Allen until the present Editor took over in 1939.

A catalogue of contributors would include many well-known members of the Community and of our friends, both clerical and lay, and in recent years there have been some very able contributions from members of the School. The war years have brought difficulties in restricting both the amount of paper available and the leisure of possible contributors. To all our contributors we owe a debt of gratitude: and not least to our printers since 1920, the late Mr Sydney Lee of the Catholic Records Press and his son and successor Mr Gerald Lee. It is due only to their craftsmanship, generosity and helpfulness that the JOURNAL has been able to survive almost unchanged through six years of war.

And so the JOURNAL continues on its way, not too parochially, we hope, and showing some awareness of the great world that lies beyond the Vale of Mowbray. There is no denying that THE AMPLEFORTH JOURNAL is a hybrid but that is what we intend it to be: a literary review of sorts, a school magazine, a record of achievement small and great, a repository of old traditions and memorials of past days, a basket for the fragments lest they be lost. And we fondly hope that it can be said of us with some truth: *Plus ça change, plus c'est la même chose.*

Although the Editor of the Journal in 1945 was Alban Rimmer OSB, it is believed that this Editorial was in fact written by the then Master of St Benet's Hall, Abbot Justin McCann OSB.

1895

EDITORS

1995

1895-1914	Cuthbert Almond OSB
1914-24	Paul Nevill OSB
1924-28	Leo Caesar OSB
1928-37	Felix Hardy OSB
1937-8	Richard Wright OSB
1938-9	Dominic Allen OSB
1939-50	Alban Rimmer OSB
1950-62	Philip Holdsworth OSB
1962-67	Francis Stevenson OSB
1967-77	Alberic Stacpoole OSB
1977-80	Andrew Beck OSB
1981-2	Felix Stephens OSB
1983-4	Anselm Cramer OSB
1984-	Felix Stephens OSB

It will be noted that of 13 editors, 6 combined a total of 16 years while the remaining 7 edited for 84 of the first 100 years. The first editor occupied the chair for 20 years; the last and current editor, with a blip while at the peak of the 1982-6 Appeal, is the second longest holder of the office. Almost half of all the Editors (6 out of 13) are still very much alive.

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NATIONAL STRENGTH, LOCAL KNOWLEDGE

THE AMPLEFORTH JOURNAL

Volume 100

Spring 1995

Part 1

MORAL LIFE IN SECULAR SOCIETY

JACK MAHONEY SJ

An address delivered to the Catholic Independent Schools' (the Nineteen Nineties Group) Annual Conference, held at St Mary's School Ascot, on Thursday 19 January 1995.

It is a pleasure, an honour and a responsibility, all of which I feel keenly, to be invited to address the Catholic Independent Schools' Conference, and to do so on the subject of 'Moral Life in Secular Society'. As I was discussing this title suggested by Mr Dermot Gogarty, and as I have reflected on it since, I have been aware of several presuppositions which it contains, as well as of the possibility that it is aiming to address several preoccupations of at least some of the participants in this Conference.

I

I suppose the primary preoccupation is how are Catholic Schools to prepare their students to behave morally in a society which is increasingly less religious and is therefore increasingly uncaring about moral values. Such a preoccupation, however, contains several presuppositions, all of which are debatable, but to which I can only allude here. One, for instance, is whether modern society actually is increasingly uncaring about all moral values, or whether it is more a case of its priorities about particular values having changed or of new values emerging into prominence to dislodge other, more traditional values.

Another presupposition connects morality with religion in such a way that decline in religious belief is perceived to result inevitably in a lowering of moral standards in society. At its extreme such a close connection between religion and morality can lead to the conclusion that it is not possible for someone who does not subscribe to any religion to lead a moral life. And since this is manifestly false, it may raise for some people a deeper question: if it is possible to behave morally without religion, then what is the point of religion, and even more trenchantly what is the point of religious or Catholic education? Finally, to judge that modern society is increasingly disinclined to respect religion appears to presuppose that we know exactly what religion is and that we are inclined to identify religious sensitivity and adherence with traditional religious observance or ecclesiastical practices.

One thing I should wish to emphasise from the start is that it is an oversimplification and an impoverishment of the Catholic religion to view it as simply an authoritative source providing specific and detailed moral rules and instruction for its members to apply in various of life's situations. The bishops of the Second Vatican Council provided a richer context for Catholic moral life when they spoke of 'the faith which is to be believed and to be applied in moral behaviour' (LG 25). For any attempt to identify Catholic morality must always begin with the Catholic faith which provides the theological and spiritual basis and rationale for such moral behaviour. Ultimately, then, we must be concerned to seek a strong sense of Catholic self-identity and to explore what it means to be a Catholic in modern society if we are to discover how Catholics should *behave morally* in that society.

II

At Christmastime it was encouraging to meet again in the Divine Office the reading from a Nativity sermon of Pope St Leo the Great and his exhortation to the Christian faithful to 'recognise their dignity' (*o christiane, agnosce dignitatem tuam*, sermo xxi,3) as a basis for how they should conduct themselves. In recent Catholic thinking the most articulate expression of such Christian identity and dignity as a basis for conduct has been well summed up in the New Catechism's identification of the laity as sharers in 'the priestly, prophetic and kingly office of Christ' (New Cat 897). In thus identifying the special identity of lay people in the Church as sharing in a particular way in Christ's own priestly, prophetic and kingly characteristics the catechism is drawing upon the 1988 Roman Synod on the Laity and prior to that upon the first encyclical of Pope John Paul II (*Divini Redemptoris*), which in turn draws on the rich theology of the Second Vatican Council's decree on the Church (LG31).

At first hearing it may sound rather arid and unpromising to explore the question of contemporary Catholic identity in terms of baptism conferring a share in the triple classification of the priestly, prophetic and kingly office of Christ. Even in the sixteenth century John Calvin charged the Papists with using these names of Christ 'coldly and rather ineffectively, since they do not know what each of these titles contains'. To some extent this way of expressing Catholic identity still suffers from Calvin's charge of not being fully aware of what it implies, despite its faithful recurrence in Catholic documents since the Council. Yet, as I hope to show, pursuing the modern implications of these Christly prerogatives can provide a powerful theological and spiritual base for developing Christian moral living today. Moreover, as of equal importance to the task of producing mature Catholics in modern society, a proper understanding of these triple characteristics has the added advantage of helping to explain the tensions which we are all experiencing within the modern Catholic church, and at the same time of offering a theological means to resolve those tensions constructively.

When we speak of Christ as king, we are referring to his possessing *authority* over the whole of creation; when we describe him as prophet, we are

recognising in him a *witness* to his Father's concern and love for all humanity; and when we speak of Christ as priest, we have in mind his *offering up* the whole world to his Father in worship and adoration. Consequently, when we speak of each baptised Catholic as sharing in these three aspects of Christ's own activity, then we are affirming that all Christians are commissioned in baptism to exercise authority and power over creation and in society; that they are all sent into society to be witnesses of God's Word of constructive love for all men, women and children without exception; and that they are all consecrated to gather up the whole of creation and society and their fruits, and to offer them along with Christ in his sacrifice of thanksgiving and adoration to God our Creator and Father.

If we look more closely at each of these in turn, then what the idea of Christian *kingship* immediately conveys is the royal dignity of the individual Christian who shares through baptism Christ's own power and authority over the whole world. It should be second nature, then, for Christians to live and move in society and the Church not in any fearful or servile manner, but as women, men and children endowed by Christ with regal self-confidence, and as such aware of their fundamental dignity and basic equality among themselves and with all their fellow human beings.

Such self-identity also has as a corollary the maxim of *noblesse oblige*, the realisation that such power and authority are given us, not to be used by us just for our own self-interest or selfish gain, but for the responsible stewardship of God's creation, and for service to the human community. This is spelled out by the Council noting that baptism confers on the laity a 'royal freedom' and the charge not to become slaves to sin, but to work to spread God's kingship in society through pursuing the human values of truth, justice, love and peace (LG36).

This theology and spirituality of the Christian kingship of all the baptised involves a self-assured and critical attitude towards all claims to earthly absolutism made by political or social movements or economic systems. It means being commissioned by God to bring order and purpose into his creation by developing the world's resources responsibly in the service of the whole human race. And it involves making the values of God's kingship – truth, justice, love and peace – operative in society and in human institutions and social structures. This is a challenging task for the Christian layperson, and one which can often also call for royal courage, as well as for Christian freedom from all those things within ourselves and in our society which can turn us into slaves rather than kings.

III

Baptised Christians are not only sharers in the royal office of Christ. They are also summoned to share in his prophetic activity. In his own lifetime Jesus was seen as a great prophet from God, through whom God revealed himself and communicated his word of forgiveness, love and re-creation. And again every baptised Christian has a share in this *prophetic* role of Christ, as a witness chosen

out and sent into society to proclaim the good news of God's loving concern for humanity as a whole, and for each individual person without exception. This exercise of Christian prophecy or witness is one of bringing meaning into our own and other people's lives by pursuing and presenting a vision of human life and of a human society which is based on Christian and human moral virtues.

The idea of prophecy is a popular and powerful one today, whether it appears in social and political causes and movements or in more explicitly religious forms. It tends to be mainly concerned with denunciation and condemnation of the evils which are identified in contemporary society, in imitation of some of the Hebrew prophets. In order to be heard and to make an impact, such prophecy tends to speak in a loud voice, in slogans, and in headlines. And in my view it is as such largely counter-productive in its attempts to influence modern society; because it suffers from at least two difficulties, that of authority and that of over-simplification.

For prophecy to be effective it must appeal to something in the listener, it must strike a chord in their consciousness. In secular society the authority of a prophet must come from the inherent power of his or her message, that is, from the validity and intrinsic appeal of the moral values which are being proclaimed. Yet much modern prophecy takes the form of appealing not to values in the plural, but to one single value which, it claims, must be pursued absolutely and single-mindedly. This is the particular feature, for example, of some environmentalists and conservationists, whether social or religious; of some pacifist campaigns; of some animal liberationists; of some pro-choice or pro-life supporters; in fact, it is a hazard for all pressure groups in society and in the Church.

There can on occasion be more than a touch of fanaticism in such activities, which in theological terms I would call a sort of moral heresy. For it chooses to emphasise only one aspect of the truth, or to absolutise only one value, and to push it to extremes, not infrequently in what one can only call bullying tones, to the exclusion of other values and of other aspects of the truth. Its weakness is that it does not allow for genuine conflicts of moral values. It does not recognise the need we often experience in life to have to try and balance different values in our moral decisions, as we consider, for instance, the competing claims of peace and of justice; or of efficiency and of benevolence; or of the sanctity of life and of the quality of life. The hardest moral decisions and choices for mature individuals are not those between good and bad, but those between good and good.

There may well be individuals or groups who have a particular vocation to live and preach this sort of single-minded, or single-value, prophecy which I am describing, such as some of the saints, like St Francis of Assisi or St Bernard in their very different ways, or members of religious orders and congregations; but I do not think such single-value prophecy is an integral part of the prophetic calling of all the baptised as such. This I see more in general as working undramatically through the powerful but unspoken force of good

example; as labouring patiently to find common ground of shared human and moral values on which to build a better and more human society; and as taking, or sometimes creating, appropriate opportunities to explain or to commend the Christian vision which motivates us; in short, in the words of 1 Peter (3:15) to give an account 'with gentleness and reverence' of the hope that is in us. Such Catholic prophetic activity is one of encouragement and consolation, which I suggest our society needs more from Christianity today than any prophecy of denunciation, far less of self-righteous indignation.

IV

If the role of the Catholic layperson is to exercise Christ's kingship in all of their worldly decisions, and to share in the prophetic work of Christ in their moral insights, then the climax of identity as a Christian is to share in the *priesthood* of Christ by bringing the whole of one's life and work before God in worship and adoration and offering it to him. An evolutionary theology of creation, such as developed by Teilhard de Chardin, sees the emergence of the human species as the culmination of the created universe of matter arriving eventually at the point of self-consciousness in human persons. The climax of such cosmic self-awareness is humanity representing and consecrating the whole of creation before God as 'nature's priest', to use the phrase of Wordsworth. It is a betrayal of that priesthood, then, to go in search of false gods or to worship various modern idols, when the whole life of Christians is meant to be an offertory procession, bringing the fruits of all creation and the work of our hands and minds to their divine source and only Lord.

V

If we are considering how the Catholic faith can form the basis and motive for its adherents to live a moral life, we must not, of course, think only of Catholics as individuals each trying to live that faith in their so-called secular living and surroundings. Catholicism is incorrigibly ecclesial, and so theological integrity compels us to consider how the baptised are to discharge the kingly, prophetic and priestly functions of Christ also within the Christian community of the Church.

One simple and, until fairly recently, popular Catholic view is that they are not. According to this view, the proper sphere of action for the laity is secular society, and there they are to be active and energetic as good lay apostles. And to equip them for this task they are to be instructed and strengthened and directed by the clergy, whose proper and exclusive sphere of action is not the secular world but the inner community of the Church. This sounds like a nice division of labour and it has a certain appealing simplicity about it. But it also contains several major difficulties.

For one thing it appears to be as much the result of history as it is of theology. The historical development of the Western Church from the churches of New Testament times can be seen as the gradual absorption by the clergy of those three major features of general Christian identity, the kingly, the

prophetic and the priestly, which we have been considering. Some at least of the reasons for this were sociological, psychological and political, as well as economic. The gradual professionalisation of the clergy, partly under the influence of the levitical priesthood of the Old Testament and reinforced by the introduction of sacerdotal celibacy; the powerful personalities of many Church leaders; the mass conversions from paganism to Christianity of whole tribes and illiterate peoples; the need to develop church structures which would often also serve as social structures staffed and administered largely by a clerical civil service; the development of the Latin language from the *lingua franca* of the Western Roman Empire to become the preserve of an educated élite; all of these and other factors led to a massive class division within the church between the professional ministers and the rest, who became increasingly the passive objects and recipients of the pastoral ministries of their bishops and priests.

The history of the liturgy is a clear case of absorption by the clergy of the priestly character of all the baptised, as the gradual professionalisation of the Church's worship through the elaboration of ritual in an increasingly unknown language created a division between those who were active celebrants and those who were passive recipients or spectators. In a similar manner the prophetic character of the baptised and of the Church as a whole underwent a similar absorption, as all Christian moral teaching became centralised in the bishops, and particularly in the Bishop of Rome, and as Christian prophecy thus became identified with the Church's *Magisterium* in morals. Likewise, Christian kingship, the exercise of Christian power and authority, became clerical jurisdiction in the Church.

In other words, all initiative in worship, teaching and decision-making gradually became the prerogative of one section of the Church, and resulted in a passivity throughout the rest of the body. What we have come to recognise today as the role of a bishop in the Church which is identified as 'to teach, to sanctify and to govern' (*munit docendi, sanctificandi, gubernandi*) is, in fact, a historical absorption in the office of bishop of the baptismal responsibility and birthright within the Church of all Christ's followers as regards each other and the Church as a whole: to witness to Gospel values; to exercise the priesthood of Christ; and to wield authority and power in his name.

This interpretation of events offers, I suggest, a helpful theological context which can throw light on all the major tensions which are being experienced within the Church today. Controversies about authority, administrative decisions and power-sharing are in theological terms attempts to identify how far the kingship of Christ is a monopoly of some in the Church and not in some sense to be dispersed and exercised by all. Arguments about priestly celibacy, the ministry of women and presidency at the eucharist are all manifestations of the need to clarify how Christ's priesthood is to be shared by all the members of his body. Internal disagreements over the Church's moral teaching in sexual and marital behaviour, the use of medical technology, social justice and economics are also evidence of an underlying attempt to identify

what is the prophetic contribution precisely of the laity to forming the mind of the whole Church in these moral matters.

What I want to emphasise here is that actually entering into such tensions and wrestling with such problems in the Church's life must be part of a Catholic education, aiming to develop a contemporary theology and spiritual for the mature Catholic layperson as the foundation for her and his moral life, not just in the Church but also in society. If it is to be Catholic it must be corporate. This means that Catholics have by baptism and their share in the functions of Christ a responsibility for each other; and this includes a responsibility not just to the Church in the person of its leaders understood in a narrowly hierarchical sense, but a responsibility for the Church into which Christ has called them. This was well summed up by the Council again, in its decree on *The Apostolate of the Laity* (2), when it spelled out how

Christ conferred on the Apostles and their successors the duty of teaching, sanctifying and ruling in his name and power. But the laity, too, share in the priestly, prophetic and royal office of Christ, and therefore have their own role to play in the mission of the whole People of God in the Church and in the world.

VI

Thus far I have been considering how the threefold share by the baptised in the kingly, prophetic and priestly role of Christ can provide a framework for the Christian's role in secular society, with all the moral implications which these three characteristics contain. By way of further reflection on what that role can entail I propose now to consider some other major Catholic beliefs and the moral agenda which each of those beliefs can generate for various representative occupations in society.

In recent years I have come to appreciate increasingly that Christians are united in sharing four central beliefs about creation, sin, salvation and completion, but that they often differ, whether as individuals or as groups, according to the ways in which they may give particular emphasis to one or other of these beliefs, sometimes almost at the expense of the others. Thus, concentrating on God's bringing human history to completion can give rise to two contrasting basic attitudes towards secular society. One views it as of little importance compared to the life to the world to come, and this can lead to a certain passivity or fatalism which aims to avoid becoming immersed to any great extent in the affairs of this passing world. The other views God's work of completion as even now in process and aims to cooperate in it by striving energetically to create more just economic and social conditions that will enable all the peoples of God's earth to live even now lives worthy of their destiny.

Both of these attitudes to the work of divine completion regard society as falling short of what it will be, or what it could now be, as a result of human sin, which many Christians even view as the outstanding characteristic of

modern society. Such strong emphasis on sin would lead to despair of humanity if it were not for the third Christian belief I mentioned, the saving work of Christ. Yet even here there can be a difference of emphasis, depending on how strong one's perception and preoccupation is so far as concerns sin in the world. One view is that humanity continually needs to be saved from its inherent self-centredness and greed. The other is that sin is not so prevalent in the souls of men and women or in society, or else that Christ's work of saving and healing humanity is actually working and proving effective. Those who are thus more optimistic would tend to stress the fourth and final belief which I have mentioned, that in the goodness of creation, and in the basic trustworthiness even now of human beings and of human enterprise and motivation.

I think the challenge for Christians, including Catholics, is to give due weight to each of these four beliefs, and to hold them in balance while recognising that they introduce a continual tension to life in society. I also suggest that these four beliefs may be correlated with four possible occupations in society, and may throw light on the moral agenda which each of these occupations entails. The four occupations I have in mind are health-care, business, law and religious life.

VII

To begin with the various professions involved in health-care, including medicine and nursing, it seems to me that much theological light and spiritual significance can be brought to these activities in society by linking them to the Christian belief in God's bringing salvation to the world through the death and resurrection of Christ. The various healing miracles and cures which Jesus is described as performing are evidence that Jesus was ushering into the world and into human history God's saving and healing power. This was well summed up by Paul when he prayed that he might know in his own life Christ Jesus and 'the power of his resurrection' (Phil 3:10). For the transformation of Christ through his suffering and death to a new quality of eternal life was not just something which affected him personally: it was an achievement which he is now in process of sharing with all his fellow-humans, and not just after death but even in our earthly lifetime, in providing us with glimpses of the resurrection.

Within such Christian belief, the practice of medicine and nursing, and the advance of medical science, are the sharing in society even now of the risen life of Christ and of what Paul called the power of his resurrection. They are thus a sharing in the healing ministry of Jesus to ease the pain and suffering of a hurt and vulnerable world. Those who are doctors or nurses or look after the sick in so many ways may, then, draw encouragement and moral inspiration from the thought that they are collaborating with the risen Christ in his ministry of salvation and healing. Yet it would be denying the facts not to recognise that within our Church at large today there is a diversity of views, and divisions of often strongly-held convictions, on moral right and wrong in

such areas of medicine as contraception, advice to the tragic victims of AIDS or to those at risk, recourse to remedies for infertility, and the treatment of comatose patients, including the withdrawal of basic nutrients. And such dilemmas are certain to increase, particularly as genetic medicine develops its potentialities to offer parents a choice of the sex of their children, and to offer society the possibility not only of curing and eradicating genetic diseases but also of altering the genetic endowments of future generations.

It is not too soon for us as the body of Christ's disciples to consider together how such further advances in medical science are to be received and applied. It is to be hoped that it will be more in a spirit of gratitude to a healing God and his collaborators than in the all-too-prevalent spirit of apprehension about the possible abuses of such divine gifts of human research and ingenuity. It is also to be hoped, though far from sure, that such collective consideration will take serious account of the indispensable experience and insights of Catholic scientists, doctors and nurses, and that it will be conducted in a rational and courteous atmosphere which is too often lacking today, when reason is dislodged by emotion and it is not so much rational arguments as personal motives that are questioned. To return to my main point, it is to be hoped that in the midst of moral tension and challenges those involved in health-care may find comfort and satisfaction in the belief that, as Jesus did not move effortlessly through his life in Palestine but came to his own risen life through suffering and taking on other people's burdens, so his disciples who are active in the calling of health-care are invited to share in the fellowship of his sufferings and therefore are privileged to experience and dispense also the power of his resurrection.

VIII

Another Christian occupation in modern society which may be enriched by consideration of one of the four basic beliefs I have mentioned of creation, sin, salvation and completion, is that of religious life, particularly when it is considered in the light of the Christian belief in God's bringing his whole cosmic design to completion. In recent decades, particularly in the thirty years since the Second Vatican Council, religious orders and congregations have been continually occupied in redefining themselves and their charisms and identity in various ways, as my own Society of Jesus is occupied in our General Congregation in Rome at present. Of these several moves to modernise the understanding and practice of religious life the one which most appeals to me attempts to express religious life as sharing in a particular way in the prophetic role of Christ by pointing to, and, indeed, helping to usher into society, the final stage of God's ongoing work of creation and salvation. In this sense attempts to rethink the evangelical implications of traditional religious life and the vows which aim to articulate it might be summed up in terms of viewing religious as prophets of hope to society.

The hope which I have in mind is not the traditional idea of tolerating the disappointing present as a condition of enjoying a better life to come, but more

the active theology of hope which became powerful in Christian thinking under the influence of Jurgen Moltmann, and figured as a prelude to the development of liberation theology. Seen in this perspective, hope is not a matter of patiently awaiting the future so much as acting to bring the future forward into the present, in the lives of individuals and, where possible, in the structures of society. Thus, a hope-filled religious life is not restricted to, nor imprisoned by, the present state of affairs. It aims to inject evangelical values almost in their pure form into transforming the modern Church and modern society: to help raise and enrich people's human awareness of each other; to help expand the frontiers of inner detachment and freedom; and to show how individuals can submerge their own interests and work together to strengthen and advance the presence even now in society of God's rule and kingship.

IX

My reference to self-interest and the interests of others provides an appropriate cue to introduce the way in which the third Christian belief I have mentioned, that in human sin, can help to throw light on, and give theological significance to, those occupations in society which have to do with the law and the preservation of order and justice, whether among individuals and groups within societies or among nations. I have in mind here national and local government, the courts and civil service, the armed services, the police and security services and in general the formulation, application and enforcement of law in society. One need not go to the extreme of arguing that it is only sinful self-interest as a powerful human force which makes it necessary to have law or law enforcement in order to preserve respect for order and the rights of others. Yet the Christian doctrine of sin serves to remind us of the inbuilt human tendency to favour our own interests at the expense of others, and thus of the need for law, security and the preservation of order in society.

At heart I am considering here the justification and ethics of power, especially of coercive power in society. There is a need for such power to be wielded by individuals, but there is also a need for such individuals themselves to be continually sensitive to the temptations and tendencies to corruption which can come with power, even when it takes on the form of legitimate authority.

For Christianity there is only one purpose of authority, and that is for the service of others. If authority is for service, it is not for self-service, whether in the Christian community or in the wider community. It conveys the idea of meeting the needs of others in some way, of being of service to them. In the state the difficult strategic decisions taken about identifying and balancing people's various needs are part of the political process, and the implementation of those decisions is part of the necessary bureaucratic structure of the civil service or of the security and defence services. In such challenging occupations, with the spiritual health warnings which they must often possess, the spirit of service can, or should, act as a purifying agent, to strain out purely self-centred motives. For ultimately these occupations exist for the

empowerment of others, such that the self-sacrificing exercise of service in the interests of others and of the community at large may be considered the working clothes of human and Christian love.

X

The fourth and final Christian belief which I identified is that of creation, and my suggestion is that appreciation of this doctrine can enrich one's view of the occupation of business in society and validate the pursuit of business as an honourable human and Christian activity. There are those, of course, who would prefer to view business as little more than the seedbed of selfishness, greed and exploitation. Yet that would be to take an unbalanced view of the prevalence of sin and also an impoverished view of the doctrine of creation and of belief in the kingship of Christ which all the baptised share over creation.

It was in the context of this kingly characteristic that the Council referred to human beings developing the resources of creation, in calling on them to 'make a strong contribution through their energy, technical skill and culture to developing the goods of creation for the benefit of all human beings . . . ; and to distributing them more appropriately, thus contributing to universal progress in human and Christian liberty' (LG 36).

Notwithstanding this positive evaluation, of the many occupations which humans can follow in society that of business appears in many respects to be one of which Christianity is particularly disapproving, partly on mistaken scriptural grounds and partly on selective spiritual grounds. If one followed only the New Testament, for instance, the sum total of the Christian evaluation of wealth and its creation would be that it constituted little more than indulgence in human greed, materialism and consumerism. The fact is that early Christianity for a number of reasons concentrated almost exclusively on the spiritual dangers for the individual to which the increase of wealth and riches could lead, and paid little attention to other more positive and social attitudes to wealth which are to be found in the Old Testament and which spring directly from a theology of creation. A more balanced approach enables us to appreciate that, for all their risks and temptations, wealth and riches have a positive purpose in the continuing work of creating human society. Developing the earth's resources to produce goods and services to satisfy the needs and aspirations of the increasing millions of its inhabitants not only adds value in economic terms. It enhances the value and quality of human living, expanding human freedom and culture, and providing a social environment in which human dignity too can develop and prosper.

The Council referred not only to the creation of wealth by business but also to its just distribution, and in recent decades on the whole the Christian preoccupation has been to concentrate prophetically on a fair access of all humankind to the goods of God's creation. This is surely right, particularly in view of the increasing gap between the peoples of the developed world and those in less developed countries, not to mention the glaring disparities of wealth and material resources which exist even within the affluent developed

countries. Yet for us to have a complete Christian view of wealth we need also to emphasise the importance of creating it, in order to distribute it, and to view it as an inherently good creature capable of conferring immense advantages on countless individuals in modern society.

To be engaged in the pursuit of business and wealth creation, then, is the Christian perspective to collaborate with God in his continuing work of creation. People who are so occupied need the positive support of their Church in the midst of the pressures of their challenging calling; and too often, it has to be said, they feel that such positive encouragement is not forthcoming. In perhaps his most famous saying on the subject, Jesus warned his followers, 'you cannot serve both God and mammon' (Mt 6:24). Yet perhaps there is a third possibility: to serve society. If the conduct of business men and women in modern society can be seen as that, serving society by creating employment, paying taxes, and providing goods and services of value to others, then they are also by that fact serving their Creator in their calling, and cooperating with God in his continuing work of human creation.

XI

My purpose in this address has been to explore moral life in secular society looked at from the perspective of Catholic education. In order to do justice to the Catholic faith and to those who are being inducted into a Catholic education for life in secular society, I have been stressing that there is a large theological and spiritual hinterland in Christian life which gives meaning and justification to the particular tenets of Catholic moral behaviour. I have also been implicitly arguing that the best way to prepare Catholics to behave morally is not by mere instruction, however authoritative or emphatic such instruction may be.

If it is to be valid and to have any hope of developing dynamically to meet the continually changing conditions of secular society the best educational preparation must be in terms of self-understanding and self-identity acquired through exploring that theological hinterland. It must be a matter of appropriating what it means to be a Catholic Christian, in the hope and belief that this will result in becoming personally aware of what that then entails and implies in terms of moral behaviour and living. As the Vatican II bishops put it, first comes the faith to be believed, and then comes the application of that faith in moral behaviour (LG 25). It is only in this way what we can do justice to, and learn from, the wise exhortation of Leo the Great to his fellow Catholics with which I began, 'Christian, recognise your dignity'.

Fr Mahoney SJ is Dixons Chair in Business Ethics and Social Responsibility at the London Business School. Among his publications is 'The Making of Moral Theology - a Study of the Roman Catholic Tradition', being the Martin D'Arcy Memorial Lectures 1981-2, published by Cambridge University Press 1987.



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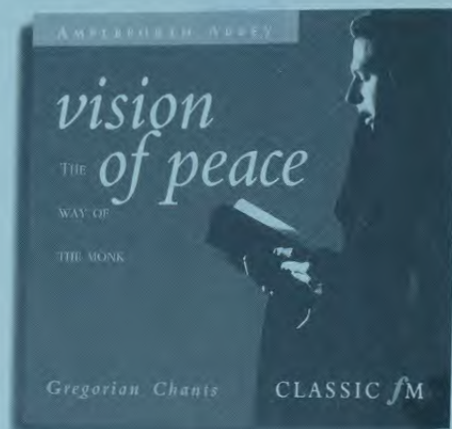
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FAITH IN THE PSYCHIATRIST'S CHAIR

DR CHRIS SIMPSON (C74)

A woman came to see me, typical of so many people that I have to see in the course of my work. She was in her fifties and a widow. Her role in life for many years, as far as she was concerned, was to look after her children and her husband, but the children had now grown up and left home and her husband had died of a heart attack. She was left with a sense of emptiness. What was the point of life without those whom she loved? How could she fill this ache inside, this feeling of loss? Stricken by grief, even a year after his death, she could not come to terms with the huge hole in her life. The psychiatrist in his consulting room and the priest in his study or confessional often find themselves confronted with such problems, so how do they attempt to help answer the woman's dilemma? The psychiatrist might see her as having an abnormal bereavement reaction. He will assess the psychological make up of this woman, and possibly attempt to discover how she has coped with and perceived loss earlier in life, especially as a child. Through counselling he will help her grieve so as to move on to the next stage in her life. The priest on the other hand may consider that the root problem lies not so much with the woman's inability to grieve, but her understanding of the relationship she has with God, the lack of her spiritual awareness. The priest will want to help her to discover that her life does have meaning and purpose simply because she shares in the life of God. He may help her to appreciate that even death has a part in the mysterious design of God. For the Christian life is 'changed not ended'.

Clearly there are different ways of looking at the same problem and some would say that a psychiatrist's view will inevitably be different from that of the priest or spiritual adviser, though need that always be so? Many priests have over the years begun to value the insights that psychiatry has brought to our understanding of what it means to be a person. Likewise, many within the world of psychology and psychiatry acknowledge the importance of the 'spiritual' in the task of bringing about integration. So where do the two disciplines overlap and, of greater importance, where do they diverge? What is the basic aim of psychiatry? Does it have the same overall understanding of human nature as Christianity? Can there be a conflict when our knowledge of the workings of the mind come face to face with spiritual matters? How are we to understand the relationship between the mind, brain, body and spirit? That each discipline has differences must be acknowledged from the very beginning; the priest is not a psychotherapist, nor is the NHS psychiatrist a spiritual adviser. Yet both start with a concern for the person, with a desire to enable them to manage their problems and make sense of life. But how?

Psychiatry is the medical profession which treats the mentally disordered. It sees people as being ill and in need of treatment to bring them back to wholeness. This treatment can be through medication as well as psychological treatments. These mentally ill patients have always been present although their nature has changed somewhat over the centuries. At the turn of this century the

mental hospitals broadly had a third of their patients suffering from schizophrenia who developed the illness, remained ill and often died, a third suffering from major depression who improved after a few years with no treatment, and a third suffering from general paralysis of the insane (this is when syphilis affects the brain) and these patients died. The psychiatrist looked after them and did his best to provide treatments, which today are often more effective. Sigmund Freud was a neurologist with an interest in hysteria and hypnosis, and whilst the psychotics were locked away in the asylums he was treating the hysterics with hypnosis at the more glamorous end of the psychological market. He developed his theories of psychoanalysis and found he did not have to hypnotise people to let them talk about their earlier experiences, often linking the earlier experiences to the present symptom patterns. Carl Jung was also involved in doing similar research, but fell out with Freud over the theory of infantile sexualisation. Freud believed that little boys fell in love with their mothers and wanted to have a sexual relationship with them to the exclusion of the fathers and vice versa with little girls. Although Freud saw this all in terms of the primitive thinking of the child, Jung could not accept such explicitly sexual connotations, probably as his father had been a Methodist minister. However, the two continued developing their own theories which were later developed by other psychoanalysts and were also incorporated into group analysis during the Second World War. In the early 1960s such analysis started to become particularly fashionable in England, and in America is still the norm for the middle classes. Less intensive therapies have been developed over the past twenty or thirty years which have been less concerned with analysing the details of the past and more concerned with looking at current problems and ways of dealing with them. This is more what is now called counselling, which is a major industry in this country. The most common form of this is non-directive counselling in which problems are looked at and the individual is encouraged to look at different solutions, but at no point is actually advised to do anything. The individual is just helped to come to their own decision. All these psychological treatments from Freud right through to counselling are in some ways based on either the therapist or the originator of the technique's view of what it means to be an integrated human being. This is therefore always a value judgement.

What of Christianity, does it share this search for integration? The search for integration is certainly part of the Christian agenda, but as the late Frank Lake, a Christian psychiatrist, argues, if the Christian is to find wholeness and integration, then it is to Christ as God's interpretative word that one must look. As St Paul explains in the Acts of the Apostles: 'It is in him that we live and move and have our being' (17:28). Christ explains man to himself, he reveals to us the deepest meaning of our human nature. Ultimately, therefore, this means that if we are to fully understand ourselves then we are to go beyond simply looking at our past traumas or our interpersonal relationships (that is not the same as saying they are irrelevant) and see our life as hidden in Christ. The *Catechism of the Catholic Church* makes this point in its opening section when it reminds us that humanity occupies a unique place in creation, because we have

been created by God and for God. This relationship, for which we were created, gives us a particular dignity. We have written in the very fabric of our humanity a capacity for God. We share in his life, therefore, 'only in God will he (mankind) find the truth and happiness he never stops searching for' (n27). All this is but a summary of the teaching of the Second Vatican Council's decree: *The Church in the Modern World*:

The dignity of man rests above all on the fact that he is called to communion with God. This invitation to converse with God is addressed to man as soon as he comes into being. For if man exists it is because God has created him through love, and through love continues to hold him in existence. He cannot live fully according to the truth unless he freely acknowledges that love and entrusts himself to his creator. (n19)

Thus the major difference between the psychological approach and the spiritual is in their appreciation of what it ultimately means to be a human being. This can be highlighted by considering the famous book about transactional analysis by Eric Berne entitled *I'm OK, You're OK*. This became an extremely popular book in the 1970s and resulted in people simply affirming each other in their current positions. The Christian faith, although starting from the inherent goodness of creation, recognises that we are, in fact, not OK. We are sinners in a fallen world, fallen from our real or true potential, we are therefore in need of a saviour, someone who can lead us back to our home. The Franciscan preacher Richard Rohr deals brilliantly with the paradox of not being OK and yet not being in despair in a simple method of prayer based on our very fallen-ness. He suggests that we sit and relax and imagine ourselves to be by a stream. The stream is peaceful and as we look out on the waters there are boats going by. Each boat we see float by we name as some psychological problem, or distraction or a difficulty that we are experiencing. The important thing is that we let them float by. Eventually the frequency of the boats diminishes and we can simply sit and relax in the presence of God, distractions thus become other boats that float away. In this very simple method we are invited to acknowledge the problems we have, and not pretend that we are OK, but we allow these problems to be placed in their proper context. We become what God wanted us to be and not what we have become. In God we can let go of the baggage that we have acquired in our journey through life, and dare to be whole.

Despite these different starting points it is possible to acknowledge the inter-relationship between spiritual and psychological insights, to recognise that both disciplines are concerned with integration and wholeness. Yes, they often have different starting points, but the discovery of 'who I am' is integral to both. Two of the most obvious examples of this relationship can be found in the works of Jung, and his theory of the collective unconscious and Klein's theory of object relations. Carl Jung believed that the collective unconscious was the sum of the primordial experiences of mankind, a form of 'race memory'. He saw that the source of this collective unconscious was the image of God. Christian theology would echo this belief in its insistence that deep

within the heart of mankind lies this nostalgia for the divine; the longing for purpose and meaning. Klein, on the other hand, with his object relations theory of personality development, roots all mental disorder in the fact that there has been a distortion of relationships with the early objects of life. An object is psychoanalytical terminology for people and things. The child has good and bad relationships with the mouth and breasts of the mother as determined by kisses and feeding. The child then develops its feelings of goodness and badness from this. This theory can become quite complicated and many books and analyses have been made of it, but in its bare essentials one can detect that a person's sense of good and evil, even of self worth, derives from their relationship with the world, both people and things. God, as St Paul says in Romans 1:20, can be known through creation:

... ever since the creation of the world, the invisible existence of God and his everlasting power have been clearly seen by the mind's understanding of created things.

This brings us to the central question of this article; that is, the complex issue of the relationship between **mind-body-spirit**. Traditionally there has been a split between these elements such that the **mind** is seen as being involved in thought, emotions and will, the **body** as something organic and functional, and the **soul/spirit** as some ethereal element which eventually, according to Christian theology, leaves the body at death. The major problem for both theology and psychology is to determine what exactly is the 'mind'? It is comforting perhaps to think that we are in control of what we think and do. We consider ourselves as rational beings. Our thoughts and emotions do, however, on many occasions seem to have a life separate from our bodies. Most psychologists would agree that within human beings there arise certain conscious processes, such as perception, thoughts, feelings, anxieties and striving, that do not differ from the physiological reactions such as those in the brain and nervous system. The study of cortical localisation, for example, gives clear evidence that particular areas of the brain are associated with certain psychic functions, hence people with neurological brain damage reveal that lesions in certain parts of the brain cause changes in thoughts, will, emotions and many other psychological functions. This might lead one to conclude that what we call 'the mind' has its substrate in biochemistry and the interconnection of nerve cells within the brain. This does raise the question of what we actually mean when we speak of the mind, and does it exist? In this area psychology has helped Christians to begin to explore the depths of this mind-body-spirit relationship. It has taught us that easy solutions and glib answers will not suffice. It is an area that demands more exploration both in theology and psychology, one that must seek to understand that human beings are in a unity, of one substance, hence the body-mind-spirit relationship is not merely a juxtaposition of parts but rather a unity of a complex being. It is important not to separate these functions so as not to create distortions.

Going back to the widow who came to see me, she like countless others who come through the psychiatrist's door can simply be treated by the use of counselling, relaxation techniques, even medication. They can, with the aid of

psychoanalysis, re-visit past traumas and 'work through' their problems. Christian theology would likewise uphold that the past need never hold anyone captive. Repentance, change, the healing of memories, letting go of past wounds or sins is fundamental to the 'Good News' which Jesus came to bring. Hence 'guilt', sometimes known as *the* Catholic disease, and anxiety and loss of self worth, are distortions of the truth. 'I came that you might have life,' said Jesus, but what if that life is crippled by neurosis? What if our state of anxiety brings on physical illness, for there surely is a correlation between our mental and physical conditions which we call psychosomatic illnesses. Is there equally a relationship between our spiritual problems, even our sin, which can lead to clinical states? This way of thinking could lead us to say that the child with leukaemia or the old man with Alzheimer's disease is somehow ill as a result of their sin. This is clearly a dangerous area, but not a new one; a glance through the book of Job or the fifth chapter of St John's Gospel will highlight the nature of this dilemma and will inevitably move us to conclude that suffering of whatever kind is a mystery. Ultimately we do not know why some people suffer and others do not. Obviously the sinfulness and stupidity of mankind can contribute to ill health, both physical and mental, and our lifestyle does affect our well-being. From such a premise, however, it is not possible to propose that sin in and of itself produces sickness.

But what is the psychiatrist to do when faced with people who consider that the root cause of their mental disease is a spiritual problem? Many psychiatrists are faced with people who claim to have spiritual powers, including those who consider themselves possessed by the devil. Some believe themselves to be the Messiah. On interviewing such people it can become clear that they are quite disordered in their thinking and beliefs and normally it becomes apparent that they are mentally ill. But it is not always clear cut. The person claiming to be an alien coming from a small planet somewhere in the vicinity of Beetlejuice can readily be identified as mentally ill, but what about the person who hears God speak to them? Christian history has a long tradition of visionaries, along with others who experience physical phenomena. There is no simple answer, but once again one thing is certain, that it is mistaken to separate mental illness from physical causes, the mind from the body. For example, recent evidence over the past decade has shown that people with schizophrenia have abnormal brains and are likely to have had trauma to their brains in the past which has caused this illness. It is curious that such people are viewed to have a different kind of illness to those who suffer a disease such as Alzheimer's. This is a concrete example of how brain and mind are separated in some popular thinking, schizophrenia a problem of the brain, whereas Alzheimer's that of the mind. Most psychiatrists do not really believe there is a difference between brain and mind, but the uses of the word 'mental' could help perpetuate that differentiation. Therefore to use such terms as 'mental illness', 'mental disorder', 'mental disability' and many other examples all imply a disease of the mind which the psychiatrist is expected to treat, yet a disease of the brain is considered to be the domain of the neurologists. It has been

recommended recently by a former President of the Royal College of Psychiatrists that the term 'mental' should be abandoned and we should only refer to 'psychiatric' disorder, which can be defined in a circular fashion as the disorders that psychiatrists treat.

I would like to return here to the issue of the spiritual which leads to a physical manifestation, notably the phenomenon of stigmatisation. Religious stigmatisation are the wounds of Christ appearing on the body. The first reported incident of this was with St Francis of Assisi (1182-1226) in 1224. Since then until early this century there were 321 reported cases of which 280 were women and 41 were men. The incidents have increased recently and it now occurs in all parts of the world. The Roman Catholic church has always viewed stigmata with scepticism and has pointed out that there is no connection between sanctity and stigmatisation. The classical positions for stigmata are in the hands, feet and side, although some stigmatics have reported wounds on their shoulders and around their head. The hand wounds have always been in the palm despite evidence that Christ was crucified through the wrists, and the position of the lance wound has varied according to cultural belief from all parts of the abdomen to the chest.

There are some people who have purposefully physically induced stigmata on their own bodies. These people are quite disordered and normally heretical. However, there is certainly quite a large group of holy people who have developed the stigmata who have had psychological problems of their own. Theresa Newman (1898-1962) lived in Germany and her stigmata began in 1926. The wounds bled irregularly after that and were most dramatic. She became a centre of attraction during her lifetime and refused to have her wounds clinically observed. Prior to developing the stigmata, she had suffered from fits, paralysis and visual disturbances after an accident at the age of 20 and these were diagnosed at the time as being hysterical. She also had episodes of talking like a five year old child, which again is a symptom of hysteria. An Englishwoman also developed the stigmata about ten years ago. She had bleeding hands only and was not a regular churchgoer. She hated the pain in the hands, and took pain-killers to remove it. These wounds have been closely observed and certainly became more inflamed when she was emotionally charged and a doctor had observed them to start bleeding with apparently no self induction. She had had a number of traumas in her past. She gained a lot of publicity for her stigmata, but little spiritual benefit from them.

It is easy to dismiss the stigmata of such people who have psychological problems as not being valid, but it is hard to argue that those with no psychological problems are more likely to develop spiritually. It is hard to argue that St John the Baptist was a well balanced individual.

There are, however, some very holy people who have developed the stigmata. St Francis of Assisi is, of course, the best known. In contrast to the Englishwoman, when he developed his stigmata in 1224 they were seen as the culmination of a lifetime of wanting to be close to Christ in his lifestyle and in his suffering. His stigmata were not just holes, but were actually distorted pieces

of flesh which took on the appearance of nails. Padre Pio (1887-1968) was another example of a holy person who received the stigmata, and he was apparently well adjusted and a quiet, unassuming man who was physically weak.

Although it is clear that some people induce stigmata themselves, the question arises whether some of the people with stigmata have their wounds induced by psychological mechanisms or by miracle. Physical changes can occur to the skin as a result of psychological stresses. An example of this is through hypnotism, when suggesting that a cold poker is red hot and a red hot poker is cold and putting both on the skin. It has been repeatedly shown that by doing this people can develop a heat blister under the cold poker but not the hot one. The beliefs of the hypnotised person are determining the physical changes to the skin and not the heat of the pokers. If this is possible then one could envisage that the psychological desire to receive the stigmata may well through normal psychological mechanisms produce the physical changes. The miracle is probably that people such as St Francis and Padre Pio identify so closely with Christ that they wish to suffer with him. God uses nature for his miracles and psychological mechanisms are part of this. Indeed the psychological mechanisms must somehow be part of God as we are made in his image.

The heart of the Christian Gospel is that Jesus came to make us complete, whole. Indeed his very name means 'to save' and is linked with the Greek word to heal or make whole. The psychiatrist tries to bring the individual patient back to completeness, but for this to be true, for the person to reach full integration, they need to be shown who they are as a child of God, as a creature destined for eternity. The spiritual adviser or priest attempts to lead people to the deeper meaning of their relationship with God and the rest of creation, but needs to take cognizance of the make-up of the human psyche. While the psychiatrist must never set himself up as a spiritual guru or the priest as an amateur psychiatrist, both are engaged in this search for wholeness and should respect the insights of each other's discipline. To complicate matters, the doctor sees his patients on the understanding that he has skills in psychiatry and not that he is to provide spiritual advice. Indeed, in the National Health Service he is employed to enter into a particular contract and treat people with psychiatric problems. For the Christian psychiatrist this raises a dilemma: how can he ignore the full potential of the person before him/her? Does it inevitably mean that only in private practice can a dual service of psychiatry and spiritual advice be offered, thus limiting it to the financially privileged?

In the end, the role of the doctor can only be to improve people's situations by treating illness or providing specific treatments. It can help the individual to come close to wholeness and integration. But the psychiatrist needs to be aware that real integration will come as the person realises their place 'in Christ', as the Catechism says. It is only in him that a person will find the truth and happiness they are searching for.

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ANGLICANS AND ROMAN CATHOLICS:
THE SEARCH FOR UNITY

The ARCIC documents and their reception
eds Christopher Hill and Edward Yarnold SJ
(SPCK/CTS 1994 £20)
A review article.

GABRIEL EVERITT OSB

Careful, honest and highly informed official discussions on divisive doctrinal issues have been a marked feature of the ecumenical movement in the latter half of this century. ARCIC has been one among these and it has for obvious reasons attracted a good deal of attention in this country. Anyone interested in a general overview of the ARCIC achievement thus far, according to the interpretation of a variety of interested parties, will find this very conveniently laid out for them by two indefatigable servants of ARCIC, Canon Christopher Hill and Father Edward Yarnold SJ.

After a brief historical introduction, the final report of ARCIC I, published in 1982, is given in full. This is followed by a number of official comments from both the Catholic and the Anglican side, of which the most authoritative are presumably the Resolution of the 1988 Lambeth Conference and the Official Roman Catholic Response of 1991. All the responses, from a number of different quarters, make interesting reading. The official comments are followed by personal appraisals by three members of ARCIC: the two editors and Henry Chadwick, another distinguished stalwart of ARCIC on the Anglican side. These are followed by five essays under the general title 'Expert Opinion'; here Cardinal Ratzinger rubs shoulders with the executive committee of the Evangelical Fellowship of the Anglican Communion and then there are three scholarly comments on the official Catholic response. The book ends with two conclusions supplied by the editors.

In this review article, I want to begin by looking at the book itself and by trying to point out some of the features which make it a most interesting collection. Reading it, however, also sparked off a series of personal reflections which occupy the second part of this article. Throughout the 1980s as an Anglican thinking about becoming a Catholic I took a close interest in the 'ARCIC process'. I want to try to explain why this was so and how I was led to seek full communion with the Catholic Church in 1989.

I

It is customary in reviewing a miscellaneous collection of articles, such as this, to comment critically on the uneven nature of the composition. This would be a foolish criticism, however, as indicating something of the *range* of responses to ARCIC is part of the achievement of this book. Of course one could carp and ask for more: perhaps more on the history of ARCIC, and an analysis of the membership of the Commission; but these would belong to an ARCIC reader,

whereas the scope of this work is best understood by noting the subtitle printed on the paperback cover (but not on the title page): *the ARCIC documents and their reception*. Christopher Hill makes a convincing apology in his introduction for the necessary limitations.

This restriction on the scope of the book does, however, contribute to a certain overall impression. It is widely said nowadays – and more than one contributor to the book admits this – that compared to the first fervour when ARCIC was set up in the wake of the Second Vatican Council, the ecumenical process seems now to be in the doldrums. The point is put most clearly by Fr Yarnold; he first quotes the following words from the Final Report of ARCIC I (1982):

The convergence reflected in our Final Report would appear to call for the establishing of a new relationship between our Churches as a next stage in the journey towards Christian unity... there are high expectations that significant initiatives will be boldly undertaken to deepen our reconciliation and lead us forward in the quest for the full communion to which we have been committed, in obedience to God, from the beginning of our dialogue.

He then comments: 'In the light of the difficulties that have been encountered in the years since the publication of the Final Report, it is scarcely possible to read these brave words without a poignant sense of disappointed hopes.' Given the focus of the book on the *reception* of the ARCIC documents it is fairly clear who is considered to be responsible for the muting, if not the dashing, of the hopes of 1982. Whereas the 1988 Lambeth Conference gave a cautious welcome to the ARCIC agreements, the Official Roman Catholic response of 1991 has been understandably seen as negative: 'The Catholic Church judges, however, that it is not yet possible to state that substantial agreement has been reached on all the questions studied by the Commission. There still remain between Anglicans and Catholics important differences regarding essential matters of Catholic doctrine.' The second half of the book, then, after the printing of this response is overwhelmingly concerned with the consideration and criticism of the Vatican's negative position. I began to feel I was reading a book with the additional subtitle: 'Is the official Roman Catholic response fair and valid?' by a number of people, the majority of whom think the answer to this question is definitely 'no'.

If the book had indeed taken as its brief an overall study of the fate of the ARCIC hopes in the years since the publication of the Final Report, then it would also have had to engage with the charge that it has been the decisions of further churches of the Anglican Communion, notably of course the Church of England, over the ordination of women, which has led to the stalling of the drive to organic unity. There are a good number, not least among them many of the Anglicans who have been received into full communion with the Roman Catholic Church since 1992, who believe that an overall Anglican concern for reunion with Rome was practically placed lower than the desire to see women ordained as priests, a case therefore of actions speaking louder than

words. This is of course a much disputed interpretation. Whether it is true or not, is not in any case the concern of this book (although it is mentioned in passing by Fr Yarnold in his conclusion).

The articles I found most interesting were those by the French Roman Catholic Commission for Christian Unity (ch 14), the three comments by current members of ARCIC (chs 19-21), and the two articles by Francis Sullivan and by John McHugh (chs 24, 26). These all consider the related questions of the Vatican response and the ARCIC method. These are all interesting and important contributions to key debates within ecclesiology. In particular it is noteworthy that Francis Sullivan, whose book on *Magisterium: Teaching Authority in the Catholic Church* (Gill & Macmillan 1983), is a clear and moderate statement of Catholic teaching on infallibility against the radical position of Hans Kung, is so clearly unhappy with the Vatican response.

Fr Sullivan begins by wondering whether the definitive Vatican Response has really taken into full account the judgements of Episcopal Conferences, consulted since the publication of the *Final Report*. He then notes that the Vatican's Response comes from a 'collaboration between the Sacred Congregation for the Doctrine of the Faith and the Pontifical Council for Promoting Christian Unity', but he suggests that the positive comments in the response seem to come from the latter body, whereas the negative comments come from the former. The main point of his article, however, is that the Vatican Response misses and misrepresents what ARCIC itself claimed it had achieved. The Response for example says: 'It is not possible to state that substantial agreement has been reached on all the questions studied by the Commission'. Sullivan points out that this is indeed admitted by ARCIC which recorded 'substantial agreement' only on the Eucharist, ministry and ordination, 'consensus on basic principles of authority and primacy', but only 'convergence on questions concerning papal primacy and infallibility'. Moreover Sullivan suggests that it is not correct to charge ARCIC with calling for a restoration of full communion in faith and sacramental life, a call which would be based on an inadequate basis of doctrinal agreement. Rather ARCIC simply expressed the hope that 'initiatives would be undertaken to deepen reconciliation and lead us forward in the quest for full communion to which we have been committed'.

Fr Sullivan then proceeds to suggest why he thinks the ARCIC documents seem to be judged so severely. It is necessary to quote him at some length:

For the authors of this Response to say that an agreed ecumenical statement is consonant with the faith of the Catholic Church, means that it must be identical with that faith. Further examination of the Response shows that an agreed dialogue statement will not be seen as identical with Catholic faith, unless it corresponds fully with Catholic doctrine and indeed with the official Catholic formulation of that doctrine. It must furthermore be expressed in such a way as to exclude all ambiguity; and the Vatican document seems to

know no way to exclude such ambiguity except to use the precise formulas by which the Catholic Church is accustomed to express its faith.

He contrasts this method with that indicated by John XXIII at the opening of the Second Vatican Council in 1962: 'The substance of the ancient doctrine of the deposit of faith is one thing, and the way in which it is presented is another.' Indeed like other contributors to the volume, he recalls approving words of the present pope on the method of ARCIC: 'Your method has been to go behind the habit of thought and expression born and nourished in enmity and controversy, to scrutinise together the great common treasure, to clothe it in a language at once traditional and expressive of the insights of an age which no longer glories in strife but seeks to come together in listening to the quiet voice of the Spirit.' Sullivan's concluding judgement, however, in the light of the Official Response which seems to demand more than is suggested by these approving papal remarks, is: 'if the Vatican is going to continue to apply the criteria which it has used in judging the work of ARCIC I, then I fear that the ecumenical dialogues in which the Catholic Church is involved have a rather unpromising future ahead of them'.

It is thus clear that certain important Catholics have not been able to read the ARCIC documents without feeling that they must judge them against the formulations of, for example, the Council of Trent and the First Vatican Council, two key moments in the Counter Reformation period of the Church's history. I was also, however, struck by the fact that a number of prominent Anglican evangelicals, who belong to what is often said to be the most vibrant and fastest growing of groupings within Anglicanism, obviously felt conversely that they were unable to read the documents without judging them by the words of the sixteenth-century reformers.

So, for example, the Executive Committee of the Evangelical Fellowship of the Anglican Communion, writing in 1988, has the following to say about the ARCIC agreement on the subject of the real presence, the change of bread and wine into the body and blood of Christ in the Eucharist:

[ARCIC] clarifies both that the change envisaged is not a material one, and that Christ's presence is not limited to the elements . . . Nevertheless, we cannot accept the simple, unexplained statement that before the eucharistic prayer there is merely 'bread', while afterwards there is 'truly the blood of Christ' . . . What we can accept is what Hugh Latimer said at his last trial: 'that which before was bread is still bread, and the wine is still wine, for the change is not in the nature but in the dignity'. This has been called 'transignification' (not least by some Roman Catholic theologians) as distinct from 'transubstantiation'. (article on pages 283-297 of book under review)

Whether those Catholic theologians, mainly in the 1960s, who used the term transignification intended it to deny a change in the nature of the elements could no doubt be controverted; it depends, I suppose, what one means by nature. But I quote these words here to show that it is not only the Vatican, in

its Official Response, which evidently feels strongly the desire to pull the ARCIC agreement in the direction of its own traditional understanding and which will quote as non negotiable a statement by an 'authority' issuing out of the age of controversy.

It is not perhaps surprising that a group of well intentioned and highly theologically educated people were able to come together in the ARCIC discussions, and, with the benefit of much modern scholarship, to take a fresh invigorating look at the controversies of the past, leaving only the most intractable matters of the papal primacy eluding 'substantial agreement'. It is evidently an altogether more difficult matter for the resulting agreement to be truly 'owned' by the respective Churches in their entirety. One is left wondering whether the disputes of the Reformation period do not reach deeper than a disagreement over wording and whether the desire to 'go behind the habit of thought and expression born and nourished in enmity and controversy, to scrutinise together the great common treasure, to clothe it in a language at once traditional and expressive of the insights of an age which no longer glories in strife but seeks to come together in listening to the quiet voice of the Spirit' is in fact a very difficult programme, even in a well intentioned and ecumenically minded age.

II

I can try to express more clearly what I mean in the previous paragraph by a reflection from my own personal experience. Before I embark on this reflection, however, which has to do with the search for Catholicism and the need for conversion, I ought to try briefly to describe how I came to be a Catholic.

I was received into full communion with the Catholic Church in 1989, after a period of about ten years of questioning, which had included my being ordained in the Anglican ministry in 1986. At the time I found it difficult to clarify all the motives which seemed to be leading me to the step of becoming a Catholic. There was certainly a negative aspect: a sense of frustration with the lack of doctrinal and liturgical identity, at least as I saw it, in Anglicanism. Also, ever since I had first studied the history of the Reformation, I had been uneasy over whether the undoubted need for reform in the sixteenth century justified the breaking of communion, and as I reread and tried to understand the complex theological arguments of the period, I was drawn to the Catholic side of the apologetic. Seeing for the first time Robert Bolt's famous play about St Thomas More, *A Man for all Seasons*, particularly the powerful court scene towards the end, when More delivers an indictment of the 'break with Rome', began a bout of what some Anglicans refer to as 'Roman fever'. More profound than any of the above, was the decision in the early 1980s to use the Catholic *Liturgy of the Hours* for daily prayer, something not uncommon for Catholic-minded Anglicans. This led to a personal proof in my case of the tag *lex orandi lex credendi* in its meaning that the way one prays shapes the way one believes. In the course of a number of years one prays one's way through the

heart of Catholic faith, and in successive years the texts for the feasts of, for example, Corpus Christi, the Assumption, the Chair of St Peter and the English martyrs enters into the 'bloodstream', thus inculcating spiritually an understanding of the Catholic doctrines of the Eucharist, of Our Lady and of the Roman primacy.

As a student training for ordination in Oxford I took part in several ecumenical discussions on the ARCIC documents, and I found these studies a valuable part of the difficult attempt to clarify my own beliefs and sense of direction. I do not suppose that I was ever a very consistent or loyal Anglican, as will already be sufficiently clear from the previous paragraph; indeed it would be reasonable to ask why I was still considering Anglican ordination at all. I certainly saw myself, and in certain respects I suppose I was, a 'Catholic' in all but name, lacking only the bond of full communion with the successor of St Peter. There is a sense in which I can now look back and see that there was, in my case, a gradual process of growth towards Catholicism, so that being received into full communion meant at last fully recognising and acknowledging what I had been already for some time. I also look back, however, and see that as well as there being a gradual growth, a convergence, there was also a conversion. This is a less fashionable word nowadays in the era of full and partial communion rather than of being 'in or out' of the true Church, but I think even for those who have had a long preparation for Catholicism there is, and needs to be, this conversion.

Part of what makes conversion necessary even for (or perhaps especially for) a 'high churchman', is an instinctive and rooted English prejudice, at an emotional or gut level, about the foreignness of the 'Church of Rome'; coming to Ampleforth Abbey to prepare for reception was a useful cure for this inherited astigmatism. More profoundly it has to do, not so much I think with the papacy as such, but more widely with the understanding of and sense of identity with the Catholic Church as a whole. As an Anglican I believed, or tried to believe, that I was indeed in the full communion of the Catholic Church. Ultimately, however, it was hard to give this any meaning other than in the vision of the fullness of the Catholic Church as the sum total of a number of ecclesiastical bodies, which necessarily gave the faith as held by the Church an uncomfortably elastic and even varied appearance. It was finally the experience of no longer being a student, with all the privileges of inconsistency which that state allows, which forced me to face up to the element of 'make believe' and 'play acting' there seemed to be in my religious life. Conversion for me meant coming to accept the truth of the following words of *Lumen Gentium*, the Constitution on the Church of the Second Vatican Council:

Fully incorporated into the Church are those who, possessing the Spirit of Christ, accept all the means of salvation given to the Church together with her entire organisation and who – by the bonds constituted by the profession of faith, the sacraments, ecclesiastical government, and communion – are joined in the visible structure of the Church of Christ, who rules her through the Supreme Pontiff and the bishops. (LG 15)

This concept is based on the earlier words of the same Constitution: 'This . . . sole Church of Christ which in the Creed we profess to be one, holy, catholic and apostolic . . . constituted and organised as a society in the present world, subsists in the Catholic Church, which is governed by the successor of Peter and by the bishops in communion with him' (LG 8).

There may be several different reasons for coming to believe in the truth of these words, but once they are believed, this results in a conversion. I do not want to see this as moving from one 'denomination' to another. I think this is rather about removing a previous limitation. When I first read the following words of the Dominican Father Herbert McCabe, I found them puzzling, provocative and paradoxical. They still make me blink, but I think I see now what he means: 'You see, there are no boundaries to the Church, she just has a horizon, the horizon of mankind; she is simply the human race moving towards the kingdom. She only seems to have boundaries to those who seek to be outside her and so set up the demarcation lines. But the Church should never fall into the trap of seeing herself in that way. All are called; all come within the scope of the *ecclesia*, she is just the religion of mankind, the world religion.' Coming to see things in such a way requires a deep change and it belongs at the same deep level as the act and gift of faith, something which is intellectual, but which also touches the heart of spiritual identity.

Conversion is of course a large term with a number of different references, and it is required of Catholics, as well of those who would become Catholics, and among Catholics it is required not least of monks who take a vow of it (*conversatio monum* or more traditionally *conversio monum*, conversion of life). As the *Decree on Ecumenism* of the Second Vatican Council put it: 'although the Catholic Church has been endowed with all divinely revealed truth and with all means of grace, yet its members fail to live by them with all the fervour that they should. As a result the radiance of the Church's face shines less brightly in the eyes of our separated brethren and of the world at large and the growth of God's kingdom is retarded' (UR 4). One of the privileges of being a convert in the Catholic Church is that one already has the habit of conversion in the bloodstream, so to speak, although converts are no doubt as prone as anyone else to obscure the treasure through their earthen vessels.

If ecumenical progress requires conversion in these different ways, then one can easily see why we are often reminded from many different quarters that it is the fruit not only of doctrinal discussion but of continued growth in prayer and in love.

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IS INTERCOMMUNION EVER ALLOWED? The Eucharist and Ecumenism

LEO CHAMBERLAIN OSB

LAURENCE MCTAGGART OSB

At Ampleforth, those who are not in full communion with the Catholic Church are invited to receive a personal blessing at the time of communion in the Mass. This is a significant moment for us all. Many Ampleforth families are ecumenical movements in themselves, and for the Old Amplefordian who is married to a Christian not in communion with the Catholic Church, the mutual support that he and his wife can give each other over questions of faith is important for both. Equally is it so for the parents of an Ampleforth boy, and for the boy himself. The blessing at Mass signifies a sharing in prayer, open to all who pray together, and signifies, even for the non-Christian, a sharing with the Church. The baptised Christian, even one not in communion with the Church, is empowered by baptism to offer the Mass with the Church. The offering of the Mass is itself a participation in the sacrifice of Christ, and brings a spiritual communion with the Lord. The personal blessing at the time of the communion at the Mass is a recognition of the shared blessings of the Mass for all who are present.

The value and meaning of shared blessings and prayer among all Christian believers is, perhaps, not fully appreciated. Out of charity, and sometimes a sense that they should celebrate a unity with other Christians that they sincerely feel, Catholics often now wish to share communion itself with other Christians, especially with those with whom they may have shared an experience of common faith, as at a conference, or in simple fellowship with each other. Reported occasions recently have included an invitation from a continental Cathedral to an Anglican Dean to concelebrate Mass (the invitation was accepted and reciprocated), the giving of communion in Capetown Cathedral to Nelson Mandela, a non-Catholic, and numerous informal occasions among sincere Catholics and other Christians.

There is therefore a considerable likelihood that the Church's teaching and discipline will be increasingly misunderstood and ignored. This is no small matter (we will suggest that much of the practice arises from an inadequate understanding of the sacrament) and, among other things, divorced and remarried Catholics who are faithfully praying the Mass without receiving Communion, may be hurt. Equally, those faithful Christians of other communions who gladly share with us the blessings of prayer together at the Mass, and whom we welcome so warmly, may wonder why at Ampleforth we follow a discipline which has been questioned elsewhere.

The practical teaching of the Church is quite clear. The 1967 Directory concerned with ecumenism¹ distinguishes between the Eastern churches and other churches over intercommunion. The same distinction is made in the new code of Canon Law.² This is repeated in the new ecumenical directory,

published by the Holy See in 1993. Essentially, the distinction arises because the validity of the sacraments of the Eastern churches is fully recognised, Canon Law leaves open the possibility that other churches may be recognised in the same way, but none have been.

English Catholics may not be familiar with the special position of the Eastern Churches, so this distinction is worth some further explanation. The ancient Church was ordered under the authority of the five great patriarchal sees: Rome, Antioch, Alexandria, Constantinople and Jerusalem. Over the years, as the other Eastern patriarchates fell under the power of Islam while Constantinople remained the seat of the Emperor, the place of Constantinople at the head of the Eastern Church was recognised, always as the second in rank to Rome, the patriarchal see of the west. The position of the Orthodox Church is thus unique, and quite different in relation to Rome from that of the Protestant Churches of the west. The strictly theological differences between East and West are not great, but the cultural division and the inheritance of suspicion is a different matter. Neither Catholic nor Orthodox Churches have ever questioned the validity of each other's sacraments, but there is a sad story of misunderstanding and even aggression: the sacking of Constantinople by the soldiers of the Fourth Crusade is one of the worst instances. The history of misunderstanding goes back even further, and the lifting of the mutual excommunications and the formal acts of reconciliation with Constantinople initiated especially by Pope Paul VI and developed further in recent years are of special significance for the uniting of the Church.

Something of the spirit of the distinction made between the Eastern and other Churches is illustrated by the paragraphs in the Directory relating to readers at the Eucharist. In the case of the Eastern Churches³ no restrictions are imposed. But the Code referring to other Churches,⁴ lays down the principle that readings at the Eucharist may only be given by members of the Catholic Church. On special occasions and for a just cause, the *bishop* may permit a member of another Church to give a reading. More precisely, in regard to the Eastern churches, permission may be given by Catholic authorities for sharing in the sacraments of penance, eucharist and anointing after consultation with the separated church. Sharing may be encouraged when it is 'materially or morally impossible' to receive the sacraments in one's own church, over a long period. In fact, there are greater hesitations among the Orthodox about sharing in communion with Catholics, and the present discipline of the Orthodox Churches does not ordinarily allow it.

In regard to other churches, a Catholic may receive sacraments only from a validly ordained minister, which is effectively prohibition. In general, access to sacraments is given only to those who are in total unity of faith, cult and ecclesial life, but in exceptional circumstances this access can be allowed or even recommended to other Christians. These exceptional circumstances are defined in the Directory as danger of death or in the special circumstances of a mixed marriage.

Canon 844 allows such participation when the Christian asking for it is in danger of death, provided he demonstrates Catholic faith in the sacrament. The 1993 Directory on Ecumenism lays down specific conditions.⁵ First, that it be impossible for the recipient to receive the sacrament from a minister of his own Church. Secondly, that he asks for the sacraments of his own free will. Thirdly, that he displays Catholic faith in the sacrament, and, finally, that he be properly disposed towards the sacraments.

Concerning mixed marriages, the same two basic principles are applied by the Directory. Even if the couple share in baptism and sacramental marriage, *eucharistic participation cannot be anything but exceptional and in each case the above mentioned norms must be observed.*⁶ A special situation is the marriage service itself. A nuptial mass is not generally appropriate for a mixed marriage because of the presence of large numbers of non-Catholic relations and guests. For a good reason, however, the *bishop* may permit a eucharist to be celebrated. In this particular situation, the non-Catholic partner may receive communion provided the general norms for oriental and other Christians are observed. This presumably means that Canon 131 is applied, so that the non-Catholic partner shares a Catholic faith in the sacrament, asks for the sacrament of his or her own free will and is properly disposed towards the sacrament. This caution about the celebrating of a nuptial Mass in these circumstances is not simply a piece of legalism: to celebrate the Mass when there is incomplete unity of faith would divide the congregation instead of uniting people in celebration of what is held in common. So here a celebration of marriage within the context of a celebration of the Word of God is more appropriate.

The teaching is generally clear. Does the use of the Eucharist as a means of unity and an act of charity justify its abandonment in ordinary circumstances? Common participation in the eucharist is held to be the means of unity par excellence between separated Christians and the deepest expression of our love for each other. Vatican II anticipates this objection in stating⁷ that worship in common is not to be used indiscriminately as a means of unity. Indeed the passage contains the striking phrase 'The expression of unity very generally forbids common worship'. To advocate free intercommunion on these grounds, either as a means to unity or as an act of charity, is to misunderstand central features of the Church's teaching. These may be summarised as follows:

1. The Church is not merely a human society governed by the kind of rules that regulate such associations. It is a community which shares in the life of Christ by sacraments and common prayer.⁸ As such, the sacraments and the rules which concern them are a collective matter and not subject to or constituted by individual movements or feelings of charity. In this matter there is no case for 'grassroots' unity on an arbitrary basis.
2. Doctrine cannot be compromised. If the Church is essentially a supernatural society, then her laws and teaching are not subject to policy or convenience but are an expression of divine truth. This is important because it means that the doctrine of sacraments cannot change with circumstances and a different ecumenical climate.

3. The sacraments are not simply human gestures. A sacrament is not primarily an action of the Church but an action of Christ in the Church. They are not merely a cause of salvation, but the actual sharing, on earth, of the faithful in the life of Christ. As such, they cannot be simply a means to unity, but are in fact the result of unity. A further corollary is that the unity can only be that which is fundamental and total, since in Christ all things are united (cf Colossians 1.15-23)
4. Unity in Christ is not a matter of human agreement over intellectual propositions, practical action, or sentiment: it is a matter of common conformity to the truth. The fundamental unity required for sacramental sharing therefore presupposes a total sharing in faith and submission to the one God, with no reservations over 'adiaphora', things indifferent over which concessions might be made in the interests of peace.⁹
5. Sin, not suffering, is the ultimate evil.¹⁰ The pain of separation is not to be overcome at all costs, and certainly not at the cost of truth. Faith and the calm adherence to truth will lead us to real unity, which will elude mere symbolism and sentiment.

To sum up, the Church itself is the sacrament of Christ, as Christ is sacrament of God.¹¹ This is not a matter of legal definitions, but of the awesome reality that, in spite of all human failings, Christ is present in the Church, and present most definitively in the sacraments at the moment of their reception, and above all in the Eucharist. The Eucharist is the sign of unity and the bond of charity. When we celebrate the Mass, we do so in union with John Paul, our Pope, and with our diocesan bishop.¹² It is a sign of the unity that exists, and which is the prerequisite of communion. That is why Cardinal Hume, some years ago, said that we cannot share the Eucharist as Churches. It is all too easy today to reduce things to a friendly sharing in the Bread and the Cup, expressing the sincerity of a dialogue: but this means not that we are now close enough to share the Eucharist, it means rather that our understanding of the Sacrament has lost its true depth in an age when spiritual realities are discounted by many.

Is this too harsh and legalistic an approach? It can be suggested that it is. It is suggested that pastoral need dictates a different view, that an easier discipline is needed today. The new ecumenical directory of 1993 does differ from the old in one significant aspect. The episcopal conference is expected to exercise pastoral judgement,¹³ for instance, in drawing up guidelines for the interpretation of the norms referring to 'grave and pressing need'. This provides some opportunity to adjust the impact of the law to local conditions. Some changes in practice could indeed be envisaged, and the allowing now of shared communion on some occasions at a nuptial mass may be significant, especially in the context of the unitive significance of the sacrament of marriage itself.

There are strong advocates of the possibilities of a development of doctrine and practice. The logic of a shared eucharistic communion at the nuptial Mass extends to the rest of married life: it is the consecration of life

together which is the purpose of the sacrament of marriage. That is something which is even now under discussion. But the caution of the Directory on the more general issues suggests that the feelings of amity and mutual appreciation expressed after an occasion of intercommunion are not necessarily of real service to the Church. Other means of working for and celebrating unity are undervalued. The best way forward is not by a Eucharistic sharing, which will not bring us closer to Christ when we are still divided from each other, but by a renewed understanding of our common baptism, and the sharing in prayer and works of charity that this makes possible. The hearing of the Word is something open to all believers, and the deepening of faith brought by listening and receiving the Word of God in the scriptures is itself a powerful movement towards God and a real Communion with Christ. This is the basis for the truly radical exploration of Christ's will.

FOOTNOTES

1. *Ad Totam Ecclesiam*, 1967
2. in Canon 844
3. 1993 Directory, n.126
4. 1993 Directory, n.133
5. 1993 Directory, n.131
6. 1993 Directory, n.160
7. *Unitas Redintegratio* 1964 para 8
8. 'You have not given yourself faith as you have not given yourself life ... I cannot believe without being carried by the faith of others, and by my faith I help support others in the faith.' (*Catechism of the Catholic Church*, section 167)
9. 'The task of interpreting the Word of God authentically has been entrusted solely to the Magisterium of the Church, that is, to the Pope and to the bishops in communion with him.' (CCC 100)
10. The Catechism gives three 'visible bonds of communion: the profession of one faith received from the apostles; the common celebration of divine worship, especially the sacraments; the apostolic succession through the sacrament of Holy Orders, maintaining the fraternal concord of God's family.' (CCC 815). The point is that all three are needed.
11. 'As a result of original sin, human nature is weakened in its powers, subject to ignorance, suffering and the dominion of death and inclined to sin.' (CCC 418)
12. 'The Church in Christ is like a sacrament - a sign and instrument, that is, of communion with God and of unity among all men.' (*Lumen Gentium* 1)
13. 'Let only that Eucharist be regarded as legitimate which is celebrated under the bishop or him to whom he has entrusted it.' (St Ignatius of Antioch *Ad Smyrn.* 8,1)
14. '... the Pope is associated with every celebration of the Eucharist, wherein he is named as the sign and servant of the unity of the universal Church' (CCC 1369)
15. 1993 Directory, n. 130.

Who has not heard of Lourdes, and who, that has heard of it, has not desired that he might be privileged, at some time, to visit the holy shrine nestling at the foot of the Pyrenees? Who has looked upon the well-known picture of Our Lady of Lourdes, a picture quite charming in its simplicity, and has not felt within him a longing to stand under the rock of Massabielle, and gaze up at the beautiful marble statue, which stands in the very niche where the Blessed Virgin appeared to little Bernadette?

It can surely, in no wise, be derogatory to firm faith to experience a strong desire to visit those favoured spots where heaven and earth have met, where the invisible has made itself visible—those spots that have been illumined by a dazzling ray shot through the partially opened gates of the kingdom of eternal light. For many years such a desire had turned my thoughts to Lourdes, but until last summer I had not seen the glorious valleys of the Pyrenees, except in imagination. It was with great joy, therefore, that three of us received permission to make a pilgrimage to Lourdes. We, at once, received the dignified title of "Pilgrim Fathers." Lourdes is now so well known, that a mere repetition of history would be out of place; but as there is always a freshness and an interest about personal experiences and reminiscences, a short sketch of our journey may not be unwelcome to the readers of the *Ampleforth Journal*.

On Tuesday the 15th of August 1895, at 2 p.m. we left the Liverpool landing stage, and were conveyed in a tender to the noble steamer *Britannia*, 4,000 tons, of the Royal Pacific Mail Company. I had often crossed the river in an ordinary ferry-boat, and had never given much thought to the passage, but on this occasion there was room for some pardonable pride,—there was unusual dignity in the manner of departure. It was not that the pilgrims gave any outward indication of pride, or even felt inclined to do so; but that, in the eyes of the public, it is more dignified to leave the busy seaport in a great liner than in a small coasting craft. To the general public, no doubt, we were experienced travellers, veteran missionaries bound for distant clime; for the Pacific boats sail from Liverpool to Valparaiso,—a voyage of thirty days. To us, however, the great advantage of a liner lay in this, we had to make the acquaintance of the dreaded Bay of Biscay. Woe to those, as we found from sad experience on the return voyage, who venture to brave the bay in a boat of 900 tons! What a mere toy such a boat is, even if the Bay be in no more than a playful humour. Two of our Liverpool Fathers were kind enough to accompany us on the tender, and wish us 'God-speed.' One of them was fatherly in his anxiety about our spiritual welfare. Had we seriously considered the risks of such a voyage, and were we prepared for the worst? In sepulchral tones he warned us that the Bay of Biscay was a yawning tomb, that he had known some who had sailed into the Bay, and had never sailed out. All this was very reassuring to timid souls, indeed one of the pilgrims was driven to make the confession, that the overland route would have been safer. But it was too late to change plans, the anchor was weighed, and the noble ship began to steam down the Mersey.

In the evening we passed Holyhead, and next morning when we came on deck, we found we had crossed the Bristol channel, and were hugging the Cornish coast. At midday we passed Land's End. The weather was very fine, and we had a splendid view of the wild and rugged coastline. The sun was setting as we neared the French coast, and when darkness had set in, we entered the Bay of Biscay, but the spirit of peace had lulled to sleep the angry waters. Here, to-night at least, were no mountain billows, no raging storm fiends, no shrieking spirits of the deep clamouring for their victims.

Next morning we took on board a French pilot, and at midday we entered the newly constructed harbour of La Pallice, two miles from La



Rochelle. We found a train waiting for us, and we at once started for Bordeaux, arriving there late on Saturday night. On Sunday we said Mass in the Cathedral of St. André, built by our own countrymen during the English occupation, and because it was here that the Black Prince, as Prince of Aquitaine, held his court,—a court, in the words of Lingard, "the most magnificent in Europe."

Early on Monday morning we hurried to the station, our souls moved by unusual feelings, for, before sunset, our eyes were to be gladdened by the sight of Lourdes. We found the train crowded with people on their way to the holy

Shrine, and this contact with a large body of pilgrims made us feel that we were now within that mighty vortex whose centre was Lourdes. On that very morning thousands in every part of France had turned their faces to the Grotto, to join in a magnificent national pilgrimage. From hour to hour trains set out in all parts of the country, all speeding across the fair land of France, all rolling along, and converging towards the same spot, and carrying 35,000 pilgrims to the shrine of the Virgin. Seven special trains left Paris itself, and those trains bore the strange tides, white, blue, grey, green, yellow, pink, orange, according to the colour of the tickets issued for them. The white train carried three hundred sick, and more than five hundred healthy pilgrims. Those who attended on the sick, not only on that day, but all through the three days stay at Lourdes, were mostly people of good position, and some of them were members of the highest families of France. How one's heart thrilled at the thought of that great national movement made in the name of faith! What a fine picture for imagination—those various trains rolling along and awakening the land with the thunder of their onward rush, filling the air everywhere with the sounds of the fervent prayer wafted through every carriage window, making the whole land resound with the glorious chant of the pilgrims "Ave Maria."

The country, after leaving Bordeaux, is a perfect level for almost one hundred miles. The vast pine forests of the Landes cover the greater part of this immense plain, and here wolves are at home, and even bears were not unknown some years back. Running through a pine forest, for hours together, was not pleasant travelling, but what were joys or difficulties to those whose hearts and thoughts were already at Lourdes?

Soon after leaving Dax, we came into the country of the Lower Pyrenees, formerly the ancient province of Navarre, of which Pau was the Capital. The monotony of the pine forest here gave place to varying scenes of great natural beauty and richness. After leaving Pau we began to catch glimpses of the Higher Pyrenees, and after a great deal of winding in and out, suddenly, like a glorious apparition, burst upon our enchanted gaze, the rock of Massabielle, the Grotto all ablaze with many lights, and the magnificent Basilica of Our Lady. This sudden realization of one's aspirations was most thrilling. I had seen Lourdes in dreams and gorgeously painted pictures, but the Lourdes of dream and painter was unworthy of the beautiful and wonderful Lourdes that now broke upon our vision. This first sight alone would have repaid, a-hundred fold, any perils by sea or fatigue on land. The scenes at the station were quite ordinary and matter-of-fact, yet now we felt that we stood near to holy ground. It would take too much space to give in detail all the soul-comforting sensations we experienced at every hour during our stay at Lourdes. It will suffice to give some description of the Church, the night procession in honour of Our Lady, and the afternoon procession of the Blessed Sacrament.

The rock of Massabielle stands close by the river Gave. The Grotto is on the river side of the rock, and faces South. If we take our stand in the "Place du Rosaire" between the two giant causeways that lead up the Basilica we see, at

once, how the genius and devotion of man has changed the rough rock into one of the most splendid monuments of the age. On, what we may call, the ground-floor, stands the church of the Rosary, containing sixteen altars; over this is the crypt cut out of the rock and containing five altars; above these rises, like a Queen in majestic beauty, the grand Basilica which has eighteen altars. The lofty spire of the Basilica rises three hundred feet above the river level. The interior of the third church presents a scene of grandeur and picturesqueness. From every available point hang flags and banners of the richest materials. These have been sent by, and represent, the devotion of almost every Catholic nationality in the world. The value of these banners may be judged from the fact that one of them sent from the United States cost £1,500.

Among the many lamps that adorn the sanctuary, the chief place of honour is given to one, sent from Ireland, which cost £300. The most cherished souvenir, however, is a gift of Pope Pius IX. It consists of palms worked in gold, and studded with precious gems. This rich work had been presented to the Pope by the Spanish nation.

Over the tabernacle is placed a casket containing five precious gems, valued at £3,000 the gift of one of the Dukes of Orleans. The walls of the church literally sparkle with hundreds of heart-shaped lockets of gold or silver, in each of which is enclosed some petition, or expression of gratitude to the "Comfortress of the afflicted." It would take pages to merely enumerate the gifts of value, but space must be allowed for some of the humbler and more touching tokens of gratitude. In the eighteen side-chapels, the walls to the height of six feet are covered with marble tablets bearing inscriptions. These inscriptions are generally short, but much meaning is thrown into a few words. Here is one;—"To my dearly beloved Mother, Mary." I confess that these simple words touched my heart more than the richest gift. There are other humble gifts;—a rescued mariner sends a model of his ship, "To my Preserver;" a young bride sends her bridal wreath, "To my mother," as a pledge, I suppose, that she will ever remain a child of Mary. What a magnificent and touching monument of filial love and gratitude is preserved under the spacious roof of this glorious Basilica!

On the second morning of the pilgrimage we went to the church, at five o'clock, to say Mass. Judge of our surprise when we found six priests at each of the thirty-nine altars,—one priest saying Mass, another serving, and the rest waiting their turn. During the three days of the national pilgrimage, Mass, by special privilege, may be said from midnight to noon. It certainly required some extraordinary arrangement of this kind to meet the exceptional circumstances, for it was calculated that, during those three days, there were over two thousand priests in Lourdes. We came to the conclusion that, if we wished to say Mass at all, there was nothing for it but to station ourselves at some altar and wait our turn. When we had finished, others were waiting to follow. All during this same time too the confessionals were besieged by crowds of pilgrims, and at every Mass at the High Altar the rails were thronged by devout communicants. What a mighty cloud of prayer, as sweet incense, must

have gone up to heaven from that chosen spot! Ah! it is at Lourdes that one sees the real France, the eldest daughter of the church, in all her beauty—not the France of the boulevards,—but the true France; and Lourdes is one of the strongest proofs that the heart of France is sound.

During the pilgrimage there was a procession every night in honour of Our Lady. The pilgrims began to assemble before the Grotto about 8.30 p.m. At first the only light that broke into the darkness was the blaze of the tapers at the shrine, but gradually each pilgrim lighted the candle he carried, until there were over thirty thousand lights surrounding the Grotto as with a sea of fire. A few prayers were said, the hymn of Bernadette was started, and then the leading banner began to advance up the path that leads to the top of the rock. The effect of the lights, creeping up and dancing along the zigzag path, was very weird. Some three thousand people had already ascended the rock, when we managed to work ourselves gently into the procession and began the ascent. When halfway up, we turned and looked down at the scene below; it was most impressive and enchanting. The whole ground seemed flooded with a burning liquid, ever in motion, and seemingly lapping the base of the rock. Like the sound of breaking billows, came surging up the refrain of the hymn "Ave, ave, ave Maria;" and as a soft angelic response came the same refrain from above. On went the head of the procession, round the Basilica, down the left causeway, along the lawn for about a quarter of a mile, then round the Breton's cross, which was so illuminated as to appear, in the distance to be a cross of fire; and thence back to the Place du Rosaire.

As we walked towards the burning cross and heard the "Ave Maria" repeated by thousands of voices, we felt that we were taking part, not in a mere earthly ceremony, but that we were actually marching up to the very threshold of heaven, and were saluting our heavenly Mother, as she stood at the open gates. I, for one, would not have been surprised had the heavens opened and revealed our dear Mother. Such an apparition, under the circumstances would have seemed quite natural. I did not expect it, or even wish for it; and no doubt the singing thousands were of the same mind. Had not the Virgin already appeared on that spot? Had she not shown herself to one of her humble children? Yes, and she is still here, we see her with the eye of faith, "Ave, ave, ave Maria."

When the countless tapers gathered close together in the vast Place du Rosaire, the effect was overwhelmingly impressive. Night was turned into day by that restless sea of fire. The banners were grouped along the far-stretching steps of the lowest church; a short exhortation was delivered by a Bishop, and then the immense multitude sang the *Credo* in plain chant. There was no hurry, no confusion, but the chant was as steady as if all those singing thousands had come from one parish. Yet all France, even Corsica, was represented in that vast throng. What a noble tribute to unity, what a strong argument for congregational singing! At the words *et incarnatus est*, the multitude knelt down, and at *et homo factus est*, the banners were drooped slowly, and in a most impressive manner. O Lourdes! blessed be thy sweet name! Never can I forget

all that thou hast taught me. The memories and the experiences of that night shall be preserved, throughout life, as a most precious treasure.

On each of the three days, there was a procession of the Blessed Sacrament, in the afternoon; and it was then that most of the miraculous cures took place. We started off in good time, in order to secure a position near the Grotto. Crossing the Place du Rosaire, we passed under one of the high arches of the causeway, and came out upon the wide esplanade which runs between the rock of Massabielle and the river. On the left are the piscinas, where the sick and infirm are bathed every morning. In front of the piscinas, a large space is always reserved for the sick and their attendants. Further on is the Grotto. The space here is always open, except during these processions when it also is barricaded off for the sake of the infirm and the hundreds of clergy who join in the procession. Within this enclosure were placed the sick, in rows, to await the coming of the Lord. Outside, the rest of the pilgrims gathered in thousands along the esplanade, up on the high causeway, and on every point of vantage.

At this moment the Blessed Sacrament was brought from the church, and Benediction was given at the Grotto. After Benediction, the Blessed Sacrament was carried by the Bishop among the sick; each one being allowed to touch, or being touched by the monstrance. At this point, a priest mounted the pulpit, near the Grotto, and began a series of petitions to our Lord. "Jesus, son of David, heal our sick." The petitions were repeated by the vast crowds with astonishing fervour. If a cure were granted, then there went up a mighty shout of gladness and gratitude—"Hosanna to the son of David!" The spirit of fervour swept, like a heat-wave, over the assembled thousands; tears streamed from every eye; every heart was melted by the piteous, almost agonising petitions. The great human sea, outside the enclosure, agitated by religious fervour, and lashed, as it were, by the fervid appeals of the priest in the pulpit, seemed to surge up against the barriers, as if about to sweep all before it. The great canopy, surrounded by a strong wooden barrier, was now brought forward. A number of strong men gathered round it and formed a body-guard. As soon as the procession began to move, a piteous cry arose from the remaining sick; the Lord was passing away, and they were not yet healed; now was their last chance. Pallid forms raised themselves on their beds of suffering, trembling arms were stretched forth, making one last agonising appeal for pity—"Lord Jesus, save us, for we perish!" "Lord Jesus, we worship Thee; heal us!" "Lord Jesus, Thou art the Christ, the Son of the living God; heal us!" It was at this stage that we saw two persons cured; one a boy, who had used crutches for some years, and who now threw them down, crying out, I am cured!—the other a young lady, with some spinal complaint, and who had been taken about in a hand-carriage, and who suddenly arose and walked, but, as we thought, painfully, and only with the assistance of her mother and sister. I have since heard from one who knows the family, that the cure has proved perfect and permanent.

Just as the procession was about to leave the enclosure, a perfect whirlwind of petition swept round the canopy, in almost appalling intensity. The scene at this point baffled description. Outside of the barrier there was a surging sea of

humanity. Ask not why the breaking wave advances so boldly upon the astonished beach; it comes, not by its own force, but is impelled forward by a greater power. So here, there was no desire to crush, but those in front were helpless, for the vast crowd seemed possessed by a feverish desire to reach the canopy. The surging mass, hungering for the cure of the sick, seemed to bar the egress of the procession, until its prayer was granted—'Jesus the good shepherd, pity our sick!' 'Save the others, save the others, Lord Jesus!' But as soon as the Blessed Sacrament, passed out of the enclosure, the countless multitudes broke forth into that magnificent cantical of praise, the 'Magnificat!' The canopy swayed to and fro, as though it would be submerged by that tossing sea of humanity; but it was love not anger that agitated the sea.

The Sacred Host was borne along in the midst of the people whose vivid faith made them childlike. Those who had been healed followed close behind the Blessed Sacrament as trophies of Faith's conquest. What a splendid spectacle! what a glorious, triumphant march! Jerusalem itself saw no fairer sight, not even on that day when her children greeted the same Lord with waving palms, and shouts of Hosanna!

On went the rolling, human tide across the Place du Rosaire, up the great causeway, and into the stately Basilica. The sun was about to set in gorgeous splendour, the church and convent bells were flinging out joyous peals, as the Blessed Sacrament disappeared within the great door-way; and I fell upon my knees, and thanked God I had been privileged to see that day.

At Lourdes we seemed to live in a new world, a supernatural world. One could not breathe the air of the holy spot, and not feel that the very atmosphere nourished the soul. It must be confessed, however, that the spiritual exaltation was more exhausting to the body than heavy physical labour; yet it was a most precious experience. At the end of the week we took our leave of Lourdes with a keen feeling of regret and, after a short visit to Spain, returned to Bordeaux. It was close on midnight when we started on our return voyage, and as we steamed down the river, we realized to the full what a deep debt of gratitude we owed to Catholic France for the happy, precious days at Lourdes. Full of these sentiments, I turned towards the fading land and, with a sincere heart, uttered those parting words of Mary Queen of Scots 'Farewell beloved France, Farewell!'

R.P.C.

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ST LAURENCE'S ABBEY

MEMBERS OF THE COMMUNITY RESIDENT AT AMPLEFORTH ABBEY – SEPTEMBER 1994

Abbot Patrick Barry
Fr Justin Arbery Price
Fr Anselm Cramer
Fr Benet Perceval
Fr Dominic Milroy

Fr Bernard Boyan
Fr Christopher Topping
Fr Vincent Wace
Fr Philip Holdsworth
Fr Simon Trafford

Fr Nicholas Walford
Fr Adrian Convery

Fr Cyril Brooks
Fr Gerald Hughes
Fr Edward Corbould
Fr Dunstan Adams
Fr Stephen Wright
Fr Alberic Stacpoole
Fr Aelred Burrows
Fr Leo Chamberlain
Fr David Morland
Fr Timothy Wright

Fr Edgar Miller
Fr Richard Field
Fr Francis Dobson

Fr Christopher Gorst
Fr Christian Shore
Fr Cyprian Smith
Fr Bernard Green
Fr Hugh Lewis-Vivas
Fr Bede Leach
Fr Benjamin O'Sullivan
Fr Cuthbert Madden
Fr James Callaghan
Br Paul Browne

Abbot
Prior, Master of Studies
Sub-Prior, Monastery Librarian, Oblate Secretary
Titular Prior of Durham
Titular Prior of Chester, Delegate to General Chapter
Representative with the Confraters of Ampleforth in
England & Chile. Oblate Master

Chaplain to St Cuthbert's House
Chaplain to St Martin's School

School Guestmaster
Episcopal Vicar for Religious, Middlesbrough Diocese

Acting Parish Priest St Benedict's, Ampleforth
Housemaster, St Edward's

Parish Priest of Kirbymoorside & Helmsley
Warden of the Grange, Vocations Director
Headmaster

Second Master, Housemaster, St John's
Director of Development.

Third Master, Housemaster, St Thomas's
Second School Guestmaster.
Hon. Secretary Ampleforth Society
Housemaster, St Oswald's
Housemaster, St Hugh's
Novice Master
Housemaster, St Aidan's
Housemaster, St Bede's
Procurator
Monastic Choirmaster
Master of Ceremonies
Housemaster, St Wilfrid's

Br William Wright
Br Raphael Jones
Br Kentigern Hagan
Fr Robert Igo

Assistant Infirmarian. Guestmaster (Wayfarers)

Br Oliver Holmes
Fr Gabriel Everitt
Br Cassian Dickie

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Assistant Guestmaster
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Assistant Master of Studies*

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Br Anthony Marett-Crosby
Br Luke Beckett
Fr George Corrie
Br Laurence McTaggart
Br Oswald McBride
Fr Jerome Middleton
Br Bruno Ta
Br Chad Boulton
Fr Kevin Hayden
Br Damian Humphries
Br Maximilian Fattorini
Br Julian Baker
Br Joseph Bowden

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COMMUNITY DEVELOPMENT

In the past few months, the Community has moved forward in the process of discernment and consultation as it considers its future. After presenting his document 'Stability & Change: Community Directions for the Coming Years' to the Conventual Chapter in August, the Abbot held a number of community meetings at Ampleforth and on the parishes to consider further matters arising from it. Until recently it was impossible to find a time when the resident community could meet for more than 40 minutes once a week and late in the day: not an encouraging prospect with so much important work to be done. But in the last six months we have been able regularly to set aside a full half-day every three or four weeks for community meetings. As well as discussion, we have had time for prayer and a convivial meal in the evening. By working in small groups as well as in full meetings, everyone has had a chance to express his view, and hear what others have to say.

The breadth of the discussion is indicated by the scope of the 'think tanks', or deaneries, set up by the Abbot in January to collect and collate opinion and advice from the brethren on some of the key questions facing the Abbot and Community. These include:

- Options for the future development of the schools.
- Options for a new Office Book, for liturgical development, and Church re-ordering.
- Options for the development of monastery buildings and environment.
- Options in responding to the invitation to set up a monastery in Zimbabwe.
- Options for the development of our parochial and related work.
- Options for pastoral development on-site and the development of new sources of income.

The deans are there to assist the Abbot in the spirit of St Benedict's injunction in chapter 21 of the Rule:

The deans selected should be the kind of men with whom the abbot can confidently share the burdens of his office.

In this case the burden the Abbot has asked them to share is that of listening to the brethren. It is not their function to make decisions, but to generate, from

all that they hear, and from their own research and reflection in each deanery, a number of options for the future, to cost them (not just financially, but in terms of manpower and their effect on the life of the Community) and to present their findings dispassionately to the Abbot for him to consider and present, if he judges it prudent, to conventual chapters over the next few years. Once these questions are covered, there will be a further list to deal with.

REDCAR FARM

John Allcott has been co-ordinator of pastoral work and warden of Redcar Farm hostel for some six months now. In consultation with the Prior, Peter Bryan (the Financial Controller) and others he has come up with a development plan for Redcar that involves re-furbishment of the building and extension of the services available to those staying there. The improvements are now underway and the 'new' Redcar should open in May.

NEW MEMBERS

In December Colin Battell joined the novitiate, being clothed as Br Colin. He has worked for many years as chaplain to the Anglican community in Addis Ababa. He also taught scripture in the Catholic seminary out there and maintained many projects assisting the local people.

Jonathan Coats has also joined the Community as a postulant in preparation for entering the novitiate next year.

MINISTRIES & THE PATH TO ORDINATION

In the past, candidates for the priesthood were ordained to various 'minor orders' on their way to the altar. Today, they are commissioned to carry out particular liturgical ministries. Over the past few months Br Raphael Jones, Br Kentigern Hagan and Br Cassian Dickie were instituted by Fr Abbot as Lectors and Acolytes, and Br Oliver Holmes was instituted to the ministry of Acolyte.

Ordination to the priesthood is no longer an automatic stage in the progress of a monk of Ampleforth after his Solemn Profession. Canon law requires that each monk is to be left free to ask, or not to ask, for ordination, and must make specific requests to be ordained to the diaconate and again to the priesthood. The initiative is his rather than the Abbot's. Once he has made his request, the Abbot must then consult those concerned with preparing the candidate and decide after hearing their advice whether to ask the bishop to ordain the petitioner or not. The Abbot has received petitions for ordination from Br Paul Browne, Br Raphael Jones and Br Cassian Dickie, and these have been granted. Br Paul will be ordained to the priesthood in the Abbey Church on 25th June, the last Sunday of the Summer Term. Br Raphael and Br Cassian will receive the diaconate on 10th August, Feast of St Laurence the Deacon, principal patron of the Community.

OBITUARY

FR JOHN MACAULEY

Fr John Macauley was born in London on 31 May 1921, the eldest of five children of Dr Constantine and Mrs Kathleen Macauley. He was baptised Desmond and sent to school at Ampleforth, where he was a foundation member of St Dunstan's House under Fr Oswald Vanheems. In 1939, at 18 years of age, he was among those young men leaving school who had to make a difficult decision. Should they join the monastery, as they felt called to do, or should they follow another call of duty and join up to fight against Hitler and Nazism? In the end, Desmond decided to join the monastery and was given the name of Br John. Two years later he was joined by another founder member of St Dunstan's, George Hume, who became known first as Brother, then later as Cardinal, Basil Hume. They continued as brethren, friends and holiday companions through the years, John organising an annual fishing holiday for the Cardinal in Cumbria or Scotland.



After taking his degree at St Benet's Hall, Oxford, Br John was ordained priest in 1948. He worked as monastery guestmaster and taught geography at Ampleforth College. From Fr Jerome Lambert he inherited responsibility for the Sea Scouts and the annual ski trip. Both flourished under his leadership. But he will be best remembered by generations of boys as a past master at instructing and training them in carpentry of the finest craftsmanship. Under him, the carpentry shop at Ampleforth produced work of astonishing excellence. He was followed in this tradition by his brother Charles, who joined the monastery from the school in 1950.

In 1962, Abbot Herbert Byrne, who 23 years earlier had accepted him into the monastery, sent him to live and work as an assistant priest at St Alban's in Warrington, one of Ampleforth's north western parishes. He remained there for two years, and in 1964 moved to Workington as assistant under Fr Siebert D'Arcy. When in 1977 Fr Siebert returned to the monastery as Prior, Fr John succeeded him as parish priest. He loved his parish, the people of Workington, and Cumbria, and the 25 years he spent among them. In 1989 he had his first

heart attack. He made a good recovery, and returned to Yorkshire to take up an appointment as parish priest at St John's Priory in Easingwold, where he remained for five years until his second heart attack in January 1995.

His pastoral interests extended beyond his parish boundaries. He wrote on Scripture for the *Catholic Herald* and provided sermon outlines for *The Clergy Review*. When he was working in Cumbria, the Bishop of Lancaster appointed him to the diocesan commissions for education and for youth. In the monastic world, he concerned himself particularly with promoting the interests of the English Benedictine nuns. He saw in their enclosed, prayer-centred lives the true heart of monasticism and the channel by which God makes pastoral work fruitful.

The fabric of his own life was woven from prayer, hard work and devotion, sustained and guided by a deep Catholic faith. He was a man of strong character with forthright and well-defined views, sometimes emphatically expressed. He did not retire after his first attack, and could not have easily done so, even after his second. He was working as parish priest of Easingwold until a month before his death at the age of 74. He seemed to be making a steady recovery in York District Hospital, but on 16 February he collapsed and died. Though his death was sudden, it was not unprepared. He was ready, and more than that, eager to complete his life's journey.

JAP

CARDINAL BASIL, preaching at Fr John's Requiem Mass, said:

I should be at a meeting today in London to discuss possible changes to the text of the Missal. I'm not certain whether Fr John would have approved of my missing the meeting, glad for my not being associated with what was likely to be done, or disapproved of my failure to be present to lodge objections. He would, in any case, be against any changes, would have expressed himself with some force, sounding a characteristic note of indignation. It is an attractive feature of a monastic community that we get to know each other so well that reactions to any given situation are generally predictable. We have an endearing way of being ourselves all the time. John was always predictable, but himself endearing, very endearing.

Now you know that I am supposed to speak about death rather than about the person who has died, and to find in the Scriptures my inspiration! Indeed I do. But in speaking about death I think we should also recall the person who has died. It is part of grieving and mourning to do so. When a person dies we pass round photographs, remember stories and incidents, speak about what is good, smile at idiosyncracies, fit faults into a larger context. Memories make a person live on in our affections, and that matters.

'Live on' – that's the phrase I wanted. You will remember Our Lord, speaking to His friend Martha, saying: 'Anyone who believes in me, even though he die, will live, will never die' [Jn 11,25]. Then Jesus asked Martha: 'Do you believe this?' That is a question that is being put to us today. Do we

believe? How strong is our faith? Yes, it is our faith that tells us that the fullness of life begins when we see God face to face in an ecstasy of delight as we contemplate the loveliness which God is. There should always be an aspect to our living which will include a looking forward to being with God. Fr John is on his way to experiencing the vision of God, to seeing Him as He is. It is his reward for over fifty years of fidelity in monastic life and for so many years of priestly service – at St Alban's Warrington, at Workington, at Easingwold. The members of these parishes have every reason to be grateful to a priest who served them well.

Fr John's life was like that of the majority of our Ampleforth brethren: novitiate, philosophy, Oxford and that difficult combining of 'doing theology' and the first years of teaching, then a full member of the school staff, followed by parish work. John will best be remembered for his teaching in the carpentry shop, for the high standard of work which he expected of those he taught, and only because he demanded so much of himself. He had a craftsman's eye and hands able to fashion the wood to realise the concept that was his. John worked hard all his life, whether in the monastery and school or on our parishes.

'My command to you is to love one another' [Jn 15,17]. We heard these words a moment ago. Selfless service for the good of others is, surely, an acid test of authentic love. By that standard, John had no superior. And I can vouch for that. Holydays together for close on a quarter of a century were as good a revelation of the worth of a person as any. John would put himself out for anyone, and without thought for himself, a generous man indeed. I envied him that.

John was never a man to have doubts, rather the contrary I would think. But in no aspect of his life was that clearer than in his monastic and priestly vocation. The words of Our Lord, relevant and contemporary in every age, are a great comfort to each one of us who once stood at this altar to commit ourselves for life to the monastic way of life and, in addition, were made priests at this same place. 'You did not choose me, no, I chose you.' Profession and ordination are a twofold call coming from a single voice. We live and work on with that assurance. It sustains us in the ups and downs of our monastic and priestly lives, enables us to embrace changes of every kind. Not for us to flee when life is rough or changes uncongenial. The voice still calls 'You did not choose me, no, I chose you.' John did not always approve of what he had to accept. And he let you know. But he stuck to his task – faithful and true.

So John has left us to join his father and mother, and to be with those members of our community engaged in the praising of God as they enjoy the full vision of Him. He won't need his old Latin breviary anymore. It has done its work, and loyally so all these years. Our parting is only temporary, for we shall go as he has gone and join him one day. Seeing family, friends and monks again will be a joy. Let's look forward to that. Meanwhile, we pray for John, for Fr Charles and his sisters, and always for this his monastic community and the parishioners whom he served.

Lawrence Scoon *writes from Workington:*

I must have been one of the first of the Workington Parish to meet John Macauley. I saw him outside the Church. I introduced myself and we went into the Church together. Inside he stopped at the door, looked all around and said: 'So this is the great Benedictine tradition!' It was, and he was to be part of it in Workington for the next twenty five years.

He was not the easiest of men to get on with or to understand and our relationship was to have many ups and downs. I think because in some ways, we were very similar. Yet beneath the complexity was strength and firmness, built on his faith. The Church came first in his life and like Athanasius, he would face the world for it. Next came his community and monastic life. His nostalgia for the old liturgy was no secret and one could only admire his obedience in what for him was endurance of the new ways. He saw a post Conciliar Church, which seemed to have turned away from a living tradition of two thousand years where the liturgy expressed what the Church was and from dignity, order, beauty and holiness, had turned to the trite and the banal. He may have been right, only time will tell. He embellished the Church with the best he could provide. Dooley was commissioned to make a figure of the Mother of God and another sculptor of a figure to place in the grotto of the Priory grounds, which he had landscaped and planted. Another side to John Macauley of which few people knew, was his practical care for people who had reached rock bottom. He had a depth of humility which again would surprise many. Only a very humble man could face a crowded Church and ask forgiveness for any hurt he may have caused.

Looking beyond John Macauley one sees a man who quite simply and plainly loved God and is worthy of the epitaph, 'Well done thou good and faithful servant.'

VESPERS AT YORK MINSTER 18 JANUARY 1995

On 18 January, the Community, at the invitation of the Dean and Chapter, sang Solemn Vespers for the Feast of the Conversion of St Paul at York Minster, to begin the city's annual week of prayer for Christian Unity. The invitation from the Dean stressed the importance of our making a 'spiritual contribution to Church Unity Week', and was eagerly welcomed by Fr Abbot. This was the first time the Community had been invited to participate in a service in the Cathedral, and as such, it generated a considerable amount of public interest – so much so that for the few days preceding the event, there was a steady flood of enquiries from the local and national press, and a sudden sprouting of television crews around the Abbey, like mushrooms on a wet lawn.

Much capital was made of the fact that this would be the first time since the Reformation that monks had sung in the Minster. As usual, the press were wrong about this, but for once they underestimated rather than exaggerated

the historical facts. Actually, this event was probably the first time ever that a monastic community had sung its Office in the Cathedral. During the Middle Ages, York was one of seven English cathedrals of the 'Old Foundation', staffed by a college of secular canons, who led some form of common life together, including daily singing of a quasi-monastic Office (the remaining eight mediaeval cathedrals were staffed by Benedictine monks in all but one case). In this daily singing, the canons would be helped by a band of semi-professional 'singing-men', normally in minor orders, who would also deputise for any absentees. It is these men who, at the Reformation, were to become the basis of the choirs of which the Anglican Church is justifiably so proud.

The long and short of it is, monks at York Minster there were none – and indeed it is likely that monks of the Benedictine Abbey of St Mary in York, founded during the 1080s, would not have been seen dead in the Minster. There had long been considerable rivalry between these two establishments – scarcely a quarter of a mile from each other – the Minster being the largest and most important cathedral in the North, St Mary's being the wealthiest of the northern Benedictine houses. Matters were not eased by persistent squabbles over jurisdiction between Archbishop and Abbot, nor by the fact that in October 1132 AD, the Archbishop, Thurstan, had aided the escape of thirteen monks, including Richard the Prior, from St Mary's, men who were to form the nucleus of the new Cistercian abbey of St Mary 'Ad Fontes' – now better known as Fountains – which was built on land donated by Archbishop Thurstan. Hardly a recipe for good relations!

In a sense, therefore, this service marked not only the beginning of a week dedicated to Christian unity, but also the ending of an eight-hundred year old argument. Equally, it recalled the ancient roots of the Archdiocese of York, founded in 627 AD by St Paulinus, himself a Benedictine and companion of St Augustine.

One might wonder why a celebration of Solemn Vespers should be an appropriate way to begin a week of ecumenical prayer, aside from its obvious value as spectacle (after all, it is not every day that 50 Benedictines troop into the primal church of England, as the journalists were only too willing to remind us!). In fact, the answer to this question is simple. The Daily Office, which St Benedict calls the 'Opus Dei' or 'Work of God', has been the prayer of the whole Church since Pentecost; some of the first scriptural references to the early Christians refer to their practice of meeting together at regular intervals to 'share the common life, to break bread and to pray' (Acts 2.42). Over the centuries, this common prayer of the Church, offered in praise to God at particular times during each day, found expression in various ways. In monasteries, this 'Opus Dei' was offered in eight 'Offices', of which Vespers forms the evening prayer of thanksgiving. In the wider Church, two main Offices were marked, Lauds (morning prayer), and Vespers (evening prayer). At the Reformation, this ancient pattern was maintained in England, by the compilation of Mattins (the equivalent of Lauds), and of Evensong (the equivalent of Vespers) – retaining much of what had been present in the old,

Catholic office (including the psalms, responsories, scripture readings and singing of the Gospel Canticles – the Benedictus at Lauds, the Magnificat at Vespers). Thus, the significant elements of the Church's prayer of thanksgiving morning and evening, remain substantially unaltered, forming an unbroken tradition of worship stretching back to times when the Church remained one and undivided. What better way, then, to pray together for unity.

Of course, over the years the outward forms in which Vespers and Evensong are celebrated have changed. The Anglican Church maintains a high standard of complex polyphony in its collegiate and cathedral churches, and in many parishes, whilst the monasteries of England have developed simpler forms, based around the Gregorian chants, around the English chant which has been composed since Vatican II, or even, in increasing numbers of parishes, in simple, spoken celebrations. The significant thing is not the 'musical' form of the Office – each form being an appropriate expression of the community which adopts it – nor even of the standard of performance of whichever Office is used, but the very fact of the continued expression of thanksgiving to God the Father, in the presence of Christ his Son, who promised to be with those gathered in His name, and guided by the power of the Holy Spirit, given to each Christian at their baptism. Such prayer is made daily and universally by Christians through their use of the Word of God in psalms and the Scriptures, and is a most potent sign of our common life in Christ. It is by an appeal to our common heritage, the objective reality of the presence of God in His Word, recognised above all in the celebration of the Office by churches otherwise sadly divided, that our truest celebration of unity may be expressed.

Turning to the event itself, it was a paradoxical mixture of the 'normal' and the definitely 'unusual'. The music for the feast was our normal fare (as if to prove it, we repeated it all on the 25th, the feast-day proper!), sung by some fifty of the resident Community and parish fathers, accompanied as discreetly as usual by Br Laurence (rushed up from Oxford for the occasion!), and ably directed by Fr Benjamin. Likewise, in the Minster things were set out very much as though for a normal weekday Evensong, with no fuss being made (except to ensure that we were warmly welcomed, provided with tea, and that there were a few extra chairs around). This 'normality' added much to the prayerfulness of the occasion, since everyone felt comfortable and 'at home'.

Several 'unusual' things are, however, noteworthy. Firstly, our short afternoon rehearsal was almost overwhelmed by journalists, many with huge recording microphones, and what seemed a continuous series of camera flashes, something to which we are not accustomed during monastic choir practices! Thankfully, they had mostly disappeared by the time Vespers began, and Office could continue uninterrupted. Also surprising was the size of the congregation; Minster officials estimated that some 800-1000 people were packed into the Choir, the Lady Chapel and the Nave – some of whom had driven long distances to be present (one man had driven from Lancaster during the afternoon, having heard about the service on the car-radio!).

Reaction afterwards in the Minster was uniformly warm, many expressing

their pleasure at being able to share in a Catholic or Monastic service for the first time, and marvelling at the tranquillity and prayerfulness experienced when listening to the plainsong. Other reactions included surprise at the fact that there were any monks left in England ('Didn't Henry the VIII throw you all out? . . .'), and that there were so many of us (met with the somewhat shame-faced reply that this was really only half the Community!). In short, the whole occasion was one of holiness and happiness, a fitting beginning to an important week in the life of local Christians.

Thanks are due to the Dean and Chapter of the Minster for their kind invitation to the Community, and for their welcome and hospitality – hopefully, it will not be so long again before the Benedictines are guests in the Minster. Thanks are also due to Fr Cuthbert and Br Kentigern for their work of preparation, to Mr Little and Br Laurence for their contributions on the organ, to Fr Benjamin for his patient and cheerful direction, and finally, to all those who made this event such a joyous one.

POM

ST BENET'S HALL, OXFORD

Fr Henry Wansbrough writes:

The monastic community at St Benet's in the academic year 1993/4 consisted of six monks from Ampleforth (Brs Raphael, Kentigern, Oliver, Cassian and Luke) together with monks from Downside, Farnborough, Montserrat, Prinknash, St Louis and St Otilien. There were also 25 other university students (undergraduate and graduate), of whom seven were reading theology. The Hall played its part in the university, boasting the Presidents of both Oxford University Conservative Association and the Tory Reform Group, two Blues (Richard MacDowel for hockey and Br Raphael for judo) and the Master of the Christ Church Beagles (Nick Perry [E92]). In Finals St Benet's, with a First and three Upper Seconds, secured the best PPE results in the university. David Blair also won the university Politics Prize, and represented the university in debating competitions from the United States to Australia, coming runner-up in the World Student Debating Competition. At the end of the Trinity Term the St Benet's team won a place in the BBC's TV programme University Challenge, beating the Open University in a David-&-Goliath match, marred only by the fact that the one monastic member of the team muddled up the *Benedictus* and the *Magnificat*. Sport continued to flourish, several of the members playing rugby, cricket and tennis for various Colleges. The St Benet's VIII continued (slightly unsteadily) to climb up the order on the river, and the Hall also fielded its own football team to take its place in the College League. An important new commitment for the Hall was to sing a plainsong Mass at the Chaplaincy for the Catholic graduates each Sunday evening; several members of the Hall also sing regularly in College choirs for Evensong.

In the course of the year the Vice-Chancellor and the Chancellor of the University (Lord Jenkins) were among guests entertained to dinner, and the Hall hosted the Archbishop of Birmingham's Oxford summer party and the reception when Cardinal Stickler inaugurated the Oxford Oratory. Study-days were held for local parish readers and eucharistic ministers, and a three-day conference on St Mark's gospel for the Union of Monastic Superiors.

Besides his regular lecturing and tutoring in the university, Fr Henry was appointed honorary Lector in New Testament for Blackfriars and served as Chairman of the Committee for the B.Theol. and as executive Vice-Chairman of Keston Institute. He also took part in a TV programme on William Tyndale and a couple of programmes on BBC Radio Oxford, preached at the opening of Swansea University (finding Ed Willcox [E93] in the congregation), and fulfilled various other preaching and teaching appointments around the country. Besides taking his usual party from Worth School to the Holy Land in the summer, he also led a party of students there from the University before Easter. In the summer he preached the retreat at Douai Abbey, following this up with a three-day scripture course for the community at Belmont Abbey and a lecture at Worth.

There were 44 Old Amplefordians resident at the university (including the Principals of St Edmund Hall and Brasenose). In the summer term the six invited Sunday preachers at the Catholic Chaplaincy included the Bishop of Hexham and Newcastle, the Prior and Headmaster of Ampleforth and the Master of St Benet's. The Cardinal was invited but was unable to join this line-up. There were two well-attended Old Boys' functions on the occasion of visits by Fr Leo and Fr David, and more ecumenical sherry parties at St Benet's for all Benedictine Old Boys, including even one from Ettal.

BOOK REVIEW

YOU WILL RECEIVE POWER by Ian Petit OSB (DLT 1994)

ANTHONY MARETT-CROSBY OSB

When Yves Congar wrote in 1979 that 'the Holy Spirit has sometimes been forgotten' (*I believe in the Holy Spirit!* 159), he was looking back to a time when the role of the Spirit in the Church, while always present in the teaching of popes like Leo XIII and Pius XII, had little apparent influence on the thinking of many believers. It would be hard to say the same today; many Catholics have experienced the working of the Spirit decisively in their prayer and in their ministry, and many more Catholics have met some of the fruits of this experience in music, liturgy and preaching. But this has been an ambiguous encounter; for the very proclamation of the work of the Spirit has proved unsettling, and the liturgies and practices labelled 'charismatic' provide both the sense that something great is happening, and yet a sense of uncertainty at how such experiences fit into the recognised pattern of the Church's life. It is

this double sense of excitement and uncertainty that Fr Ian Petit's book *You Will Receive Power* aims to explore. He brings to the subject his own journey of discovery of the Spirit and his own initial uncertainties at what he found, and the book answers many of the questions raised by those who have met something of charismatic renewal and who wish to understand its place in the more familiar landscape of the teaching and sacramental life of the church. It is thus a source of teaching, but it is also a guide to the work of the Spirit within the individual soul, providing inspiration as much as explanation for the reader.

The book begins by placing the work of the Spirit in the context of the kerygma, of the Good News of the God who suffered, died and rose again. It is most often with the last aspect of the gospel message, the conquest of death, that the Spirit is understood, and this is surely right if we begin with the experience of the Apostles at Pentecost, with their infilling by the Spirit to give them power to manifest to the world the reality of the Resurrection. But the book starts not here, but rather with the experience of Jesus' life and death, and Fr Ian sees the first work of the Spirit as making real that experience to the individual believer. The Spirit is our guide in the journey of accepting the truth of what God has done for us, inspiring us to accept the Gospel and to find the presence of God in the reading of Scripture and prayer. The picture drawn is one of a growth in real faith in companionship with the Spirit, in the image perhaps of Our Lady and the beautiful tradition that understood her as the new book in which the Spirit wrote as she pondered the mystery of God's love in the Incarnation. Like Mary we need the help of the Spirit in seeking not merely to understand but also to know that reality of God at a level that is 'less a matter of human reason than of inspiration' (p. 9).

But the work of the Spirit within the individual does not end there, for in bringing us to know Christ more intimately, the Spirit brings us to the sacramental life of the Church where we share most fully in what Christ has done for us. This is an important teaching, for it demonstrates that the life of the Spirit does not pull the believer in a different direction to the life of the sacraments on which the Church is based, and it is here that the book makes an important contribution to those who fear that the movement of renewal is in some way at odds with the central liturgical expressions of the Christian community. The desire to live in intimacy with the Spirit does not take us away from the sacraments but binds us more closely to them. The book points especially to baptism, the eucharist and reconciliation and it echoes the ancient tradition that identified the bringing about of the Incarnation and the transformation of the eucharistic elements, both in a mysterious way the work of the same Spirit, and to this may be added the teaching of the Church on confirmation in the life of the Christian. The Fathers of Vatican II understood that sacrament as the point when the faithful 'are endowed with the special strength of the Holy Spirit' (*Lumen Gentium* 11), and a rediscovery of the role of the Spirit within the sacramental life of the Church emphasises the empowerment granted to the Christian from this point.

Having thus placed the Spirit at the heart of the personal search for a fuller

understanding of Christ within the sacraments, the book turns to the role of the Spirit in that bringing of the Gospel to the Church which was the first fruits of Pentecost, and in this context the gifts of the Spirit listed by St Paul in I Corinthians 12:8-12 are discussed. The impact of these gifts, especially within prayer groups, has been profound, and few who have experienced them can have been unchanged, but they have had an unsettling effect on many, especially when accompanied by vigorous gestures of prayer that do not appeal equally to all. The book deals with this real concern by an understanding of gifts as for the community, not for the excitement of the individual. That the Spirit produces joy and a desire for praise is a sign of its power at work, but the gifts 'are given at a certain moment and they should be handed on to another for their spiritual help' (p. 42). This teaching consciously echoes Vatican II's treatment of the spiritual charism in *Lumen Gentium*, where they are considered immediately after the document has examined the role of the sacraments in the life of the community. It speaks of 'special graces among the faithful' given by the Holy Spirit to 'make them fit and ready to undertake various tasks and offices for the renewal and building up of the Church' (*Lumen Gentium* 12). It is within this understanding, emphasising the charisms as a gift of service, that the book presents three groups of charisms, described as charism of 'doing', 'speaking' and 'knowing'. In the first group are placed the gifts of faith, healing and miracles, while in the second the discussion of tongues, interpretation and prophecy points both towards the experience of prayer groups and towards the value of the gift of tongues as a part of private prayer, a 'beginning of a new relationship with God that involves such a deep surrender' (p. 83). As in the first section of the book, private and communal experiences are woven together so that the individual Christian wishing to pray in the Spirit is as much included as the member of a prayer group, or one who has experienced such a group. In the last group are the charisms of words of knowledge, wisdom and discernment, and when considering this last charism Fr Ian reminds the reader of the value to all Christians of discernment in their own lives as we seek to distinguish what comes from God from other ideas and promptings. He calls for honesty and love in this process of discernment, a process that must involve the sharing of thoughts with another and the readiness to seek to listen truthfully to God that is the basis of all prayer.

In the course of the book Fr Ian calls for 'sound teaching on the gifts' (p. 111) and it is surely this that *You Will Receive Power* provides. Following on from his writings on prayer, the eucharist and reconciliation, it provides a valuable expression of Catholic teaching on the work of the Spirit in the Church, an expression shaped by personal experience of charismatic renewal, but always balanced by the awareness that for many this renewal is an uncertain or alarming phenomenon. It contains practical advice on prayer groups as well as points for reflection after each paragraph that make it ideal spiritual reading, raising important questions to the individual reader, yet answering many concerns by its presentation of a clear understanding of the work of the Spirit in the life of the Christian.

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AA

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OLD AMPLEFORDIAN NEWS

OBITUARIES

JOHN MICHAEL MCNAMARA

born 9 January 1920, left Ampleforth 1938, died 20 October 1987

We learnt of John McNamara's death in January 1995. John McNamara had been brought up in Mansfield, Nottinghamshire. On leaving Ampleforth in 1938, he went to read medicine at Oxford, but after a year there he became ill and gave up his studies. After spending the war years living with the Christian Brothers in Ireland, he was for many years until his death in the Coppice Hospital, Mapperley, Nottingham. His younger brother Michael (born 24 April 1926, left Ampleforth 1946, died 24 January 1978) was also ill for many years.

LT COLONEL JOSEPH GEORGE MORROGH-BERNARD MBE

born 26 March 1898, Ampleforth 1912-16, died 18 July 1994

There must be but a handful of Amplefordians schooled in the pre-House era – certainly none of the monks; and half a handful who served in the UK's Irish regiments, disbanded in 1922; and half a handful who experienced both World Wars; and even fewer who soldiered with the imperial armies for any lengthy period – the Trans-Jordan Frontier Force, the Arab Frontier Force, the Egyptian Camel Corps, the Sudan Defence Force, the Eastern Arab Corps. Of these experiences, all were a part of Joe Morrogh-Bernard's life. His first posting was to the Western Front, where in March 1918 he was wounded in the German offensive. His last overseas posting was to Cairo in 1946, and his last home posting was to Beverley in 1949.

Joseph George Morrogh-Bernard was born in 1898, the year after Queen Victoria's Diamond Jubilee and the year that W.E. Gladstone died, in Killarney of a loyal Irish family. When the Catholic Stuart King, James II, arrived in England in May 1689 before the fateful Battle of the Boyne (1690), the High Sheriff of Cork, Thomas Morrogh, was one of a 'distinguished' quartet who welcomed the king off Kinsale. Four generations later, Morrogh-Bernard served two Protestant kings, but never in Ulster – where in 1690 Protestant Scottish farmers had been given extensive land. He was one of nine, another being Monsignor Eustace, Vicar General of Westminster Archdiocese (born 1893, OA 1911).

As a boy Joe was educated at Ampleforth (1912-16), where he excelled at sport. He was the invincible hooker of the rugby team which in 1915 defeated St Peter's by 150 points to nil. In later days he became good at point-to-point riding, a good shot and a useful pig-sticker. He led an active life.

After passing out fifth from RMC Sandhurst, he was commissioned in June 1917 into the Royal Munster Fusiliers, where an elder brother, Francis



Joe Morrogh-Bernard, 1917

(FAD M-B), had preceded him from Ampleforth. In the final offensive of 21 March following – the 'Michael' offensive – the 1st Munster's were surrounded, Joe being wounded with many others, including Francis. The two Irish Divisions, 16th and 36th (Ulster), fighting alongside one another, suffered the heaviest losses on the Front.

After the War Joe joined his 2nd Battalion for its last four years, serving in Khartoum and Alexandria before being recalled to Tidworth Camp for its disbandment, as a result of the Irish Peace Agreement of December 1921. There was a famous photo of the six Irish regiments handing over their Colours to HM George V in St George's Hall, Windsor on 12 June 1922. My father is handing over The Royal Irish Regiment Colours, prior to being posted to the West Yorkshire Regiment; and Morrogh-Bernard is about to

hand over those of the Royal Munster Fusiliers, before eventually going to the East Yorkshires.

Morrogh-Bernard found himself soldiering in the Middle East; and notably on the Blue Nile (Sudan) with Orde Wingate as his subordinate. Learning the language, he was a steady Arabist, while Wingate was a fierce Zionist, impressed by the thoroughness of Jewish settlements. Morrogh-Bernard rose to command the Eastern Arab Corps (some 1400 strong) as a brigadier/*minalai*. He proved no respecter of persons, white or indigenous; and eventually arrested an influential *mufii*, having him court martialled and flogged despite interjections from Khartoum and London. So in 1933 he was posted back to the UK to minor duties in York.

Morrogh-Bernard returned to the East Yorks, then to Palestine on the Syrian frontier. His moment came in 1937 when a bandit sheik, running an illicit empire from a fortress on Mount Giboa, was to be flushed out. With twenty hand-picked Yorkshiremen, he travelled seventy miles on a civilian bus to the fortress, waited for a violent storm, scaled the weakest wall and hunted down the bandits with bayonets. The sheik, hiding in a corn bin, meekly surrendered.

Morrogh-Bernard fought with his regiment in France in 1940, escaped via Cherbourg, and raised a battalion of the Durham Light Infantry. 1941 found him again with Wingate, sent to restore Emperor Haile Selassie to his Abyssinian throne, from his Sudan exile. Together they mustered a polyglot army against the Italians, including a column of 2000 Sudanese and Ethiopians using many camels – only fifty of whom survived the desert trek that restored the emperor to his Addis Ababa throne.

1942 found Morrogh-Bernard in command of 5th Bn, East Yorkshire Regiment in Poona in the midst of political rioting. Assisting the Bombay police, he took over their headquarters and fanned out his troops to disperse the trouble-makers with minimal fuss, so saving a crisis by his promptness. He took his battalion on to Mysore to prepare to join a Chindit column in Burma. There he nearly died of cerebral malaria, and had to be sent home after receiving the last rites. He next commanded the East Yorks in Austria at the end of the war.

In 1949 Joe Morrogh-Bernard retired (then aged only 51) to a farm in Eastleigh, Hants where he set up a market garden to provide fresh salads for the Cunard Line. He had married Nancy Charlton in 1933: they had three sons, John (E52), Desmond (E56) and Christopher, and a daughter. John went into the Irish Guards, and died young from a ski accident. His widow Julia married Sir Shane Bluet KCVO (A53), a soldier and then Queen's courtier.

Alberic Stacpoole OSB

OA Notes Editor writes: Joe Morrogh-Bernard was the son of Eustace Morrogh-Bernard of Killarney. He served the first Mass of Fr Sebastian Lambert. Joe Morrogh-Bernard had a daughter and three sons – John (E52, killed skiing March 1968), Desmond (E56), and Christopher, and Christopher's son Philip

is currently in St Bede's House. Joe had two brothers at Ampleforth: Francis (killed in action on the Mount of Olives) and Jack (who twice won the Indian Grand National).

CAPTAIN IAN JOSEPH MONTEITH

born 8 October 1920, left St Cuthbert's House 1938, died 10 September 1994



Ian Monteith, about 1938

Born into an old Scottish family, Ian Monteith was one of four children. He was brought up in his family home, Cranley, near Carstairs, where he soon acquired a passion for game sports and, in particular, shooting. He went to Gilling, and like many of his predecessors, to Ampleforth.

After Ampleforth, and prior to the outbreak of war in 1939, he joined the Gordon Highland Regiment as a regular soldier. In the war, he served in Northern France and then North Africa, and was due to go to Staff College in Haifa when he contracted polio while on leave in Beirut. As a result of his illness, he was sent back to Scotland where he spent the next year in hospital, and despite all efforts, he lost the use of one of his legs and was therefore invalided out of the army.

Not one to feel sorry for himself, he picked up the pieces and joined J & P Coats. He was sent to Central and South America, and later especially to Chile as the company's manager. It was here that he met and married Maureen and took up his second passion, golf, quickly achieving a single figure handicap.

In 1966, he left J & P Coats and returned to England to pursue other financial projects. Unfortunately the scars that polio left soon reappeared and his health started to deteriorate. Over the last 20 years he lived in constant pain and thus spent most of his time in the hands of the medical profession. With extraordinary courage, good humour and optimism for the future, he carried his wounds from one crisis onto the next until a massive and sudden heart attack took his life. Ian was a profoundly good, humble and generous person.

He is survived by his wife, four children, Nigel, David (C69 – now living in Baffin Island, Canada), Desmond (now in Kenya) and Nicholas; four grandchildren and one great grandson. Ian Monteith's elder brother was Michael (C32, died December 1993, obituary *Ampleforth Journal*, Spring 1994) and his son is Michael.

RICHARD AUSTIN

born 16 March 1926, left St Edward's House 1944, died 14 September 1994

Neville Braybrooke (E42) writes:



The Irish have always had a weakness for nuns, just as they have had a weakness for rye whiskey. Richard Austin, who was born in Ireland, had a sharp eye when it came to making observations on his own countrymen. In his short story about *Sister Monica's Last Journey*, he writes that apart from her desire to see God, she had only one other – which was that, having spent three-quarters of her life on the outskirts of New York, she should be buried in the village in the west of Ireland in which she had been brought up. So from Kennedy Airport her coffin is safely transported by Aer Lingus across the Atlantic: but what she has not foreseen, and could hardly be expected to, is that the helicopter pilot hired to fly her on the last stage of the way is well and truly

inebriated before he takes off. The story, full of spiritual insights and ironic twists, won the much coveted *Tom Gallon* award in 1991. Previous winners had included Olivia Manning and A.L. Barker.

Richard, whose Requiem Mass was held on 28 September 1994 at the Carmelite Church in Kensington, was also a dramatist and a ballet critic. His book about Pavlova, written for children, is a masterpiece.

At times he was extremely badly off, but he was never prepared to compromise his art: 'A talent, which is a gift, must never be spurned,' he would say. To him, writing mattered above everything else, and in his last years he fought cancer with both courage and humour. He had a deep religious faith. Those who came to hospital to cheer him up, would often find it was he who cheered them up.

During his days at Ampleforth as a boy, encouraged by Hugh Dinwiddy, poetry became his first love, and in the years ahead he was to produce some half-dozen volumes. His first, published in 1972, was based on Schumann's piano pieces called *Le Carnaval*, which also inspired Fokine's ballet of the same name. In Richard's last collection, *Walking Quite Slowly* (1992), he foresees his own death in the title poem. In another equally remarkable poem, taking his cue from F.H. Bradley's book *Appearances and Reality*, he asks what happened to Lazarus in that 'ambiguous' moment before he was raised from the dead. He answers that he had a vision of the world dancing and singing – the cattle, the cornfields and the trees. Thomas Hardy would have admired this poem, as he would the poem in which Richard speaks of *The Companionship of Sparrows*:

'They are cheap to entertain
demand neither wit nor fine dinners,
and the death of each one, we are told,
is punctiliously recorded in heaven.'

This appreciation of Richard Austin by Neville Braybrooke is a slightly extended version of the obituary published in The Tablet on 8 October 1994, and is published here with the permission of the publisher of The Tablet.

OA Notes Editor writes: Hugh Dinwiddy, mentioned above, spent 'a wonderful formative four and a half years at Ampleforth' teaching rugby and English, until 'the Navy pulled me away at 5.30am on 20 November 1940, and George Basil (Cardinal Basil) was up to see me off, and (Fr) Peter Utley drove me to York' (letter, December 1994).

RATCLIFFE MARTIN BOWEN WRIGHT

born 31 July 1946, Gilling Castle, St Hugh's House 1958-64, died 22 September 1994



Martin Bowen Wright, who died tragically whilst on a fishing holiday in Scotland, spent his entire Catholic life as a member of the wider Ampleforth community. At the age of three he was received into the Church, along with his mother, by Fr Bruno Dawson OSB at St Peter's, Seel Street, Liverpool. He came from a medical family, both his parents, a grandfather, aunts and uncles doctors. Shortly after his birth his father took up a consultant's post in Sunderland which thereafter remained the family home.

After Gilling, Martin entered St Hugh's House under Fr Benedict Webb. His Ampleforth friends remember his strong sense of friendship, of fun and of responsibility. Whilst excelling academically, he exercised his wit and determination to minimise the discomfort of organised games and, although always showing the greatest respect for the Armed Forces as a profession, he never regarded his own involvement in the Corps as other than a source of amusement.

The combination of family tradition, filial piety, and a deep commitment to the well-being of his fellow men led to his entry into St Thomas's Medical School, where he graduated in 1969.

Specialising in anaesthesia, his career took him to South Africa and Newfoundland as well as to various junior appointments in the United Kingdom, before his appointment in 1979 as consultant anaesthetist at the Middlesex Hospital. Martin's dedication is mirrored in the number of duties he undertook, chairing numerous key committees, examining and lecturing in the University of London, co-ordinating undergraduate teaching. These never

detracted from his extensive clinical activity, not only at the Middlesex, but also, among others, at King Edward VII's Hospital for Officers and the Hospital of St John and St Elizabeth. His academic publications chiefly concerned his principal interest, the management of pain, a field which reflected his compassion for the suffering.

In 1976 Martin married Anne Richmond, the daughter of the late Colonel Shaun Richmond (W35) and sister of Richard (W71). It was a wonderful partnership to observe: Anne's practicality, common sense, and good humour neatly complementing Martin's exuberance and larger than life quality. They shared a great love of rural life, field sports and natural history and provided an example of devoted family life, exhilarating hospitality, and dependable friendship to all who had the good fortune to know them. Four children were born, Matthew, now Head of House at St Hugh's and Captain of the 1st XV, achievements in which, though quite different from his own, Martin took immense and justifiable pride, Thomas, a scholar in St Hugh's, Mary, and Helen.

I myself met Martin over twenty years ago on the train from King's Cross. Somehow we fell in with each other in the bar and enjoyed hilarious conversation until he disembarked at Newcastle. I continued to Perth, regretting that we had failed to exchange addresses, and unaware that within a year I would marry his sister, Rosie. I thank God for Martin's friendship; he was generous of himself in its gift as the many hundreds at his funeral mass testified. That mass was celebrated in the parish church in Dulwich to which he and his family had been devoted. His cousins, Bishop Ambrose Griffiths (A46) and Canon Anthony Griffiths (A43) were at the altar, along with Fr Christian, Fr Charles, Fr Cuthbert, and Fr Benjamin. His ashes lie in the monks' cemetery, a sign of his devotion to Ampleforth whose community brought him into the Church and blessed his passage to Our Lord.

Andrew Varley

The British Medical Journal (28 January 1995) had an appreciation of Martin Bowen Wright by a fellow consultant at the Middlesex Hospital and is reprinted with the permission of the BMJ:

Martin Bowen Wright had been a consultant since 1979, appointed originally to the Middlesex Hospital. A skilful anaesthetist, he had a great interest in the relief of intractable pain and built up a large practice in pain relief within the hospital. He worked often long into the night on complex cases without ever losing his wicked sense of humour: many a list was enlivened for his juniors by tales from his days among the Zulus or as a ship's doctor. He was a great supporter of the social side of medical life.

Outside work he was devoted to his family, the Catholic church, and country pursuits. He liked nothing better than to visit patients at the weekend in his country suit and brogues before setting off to ride to hounds or go fly fishing. He is survived by his wife and four children.

Wynne Aveling

THE AMPLEFORTH JOURNAL
LT COL CYRIL REGIS SIMPSON

born 28 May 1896, Ampleforth 1907 to 1914, died 24 September 1994



Cyril Simpson, 1914

1916, and after various postings he was sent to Kings College, Cambridge, where he graduated with honours in Engineering in 1923.

Cyril was posted to Malta in 1924. There he met and married Helen Ullo, the mother of his three sons and one daughter. His other postings included Chatham, Catterick, and India, where he was at the start of World War Two. In 1941 he was called back to the United Kingdom and served in York and Scotland before being sent to Egypt and then Syria.

He retired from the army as a Lt Colonel in 1948, and then completed a short second career as a Civil Engineer.

Ampleforth must take much of the credit for the strength of Cyril Simpson's Catholic faith, which became even stronger as he grew older. Although by this time a widower and twice retired, he 'spread the word' with immense enthusiasm. First he was to be found representing the Catholic Evidence Guild on a soap-box near Charing Cross station: propounding, defining, explaining, defending, eloquently and with unflinching good humour. Inducing the rush hour crowds to stop and listen was not easy, and Cyril was known, on occasions, to enlist the help of a relative, who would arouse the curiosity of the passers-by by standing at gaze before the speaker, quite obviously entranced by the message emanating from his lips.

In 1960 he moved to Rome, where he took a university course in Theology, and graduated 'cum laude'. He became a conspicuous figure in the Catacombs. Imagine the scene in those gloomy passages, lit by candlelight. A humble friar (part of the management) is escorting a large group of tourists, lecturing them in broken English. Enter Cyril, accompanied by a visiting relative. He sweeps past, discoursing fluently, intelligently, quite loudly. When

he turns the next corner, all the tourists have followed in his wake. The friar stands alone.

Legend has it that, on his return to England, now over eighty, Cyril considered the possibility of ordination to the priesthood. (For many years, he had been firstly a Confrater of Ampleforth, and then an Oblate, this being an order open to the laity.) According to one version of the story, it was suggested by Higher Authority (the then Cardinal Archbishop of Westminster) that his age was a barrier. Then Higher Authority had second thoughts: possibly Cyril might be suitable for a role that involved visiting the old, the sick, the dying. Cyril was not impressed. 'As a priest,' he explained, 'I intended to devote myself to exposing and correcting abuses in the global management of the money supply'. By mutual agreement, the Holy Orders project was not pursued, but the story bears witness to the energy with which Cyril practised his faith right up to the end.

Ampleforth did much to make him the fine Catholic he was throughout his life, and Ampleforth honoured him in death, by allowing him to be buried beside his brother Gerard in the Monks Wood.

Cyril Simpson was the first of at least seventeen related Amplefordians. His brother Gerard was Head Monitor in 1917-18. His first cousin was Denis Cassidy (B31). His three sons were Raphael (A45), Ian (O52), and Andrew (O54). His brother Gerard's son was Jeremy Madden-Simpson (C59) and Dr Denis Cassidy's son Simon Cassidy (B71), Cyril's sister, the late Mrs Horace Reid MBE had three Amplefordian sons: Peter (A41), John (D42) and Michael (A44). Peter Reid had sons Jonathan (B71) and Sebastian (A76); John had sons: Fergus (T83) and Damien (T84); and Michael Reid had sons: Brent (B68) and Scott (B69). Thus one brother, one cousin, three sons, four nephews, one second cousin and six great-nephews followed Cyril Simpson to Ampleforth.

Leonard Sullivan (D44), the current Master of the Westminster Catholic Evidence Guild (CEG), writes of Cyril Simpson's work with the Guild: 'He first qualified as a CEG speaker in 1949 and was commissioned to speak in public in the name of the Church. He was doing a good deal of outdoor speaking. He last attended an inter-Guild Conference in about 1984. Only a few Amplefordians have worked for CEG.'

JOHN W. WARD OBE

born 7 May 1911, St Oswald's House left 1930, died 28 September 1994

His daughter, Natasha Ward writes:

Probably the most interesting thing for the English Catholic community is that John Ward was the brother of Barbara Ward, though they were completely different. If her life was full of fireworks and excitement, and she travelled regularly to Rome to give a piece of her mind to the more conservative cardinals, my father's life was really stable and quiet, centred on a happy family and a linear career.



When he was four, apparently, he announced 'I want to be an engineer and build things'. He did engineering at Cambridge, and then he joined Sir Alexander Gibb and Partners, the civil engineering company, for whom he worked until the day he retired. At Ampleforth, John was Head Monitor, and my grandmother (John's mother) told us that he rejoiced in the nickname 'Imperial Ward' – probably a combination of his great height and vague manner.

From 1939 to 1945 he was in Turkey. Just before war broke out, his company sent him (and a whole team of young engineers) to Turkey to build port facilities in Istanbul. When war did break out, while the team were sent home via India, he remained

holding the fort. My mother Valentina was among 300,000 Russians left stranded in Turkey after the Russian Revolution; she was a translator and language teacher, teaching my father. After Germany took Greece, Turkey panicked and asked for British help in building gun emplacements on the Dardanelles. My father was therefore transferred down to Canakkale where he made Turkish medical history by being the first (and until the advent of antibiotics the only) foreigner to survive Typhoid Fever in the country. He survived because my mother wormed her way into Canakkale Military Hospital to nurse him: although communications were primitive, she got regular instructions from nursing friends in Istanbul, all of which contradicted the medical practices of the hospital in Canakkale. After this, they married in December 1941, delayed by three months until my father was strong enough to stand at the altar – they were married by the Catholic priest in Istanbul, chaplain to the Papal Nuncio, and after the ceremony blessed by the Nuncio himself, Cardinal Roncalli, the future John XXIII: the future Pope gave my father a rosary (later stolen in Egypt) and my mother a picture which she still treasures. In 1945, my parents left by land from Iskenderun (Alexandretta) in South East Turkey, where my father was building a port large enough to disembark a British army from Egypt, should the need arise.

After returning home in 1945, his first assignment was to build a private power station for the Guinness Brewery in Dublin. He also was appointed to a quality control panel to taste the day's brewery production, but sacked for being too appreciative. In 1946, he came to Felixstowe, where his parents were living, to build the Cliff Quay Power Station on the River Orwell (which was finally demolished practically on the day of his funeral). From 1958 to 1976, he was in London building the section of the M4 from Maidenhead to the Bristol Channel Bridge. In 1972 he was awarded the OBE.

After retiring in 1976, he worked part time for the Archdiocese of

Westminster as Project Manager on new buildings – basically to ensure that shark-like builders did not fleece parish priests. He was an active member of our parish in Blackheath, and was Chairman of the Parish Council. He had a reputation for kindness, warmth, humour, hospitality and the equanimity with which he presided over a voluble bilingual household containing an increasing number of long-term Russian guests as the former Soviet Union opened up. Although an excellent linguist in French, German and Turkish, he never learnt Russian: he said he always had someone to translate for him.

OA Notes Editor writes: John Ward had two sons, Boris and Andrew, and a daughter Natasha, who has written the above notice. He was the nephew of Abbot Anselm Burge (OA about 1865, Prior of Ampleforth 1885-98, Rector of Grassendale 1899-1929, appointed Titular Abbot of Westminster 1917, died 1929) and a first cousin of Fr Bede Burge (OA 1930, a contemporary of John Ward, died 1960). He was a cousin of Anthony Jenkins (A63), a nephew of Fr Bede Burge. He was a third cousin of Tim Connolly (T52), David Connolly (B57) and Joe Connolly (B72) – John Ward's grandmother Teresa was a Connolly. Tim Connolly's sons are Simon (T77), Jonathan (D79) and Benedict (W85).

PHILIP DAVIS

born 1903, left Ampleforth 1921, died 25 October 1994



Basil King (left) with Philip Davies (right).

Phil Davis was brought up in Ceylon; his father was a tea planter. At Ampleforth he and his younger brother Merri (OA 1924) were rugby players of note: Phil was for three years in the Ampleforth XV, playing also for Northampton while still in the school as well as afterwards. He was Head Monitor, with future monks preceding and succeeding him: E.M. Vanbeems (Fr Oswald) and C.E.G. Cary Elwes (Fr Columba). Basil King (OA 1920) recalls

getting to know him during the great European 'flu epidemic of 1919, when he and Phil shared a room: only 13 boys did not catch 'flu.

In the late 1920s and through the 1930s, Phil Davis went to India to work in coffee. His parents had moved from tea planting in Ceylon to coffee planting in Coord in South India, but Phil worked separately for a large English cotton firm, Staines and Co.

In 1942, when war came with the Japanese advance on Singapore, Phil joined an Indian regiment, the Balluchin Regiment, and was for some time in Burma, but seeing little action.

After the War, in the 1940s and before Independence in 1948, he was the Magistrate of West Bengal, an administrative and judicial position of some significance. He was responsible for regulating transport down the Ganges in Bengal. Later, in the late 1940s and into the 1950s, he returned to run his parents' coffee plantation at Coord.

In 1958 he came to England, to live in Sutton Courtney near Abingdon. These were to be years of much generosity. In the early 1960s he was on the Board and an Assistant Secretary at Plater College in Boars Hill, Oxford, less than 10 miles from Sutton Courtney. Plater College, once The Catholic Workers College, was founded by Fr Plater SJ to help the Catholic education of working men and women, and in particular the study of Catholic social teaching, the great social encyclicals of the twentieth century Popes. Phil Davis was always concerned with any social issue. In these years, he was also involved on a voluntary basis in a Catholic publishing enterprise based in Oxford.

In the 1960s he would drive each year in a Mercedes trailing a caravan to many parts of the world: to India several times and also down to visit his sister, married and living in Kenya. On other occasions he took the Mercedes by ship to Canada, to Australia and to South Africa – and drove around these countries. He would make many friends on these journeys, and thus the house at Sutton Courtney would be filled with visitors staying from many parts of the world between April and October. In recent years he became more blind and deaf, and he gave up driving in the early 1980s. He visited Ampleforth in the early 1990s, seeing his friends Basil and Ethne King who live in the grounds of the Abbey, and meeting over dinner with Fr Columba Cary Elwes. He married a French wife and they had no children.

Phil Davis was a notable cook, remembered for his curry lunches; he kept careful records of recipes. He was always there when you wanted his help or advice. The villagers of Sutton Courtney speak of all he did for their village life, his real sense of community and interest in others. He is remembered by some of the young as a great storyteller.

When in India, one of those working for him was the grandfather of Steven La'Porte (D87); consequently, his son, the father of Steven, Douglas La'Porte came to England to live near Phil in England, and it was through Phil's recommendation that Steven came to Ampleforth.

ROBERT PEAKE

born 23 May 1938, St Cuthbert's House 1952-56, died London 20 November 1994



Robert Peake, aged 17

Robert Peake was the second son of Santine and Edward Peake of Sutton Hall near Thirsk, later moving to Austria and now in Cambridge. At Ampleforth, he was the first Head of House, for one term, when Fr Walter became Housemaster of St Cuthbert's in September 1956. After Ampleforth, he was commissioned in the Coldstream Guards for National Service, but after six months he had polio, and suffered some permanent disability. He studied Law at Trinity College, Dublin.

He worked from the 1970s to 1986 as a Civil Servant in the Lord Chancellor's Department, and from 1986 until his death in 1994 as Bursar at Allendale School in Kensington in London.

He married Meriel Lyon-Bowie in February 1968: she was Headmistress of the school of which Robert was Bursar. They had a daughter Lucy (born 1972) and a son James (born 1977).

Robert had known much ill health: school rugby injuries, polio during national service leaving him with some permanent disability, in later years pleurisy, and over the last three years cancer; in the last weeks he caught pneumonia, and died early on a Sunday morning surrounded by his family and a Catholic priest. He was what his mother called 'a marvellous fighter' against ill health. He remained cheerful and is remembered by his family for good humour.

Robert had two brothers and a sister: Henry (C55, died 28 November 1990), Christopher (B68) and Marriana Langham.

AIR COMMODORE RODERICK CHISHOLM CBE, DSO,
DFC AND BAR

*born Naim, Inverness-shire 23 November 1911, left St Cuthbert's House 1929,
died Alresford 7 December 1994*

Roderick Aeneas Chisholm, universally known as Rory, was the son of Edward Consitt Chisholm. His life was notable for radar experimentation during the air war, night flying in the Battle of Britain, oil developments during post war years, and philanthropy in later years.

Coming to Ampleforth in 1919 aged seven, in 1926 he became a founder member of St Cuthbert's House. He was Ampleforth's Head Monitor. After Ampleforth, he went to the Imperial College of Science and Technology,



Rory Chisholm – a drawing of him while serving at Middle Wallop in the War, by William Rotherstein. (The original hangs in the Sheffield City Art Gallery.)

England, Rory flew twin-engined Blenheims, already out of date. In 1940 he was posted to night fighters, whose war as yet a kind of 'blind man's bluff'. In switching to the faster and more heavily armed Beaufighter, and under John 'Cat's Eyes' Cunningham's leadership, 604 Squadron experienced a growing tally of success in the Battle of Britain. Rory himself destroyed two enemy aircraft in the one night of 13 March 1941. In all in 1941, he destroyed seven enemy bombers and, 'claimed a number of probables' (*Daily Telegraph*, 19 Dec 94). Later he was to write of the glamour and excitement attached to the night fighter pilot. Twice, in April and again in July 1941, he won the DFC.

From June 1942 until 1944, he commanded an operational night fighter development unit, the Fighter Interception Unit at Ford aerodrome on the Sussex coast. This took him away from the front line for a time. The Unit carried out tests to improve methods of finding and attacking German night raiders. The use of radar for interception was still in its infancy, and thus this experimentation was vital – and it was largely due to Rory's enthusiasm that much progress was achieved.

In 1944 he returned to operational duties when 100 Group was formed as a special countermeasures force, Radio Counter Measures (RCM) under Air Vice Marshal Addison to impede, deceive and harass enemy defences. RCM developed a successful fighter offensive against German night fighters. Allied bombers were receiving terrible punishment over Germany at this time (in one

where he read Chemistry. In 1932 he joined the Anglo-Iranian Oil Company (now British Petroleum) as a research chemist at Sunbury, and in 1935 transferred to Iran until the outbreak of the war, first as a chemist at the Abadan refinery, later as a technical service manager in Teheran. With a gift for languages (he already spoke French and German), Rory became fluent in Persian. He developed a deep interest in Persian history, culture and architecture. He made many Persian friends. Attending the Shah's coronation, he met Patrick O'Donovan (W36, died December 1981), there to report it for *The Observer*, and in later life he was to live near Patrick and Hermione in Alresford.

When war broke out in 1939, he was commissioned in the RAF in Iraq from his job with British Petroleum in Persia. In 1932 he had joined 604 squadron as an auxiliary. Back in

night alone, in March 1944, 90 bombers were destroyed), and thus the policy was devised of sending Mosquito and Mustang long range fighters to confuse German defences. While flying a Mosquito, Rory shot down two more German planes, bringing his total tally to at least nine. He won the DSO. In 1953 he published a detailed account of these war years *Cover of Darkness* (1953), which had a wide sale and gave him an authoritative voice.

In 1946 Rory returned briefly to Iran, but then came to London as Personnel Manager of the Kuwait Oil Company. In 1955 he transferred to Iranian Oil Services, where he became Chairman, retiring in 1970.

During a busy working life, he found time to undertake voluntary work on behalf of refugees, and as Chairman of the Management Committee of St George's Youth Club, Poplar. The Youth Club was part of the Settlement of the Holy Child in Poplar (see account by Arthur French [O51] *Ampleforth Journal*, Aut 94, p90; *ibid.* June 59, p138). The Club had been re-established in the 1950s in a new building after the original club had been destroyed by bombing in the war. In 1959, Monica Girouard, then President of the Settlement at Poplar and mother of Fr Simon Trafford, asked Fr James Forbes if Ampleforth could help – and as a result of Fr James's recommendation, the London Committee of the Ampleforth Society asked Rory to be Chairman. This involved frequent visits by him to Poplar in the evenings and it was characteristic of him that he should have so readily undertaken this additional responsibility. One much involved at times describes him as 'the ideal choice for the position, being able to mix so easily with all those with whom he came into contact'.

In 1978 he moved from London to Alresford in Hampshire: this to be near friends, the Constable Maxwells (he had known Gerald, Commander in the War at Ford aerodrome, although he had by now died), the Doughty-Tichbornes (Sir Anthony Doughty-Tichborne was the grandfather of William Motley, now on Ampleforth's school staff), the O'Donovans and others. Here he would be seen, dressed in an old boiler suit and crumpled clothes, listening to music on the radio and taking snuff; in this manner, Rory spent much time doing carpentry, making things to be sold for the benefit of his parish, St Gregory the Great at Alresford. He would make looking-glasses; he would decorate panel boxes, his snuff boxes, beautifully lined with velvet – all to be sold at the parish fete. In retirement, he was at one time or another Treasurer of the Gregorian Group, a trustee of the Leach Trust, and a guide at Winchester Cathedral.

A friend remembers him as one interested in everything, with wide ranging conversation, from cosy gossip to world affairs. A person of much insight, he was wise, patient, humble and holy. Another writes of him as a person of much fun and gentleness, courage and integrity. He had many friends.

In 1945 he married Sanchia Whitworth (then in the WRAF), and they had three children: a son Julian (B64) and two daughters, Jane and Rose. His brother is Cuthbert Chisholm (OA27), now living in California. He was a first cousin of Fr Columba Cary Elwes.

JACK GRIEVE

born 22 January 1906, Ampleforth 1918 to 1923,
died Greenford, Middlessex 11 December 1994



Jack Grieve, soon after leaving
Ampleforth

Jack Grieve was the eldest of four brothers at Ampleforth: Jack, Charlie (B33, played rugby for Scotland and British Lions, now aged 81), Teddy (O36 – killed aged 36), and Reggie (O40). At Ampleforth he played as a rugby forward, and was described by Fr Iltyd Williams as 'a very fine left arm bowler' – but he left a year earlier than his contemporaries and thus his sporting career was more limited.

From about 1924 and into the post war years, he worked in the Philippines for a sugar broker, Warner Barnes and Co Ltd, a firm founded by his grandfather. This was interrupted when he was caught by the Japanese in 1941 and imprisoned for three and a half years in Santo Tomas Camp in conditions that were very bad. After liberation by American forces, he returned for a time to Britain, but returned soon to continue his work in the Philippines.

He was an accomplished and enthusiastic golfer, winning trophies in the Philippines, and in later years, after retiring to England, representing The Old Amplefordian Golfing Club on several occasions, including the Halford Hewitt Cup. He was always enthusiastic about Ampleforth, and was an ardent follower of the successes of Ampleforth rugby in recent years, being particularly enthusiastic about its Sevens wins in the 1980s.

Jack Grieve did not marry. He had wide circle of friends across many parts of the world. Besides his three brothers, Jack had nephews at Ampleforth: Charles (B68) and Michael (B69), sons of Charlie; and Hugh (A65), son of Teddy.

SIMON EDWARD WRIGHT

born 31 January 1956, Gilling Castle, Junior House 1967-69, St Thomas's House
1969-74, Head of House 1973-74, Oxford (Exeter College) 1974-77, died
3 January 1995

Simon Wright was born at Ampleforth, the youngest child of Peggy (who predeceased him) and Lt Cdr E.J. Wright RN. He had elder brothers Christopher (T64) and Nicholas (T68), and a sister Mary Fiona. Simon married Rachel Davies in 1983 and they had two sons, Thomas and Edward. He was killed in a car accident, driving down the A1, by a car which veered out of control across the central reservation into his path.



His career in the school was a real example of success by hard graft. Beginning in a low form, he worked his way to the top by unremitting determination, winning a place at Oxford to read Law, in which he narrowly missed First Class Honours. Typical also of his dedication was his success in games; always a somewhat portly figure, he won himself a place in the cross-country team by sheer hard training, becoming one of the lead runners in the school. As Head of House he was fearless in his loyalty to his task, facing squarely the difficulties of bringing even his friends back into line. Simon played rugby for the 2nd XV and cricket for the 2nd XI, and was an Under Officer of the Royal Navy Section of the CCF, winning the Nulli Secundus in 1973.

Simon had been awarded a naval scholarship, but at the last minute decided – with considerable courage – not to follow his father into the Royal Navy. Instead, he became a solicitor. After Law School at Chester, he served his articles at Ipswich and then joined his brother in Christopher Wright and Co in Catterick in 1982. He specialised in Civil Litigation, but was the ideal country solicitor, his chief interest being, from the time of his articles, to solve the difficulties of his clients, if possible without the acrimony (or legal expense) of litigation. He saw the practice as a pastoral opportunity, realising that many disputes can be overcome by good sense, good humour and Christian charity. For a short time after coming down from Oxford, he taught at Gilling; one of his pupils there still remembers Simon as the only person who ever made mathematics intelligible to him. His warmth and his stability were, as Fr Edward said at his funeral, built on family values.

He was a member of Northallerton Rugby Club and captained the 2nd XV for many years and, even after a bad neck injury sustained as a prop forward, continued to play for the 3rd XV. The only concession he made to the mild protests of Rachel and his father was to move from the front row to the back. At the time of his death he was an energetic Chairman of the Club. He instituted Mini Rugby on Sunday mornings which attracted upwards of 60 children of all ages, including Thomas. Simon was engaged in an extensive programme of ground and facilities development which called for all his legal expertise. His coffin was carried to his grave by members of the club. Among the hundreds of letters Rachel received was one from the President of the English Rugby Football Union paying tribute to Simon's services to the game. He played cricket for Crakehall on the lovely village ground and scored a half century in his last game.

Simon's loyalty and warm friendship was matched, and enhanced, by his

sense of fun. He was seldom far from a chuckle. One famous example of this was when he sent a letter to the Queen, in his housemaster's name, inviting her to his housemaster's birthday party: 'Dear Queen, on such and such a date I shall be SEVEN; please come to my birthday party'. The Queen regretfully declined, but on Simon's next birthday he received a telegram of good wishes purporting to come from the First Sea Lord.

For his funeral St Benedict's Church at Ampleforth was filled to overflowing, many of the monastic community and lay staff joining representatives of the legal profession, the army at Catterick which had many connections with his firm, the North Yorkshire Police and Simon's many friends from Ampleforth, Oxford and elsewhere as he was laid to rest beside his mother's grave.

Henry Wansbrough OSB

CHRISTOPHER BATES

born 28 August 1949, Gilling Castle, Junior House, left St Edward's 1967,
died 17 January 1995



Christopher Bates was the son of John and Helen Bates, then living in West Yorkshire. After Ampleforth, he trained as an accountant, and continued to practise even part time. By the 1980s, he had opened a café-restaurant in the heart of Hereford, where his family had transferred from Yorkshire: his initiative prospered. He opened a second restaurant nearby, but he had been accident-prone since childhood: this enterprise did not prosper. Undaunted, he worked on, even after a heart attack in 1993. Sadly, a second and massive heart attack on Tuesday 17 January 1995 was fatal. His mother, Helen, died the following day.

Christopher left a widow, Liz, and four children. The Requiem Mass for Christopher and his mother was at Belmont Abbey, celebrated by Fr Simon McGurk of Belmont and Fr Gregory O'Brien from Ampleforth.

An obituary of Oswald Ainscough will appear in the next Journal.

DEATHS

It is with regret that we have just learned of the death on 20 October 1987 of John M. McNamara (X38).

Lt Col Joseph G. Morrogh-Bernard MBE	X16	18 July 1994
Ian J. Monteith	C38	10 September 1994
Richard J.B. Austin	E44	14 September 1994
R Martin Bowen Wright	H64	22 September 1994
Lt Col Cyril R. Simpson	X14	24 September 1994
John W. Ward OBE	O30	28 September 1994
Philip W. Davis	X21	25 October 1994
Robert A. Peake	C56	20 November 1994
Air Commodore Roderick (Rory) A. Chisholm CBE DSO DFC	C29	7 December 1994
John (Jack) B. Grieve	X23	11 December 1994
Simon E. Wright	T74	3 January 1995
Major Oswald W. Ainscough KSG	X24	16 January 1995
J. Christopher D. Bates	E67	17 January 1995
Denis A. Cumming	D41	28 January 1995
Fr John Macauley OSB	D39	16 February 1995

Non OA but members of the Ampleforth Society:

Rev J. Paddy Bushell	17 July 1994
Air Commodore Denis F. Rixson CVO OBE DFC AFC RAF	10 December 1994

BIRTHS

1993	
17 Dec	Ingrid and John Bruce-Jones (A75) a son, Tobias William and a daughter, Georgia Mary
1994	
23 Apr	Helen and William Wells (O75) a son, Archie George Pitt Wayland
21 Sept	Edwina and Jeremy Birtwistle (W72) a son, Henry Michael Astley
22 Sept	Wendy and Simon Davy (D83) a son, Edward John Bernard
3 Oct	Ticky and Charles Wright (E78) a son, John Paul Francis
8 Oct	Henrietta and Simon Hare (J80) a daughter, Charlotte
7 Nov	Sarah and Adrian Scrope (C67) a daughter, Rose Edith Lygon
9 Nov	Nicky and Bruce Walker (T66) a son, Roland Magnus Percy
10 Nov	Emma and Justin Dowley (A72) a daughter, Florence
16 Nov	Reina and Peter Gleadow (A75) a daughter, Jennifer Samne
22 Nov	Viktoria and Jonathan Connolly (D79) a daughter, Sophie Patience, who sadly died on 25 Jan 1995 after a second heart operation

- 30 Nov Nicola and Justin Birkett (D84) a son, Charles Frederick
 7 Dec Tania and Declan Morton (A80) a son, Giles
 12 Dec Susan and Jonathan Harwood (C80) a son, Henry Michael Penny
 13 Dec Rachel Fielding and Michael Page (B78) a daughter, Madeline Poppy Fielding
 18 Dec Ruth and Jonathan Brown (J71) a daughter, Amelia Grace Barrett
 31 Dec Emma and Gerald Fitzalan Howard (O80) a daughter, Grace
- 1995
 4 Jan Julie and Rupert Macauley (C80) a son, Archie
 5 Jan Marie-Claire and Ralph Kerr (W74) a daughter, Amabel Mary Antonella
 10 Jan Ana Elisa and Dominic Channer (D83) a son, Timothy Mark DeRenzy
 13 Jan Louise and Stephen Constable-Maxwell (C82) a daughter, Olivia Sarah Turville
 1 Feb Susan and John Bellasis (W64) a daughter, Francesca
 4 Feb Annette and Julian Nowill (J78) a son, Alastair Robin
 9 Feb Sarah and William Allardice (D79) a daughter, Madeleine Jane
 10 Feb Caroline and Pip Fitzherbert (E81) twin daughters, Emily and Philippa
 13 Feb Andrea and Andrew Duthie (H84) a son, Oliver Marr

FORTHCOMING MARRIAGES

Tom Beharrell (D82)	to	Victoria Leuchars
Adrian Budgen (J81)	to	Sallie Booth
Brendan Corkery (J75)	to	Gillian McNeil
Matthew Cunningham (O85)	to	Meg Treherne
David Fairlie (W41)	to	Jane Bingham-Newland
William Fergusson (C75)	to	Rowena Crawford
Paul Graham (E61)	to	Helena Sophie Eaton Harwood
David Hugh Smith (E85)	to	Maresa-Clare Moloney
Simon Jamieson (T77)	to	Lady Laura Fortescue
James Johnson-Ferguson (C82)	to	Rachel Alexandra Peddie
Mark Johnson-Ferguson (O83)	to	Julia Catherine Getley
Paul Magrath (B76)	to	Rinda Yeut-Kuen Gibson
Adrian Myers (A90)	to	Louise Denny
Richard O'Kelly (C86)	to	Bridget Hoare
Richard Oke (O88)	to	Aveen Glennon
Jeremy Parfett (E81)	to	Johanna Collett
Crispin Poyser (O75)	to	Kristine Williams
Thomas Rochford (J79)	to	Deirdre Shields
John Rylands (A73)	to	Maura Daly

Peter Savill (J65)	to	Ruth Pender
Mark Wilkinson (T85)	to	Anna Pritchard
Gervase Williamson (E65)	to	Tilly Chamberlin

MARRIAGES

- 1994
 8 Jan Peter Vincent (O84) to Rosalind Rutter (St Martin's, East Horsley)
 22 July Paul McKibbin (D78) to Caroline Joanne Hulme (St Mary's, Bowdon, Altrincham)
 13 Aug Dominic Wiseman (D90) to Rachael Brown (Chapel of the Ursuline Convent, Westgate-on-Sea, Kent)
 9 Sept James Chancellor (D78) to Caron Carvill (St Luke's, Sydney Street, London)
 24 Sept Peter Fawcett (B82) to Cathryn Field (St Nicholas, Dunnington, York)
 1 Oct Ian Sasse (T79) to Lucy Derington Fenning (St Catherine's, Burbage, Hinckley)
 15 Oct Philip Gilbey (D85) to Charlotte Britton (St Mary the Virgin, Hatfield Broad Oak)
 15 Oct Martin McKibbin (D84) to Sarah Schallamach (St Robert's, Harrogate)
 10 Nov Jonathan Ruck Keene (T71) to Laura Perry (London)
 3 Dec Jonathan Mather (J78) to Sarah Bianchi (St Alban's, Macclesfield)
 10 Dec Ludovic Lindsay (A76) to Lucy Davenhill (St Mary's, Harvington)
 17 Dec Jeremy Hart (B85) to Nathalie Jolivet (St Trinité, Cherbouurg, France)
 17 Dec Richard Mountain (C85) to Tessa Burt (St John the Evangelist, Milford, Surrey)
 29 Dec Crispin Poyser (O75) to Kristine Williams (St Luke's, Wimbledon Park)

OA DIARY NOTES

1-2 October 1994, *Ampleforth Golfing Society Meeting at Ampleforth*: Fr Leo invited the Society to stay at Ampleforth, and to celebrate their annual dinner there. Amidst two days of golf, a dinner was held in St John's House refectory, as the guest of Fr Leo, with Kenneth Bromage (E51), Anthony Carroll (E76), Michael Edwards (O62), Charles Hattrell (E77), Martin Hattrell (E78), Chris Healy (B77), Charles Jackson (C58), Alastair Lockhead (D81), David Palengat (O54), Christopher Petit (W47), Pat Sheehan (D49), John Vincent (O50), Andrew Westmore (D81), Fr Simon, Fr Edward, Fr Matthew, the Second Guestmaster, and some wives of members of the Society.

8-9 October 1994, *Ampleforth*: The weekend of the Ampleforth-Sedbergh match attracted a fair number of Old Boys to Ampleforth. These included: Alexander Codrington (J94), Tarquin Cooper (C93), Richard Corbett (J89), Michael Davison (O94), Sam Gibson (C93), Sam Cook (E93), Andrew Freeland (J92), Richard Freeland (H64), Dr Ken Gray (C44), Dominic Harrison (D94), John Kennedy (D94), Nicholas Lemiss (J94), Rupert Lewis (W94), Nicholas Marshall (C93), Simon McKeown (H86), Scott McQuestion (O94), Richard Mountain (C85), Andrew Porter (H94), Nicholas von Westenholz (E94).

15-18 October 1994, *Ampleforth*: The Manquehue retreat with Jose Manuel Equiguren and Manuel Jose Echenique (15 October 1994) and the school retreat (16-18 October 1994) involved about 70 visitors, including 24 Old Amplefordians. There were several Old Amplefordian married couples: Damien (T85) and Martha Byrne-Hill, Peter (C85) and Ruth Gosling, Simon (H86) and Julie McKeown. Other Old Amplefordians at either the Manquehue retreat or school retreat, or just visiting Ampleforth, included Sam Bond (A88), James Cadogan (W88), Sid Corley (D93), Fr Jock Dalrymple (E75 - Parish Priest of Fyfe in the Edinburgh Archdiocese, and here to give the retreat to St Edward's 5th year), Anthony Dore (A87), Jonathan Dore (A91 - Nottingham University), Mark Edmonds (T93 - visiting from Sheffield University), Peter Foster (T91 - here to assist St Thomas's VI Form retreat in the Lou Tice ideas), Nick Furze (O93 - recently returned from Chile, now at Newcastle University), Hamilton Grantham (H93 - recently returned from Chile), Toby Gibson (E87), Peter Griffin (T93 - here from Sheffield University), Nicholas John (W93), Nicholas Kenworthy-Browne (E90), Michael King (T92 - visiting from Sheffield University), Hugh Milbourn (B93), Martin Mullin (B93 - at Newcastle University, here for both the Manquehue retreat and to help with St Bede's retreat), Charles O'Malley (D85), Christopher Randag (A60), Jon Robertson (T93 - visiting from Sheffield University), Frank Thompson (A84), Edmund Vickers (B87 - helping with St Aidan's retreat).

28 October 1994, *Liverpool*: The 119th Liverpool dinner was attended by 24 people. Fr Leo and Col Michael Birtwistle (W38) made speeches. *The 120th Liverpool dinner will be on 27 October 1995 at Crosby Hall Educational Trust - contact Niall Roy, 0704 573707.*

16 November 1994, *Manchester*: The Old Amplefordian Hot Pot Supper at Sam's Chop House in central Manchester involved about 60 Old Boys, including a good number of recent leavers now at university in one of Manchester's universities, or at Leeds.

DAVID ASHTON (J94) spent the Summer 1994 working on a Kibbutz in Israel, and is now at University College, Oxford.

RICHARD BEDINGFELD (E93) walked from Dieppe to Rome, via Paris, Colmar in France, Friburg, Konstanz, Switzerland, Landeck near Innsbruck, Bolzano, Verona, Bologna, Florence. Mostly he walked alone, but at times was joined by his brother THOMAS BEDINGFELD (E94) (Landeck to Bolzano, Verona to Florence), and JULIAN ROBERTSON (E93) (Verona to Florence). In Orvieto Richard was badly burnt by a fire caused by his cooker, so did not complete the final 90 miles walk to Rome. Dieppe to Orvieto took 114 days; he arrived Rome 28 August 1994.

SAM BOND (A88) has been appearing in a production of *Romeo and Juliet*. In an article for *The Ampleforth News* (14 Oct 94), Edward O'Malley wrote that Sam Bond was playing 'the difficult parts of Benvolio and Paris with the Oxford Stage Company' in *Romeo and Juliet* at The Grand Opera House in York. The article continued, 'an accomplished actor, he got into the Bristol Old Vic Theatre School, and has since appeared in *Watership Down*, *Tess of the D'Urbervilles*, and *The Witch and the Magic Mountain*. However it is a tough life being an actor on tour'. Thus, when the play came to York, 'he had already performed the play in front of 60 audiences, and has another 65 to go, including a 20 day tour of Japan in November 1994'.

PETER BUCKLEY (J84) is senior sales representative for Canon.

DR ADAM BUDGEN (J83) has been working at Mayday Hospital, Croydon; in 1994 he passed the first part of his FRCS examinations.

ADRIAN BUDGEN (J81) was in May 1994 appointed a partner in the solicitors Irwin Mitchell, and is based in their Sheffield office; he specialises in personal injury.

EDWARD BUSCALL (J83) works for the BBC World Service (television and radio) as a broadcast journalist for news and current affairs. Previously, he worked for *The European*.

WILLIAM CARLETON-PAGET (D86) works in film production in London.

RAFAEL CARVALLO (W89) is at the Catholic University of Santiago in Chile, reading Law.

ROBERT CONSTABLE-MAXWELL (O51) was appointed a Deputy Lieutenant in the Autumn 1994.

SAM COOK (E93) flies with the Newcastle University Air Squadron.

TARQUIN COOPER (C93) taught for a time in 1993-94 with the Mill Hill Fathers at Kisumu near Lake Victoria.

JONNY COULBOURN (J88) has been working with Sotherby's in Madrid since 1993. He joined CHRIS BLASDALE (B88) and JAMES ELLIOT (E88) in teaching English to Spanish children at Colonias Infantiles in Randa in Andalucia in Summer 1994.

WILLIAM DALRYMPLE (E83) has won the Thomas Cook Travel Book Award and *The Sunday Times* Young British Writer of the Year Award.

EDMUND DAVIS (O94) was from October to December 1994 in Tuzla in central Bosnia-Herzegovina, working with Terre de Hommes. His work included: first, helping to plan the building of a youth centre, using as much as possible local labour – when complete, the idea is that this should be run by the children itself; secondly, working to convert basements of wrecked buildings into classrooms at Sapna near Tuzla. In Tuzla, there was shelling from the Serbs every day. Later he worked in Mostar for a time, and he speaks of the complete difference between West Mostar and East Mostar – the West is completely Western, and in the East 'there is nothing, no buildings'. He had travelled out there in an aid lorry of Project Spark, driving with Sally Trench, brother of David Trench (A60).

SIMON DENYE (J83) works as a Senior Plant Manager for ICI on Teesside.

NICHOLAS DERBYSHIRE (J88) is joining Essex in 1995; he has been with Lancashire for several years, playing twice for the first team in 1994. In the winter 1994-95 he was in Australia playing for Manley. He also plays for Stone in the Staffordshire League.

TED DONOVAN (W36) is a member of the Antioch Community, an ecumenical lay community. With his wife Joyce, both were founder members in 1979. Ted is the brother of Fr Bruno (died August 1967).

ANTHONY DORE (A87) took Solemn Life Promises to become an Oblate of the Manquehue Apostolic Movement on 27 December 1994, the Feast of the Co-Patron of the Manquehue Movement, St John the Apostle. The ceremony took place in the Abbey Church of the Benedictine monastery of the Most Holy Trinity, Las Condes, Santiago. These promises commit him to a celibate life in lay community in the spirit of St Benedict. JONATHAN PERRY (C84) is the other Old Amplefordian to have taken these promises, on 27 December 1993. Anthony Dore is co-ordinator of liturgy at San Lorenzo, the school and community project in the poorer area of Santiago.

JOHN DOYLE (J84) works as a consulting structural engineer; his several projects include one in Alma Ata in Russia.

MARC DUMBELL (H93) played for Oxford Under 21 XV v. Cambridge in Dec 1994.

SIMON DYER (B57) was awarded a CBE in the New Year's Honours 1995, for his services to motoring. Since 1987 he has been Managing Director of the AA.

WILLIAM EAGLESTONE (E90) is teaching English in Alexandria, Egypt.

GUY EASTERBY (H93) played rugby for the Irish Exiles; he normally plays for Harrogate.

ROBIN EDMONDS (O38) published in 1994 a book on Alexander Pushkin (Pushkin was killed in a duel aged 37). In 1983, Robin Edmonds, a former

Minister at our Moscow embassy and an expert on Soviet foreign policy, published *The Brezhnev Years*. He retired from the FCO in 1978. At the beginning of the war, at Brasenose College, he had been elected President of the Oxford Union – a time when Ampleforth was providing Presidents: Philip Toynbee, Hugh Fraser, almost Patrick O'Donovan, had not war intervened.

JAMES ELLIOT (E88) taught History and English at St Sithians College, Johannesburg for one year, from January to December 1994. In the middle of this period, he took his holidays in Summer 1994 teaching English at Colomias Infantiles in Randa in Andalucia in Spain.

JOSE TOMAS ELTON (J91) is at the Catholic University of Santiago in Chile, reading Civil Engineering.

COLIN ELWELL (J89) is with the Light Dragoons in Germany; in 1994 he was in Bosnia-Herzegovina for three months with the regiment.

DR ROLAND ENGLAND (J86) qualified in Medicine in July 1993, and works in Cardiff.

SEAN FARRELL (T85) organises choirs and concerts in Wakefield.

ANDREW FESTING (C59) is painting an England 1st XI from the '60s and '70s. Selected by Lord's, the team is: Dennis Amiss, Brian Close, Ray Illingworth, Geoffrey Boycott, Basil D'Oliveira, John Edrich, Mike Smith, Alan Knott and John Snow. Steven Lynch of *Wisden Cricket Monthly*, noting there was no place for Tony Greig, assumed that Botham and Willis will appear in the next picture. 'There are perhaps too many spinners'.

RUI FISKE DE GOUVEIA (T87) teaches in Indonesia. He also runs a night club in Djakarta.

MAURICE FITZGERALD (C94) has been playing for Durham University 1st XV as prop forward.

HENRY FITZHERBERT (E90) started his career in journalism by joining the Ross Benson Diary team on *The Daily Express*; his job involves going to parties, book launches, social events and, once, a synagogue Jewish memorial; he writes also for *The Times*, *The Daily Mail* and *The Evening Standard*.

FR PHILIP FOSTER CSSR (D39) has written his memoirs of the war: *A Trooper's Desert War* (available from The Adjutant, Sherwood Rangers Yeomanry, Cavendish Drive, Carlton, Nottingham, £10.50). In the war, Fr Philip was a trooper in the Nottinghamshire Sherwood Rangers Yeomanry; he kept a diary in the war from which he wrote this account soon after the events – except the final chapter which was written 50 years after D Day, when his crew were killed and wounded. Besides the terrors and comradeship of war, he describes off duty moments in visiting the Holy Land and the Nile. Cardinal Basil, who was in St Dunstan's with Fr Philip, has written a forward to the book. Fr Philip is a Redemptorist priest, ordained in 1953 and now working at Bergvliet in Cape Town.

MARK FRANCHETTI (D86) is with *The Sunday Times*, on the Foreign Desk and later the Home News Desk.

PATRICK FRENCH (J84) has written *Younghusband: The Last Great Imperial Adventurer* (Harper Collins). In reviewing the book in *The Times* in October 1994, Ian McIntyre wrote: 'This first book displays rich gifts. French is marvellously equipped to shine either as biography or travel writer'. WILLIAM DALRYMPLE (E83) reviewed the book for *The Spectator* (1 October 1994), writing of 'this brilliant and masterly new biography'. He writes: 'This is a wonderful biography: beautifully written, wise, balanced, fair, funny and above all extremely original'. William Dalrymple concludes his long review: 'Patrick French has made an altogether brilliant debut, and it seems extremely unlikely that a more amusing or more innovative biography will be written this decade'.

ANDREW GARDEN (T88) is Head of Modern Languages at Ampleforth College Junior School. After Cambridge, he was in 1993-94 a merchant banker in Edinburgh.

HARRY GIBBS (J91) has been working for the BBC on a series of travel programmes on the Eastern Mediterranean: seven programmes - 'The Big Trip' - of 45 minutes each, shown in September 1994. Harry was one of two selected out of 14,000 to take part in the series.

TOBY GIBSON (E87) is a solicitor in London. On a wild day, of rain, wind and mud, 21 January 1995, he came first in the Old Amplefordian Cross Country Match against the school; the Old Amplefordians won by a single point.

INIGO GILMORE (W87) works for *The Times* as a Political Correspondent. Since January 1994 he has been in South Africa, and covered the South African elections in May 1994. He has also written from Ruanda. In previous years, Inigo wrote for *The Evening Standard* and then for The Peterborough column in *The Daily Telegraph*. He met JAMES ELLIOT (E88) when about to report witch hunting in the Northern Transvaal.

SIR DAVID GOODALL GCMG (W50) was awarded an Honorary Degree as Doctor of Laws by the University of Hull on 11 October 1994. Sir David now lives in Ampleforth village, and has been Chairman of the Leonard Cheshire Foundation International since 1992. The Programme for the Conferment of Honorary Degrees recalled his past work: after serving in the First Battalion, the King's Own Yorkshire Light Infantry (1955-56), he joined the Diplomatic Service. After postings in Nicosia, Djakarta, Bonn and Nairobi (1957-73), he was in the UK delegation to the East-West Force Reduction talks in Vienna (1973-75), then successively Head of the Western European Department, Minister in Bonn, Deputy Secretary to the Cabinet Office (1982-84), Deputy Under-Secretary of State FCO (1984-87), and High Commissioner to India (1987-1991). Since 1992, Sir David has been Chairman of Anglo-Irish Encounter; he had been much involved in negotiating the Anglo-Irish Agreement. He is a member of the Council of Durham University and an Honorary Fellow of Trinity College, Oxford.

ANTONY GORMLEY (W68) won the Turner Prize on 22 November 1994 for his work as a sculptor. This is a £20,000 prize, awarded each year to British artists under 50, and is intended to promote public discussion of new developments in contemporary British art. At the Tate's Turner Prize Exhibition, Anthony Gormley was exhibiting *Sense*, a concrete block 'within which is held the void expression of his own body', and *Testing A World View*, consisting of five identical world, solid iron body forms.

In 1995, Antony Gormley was commissioned by Gateshead Borough Council to provide a sculpture to be sited near the gates of the town - some wondered whether it would distract motorists on the A1. It was to be part of Gateshead's contribution to 1996 - Year of the Visual Arts - a celebration of the role of the arts in the North. The sculpture was to be a 63 ft steel angel with 169 ft wingspan, and was being made with specialist advice from Ove Arup, the structural engineers, to ensure it would withstand strong winds. Details were first revealed by *The Times* (7 Feb 95) which had a photograph of Antony Gormley with a bronze model of his sculpture: the reports said that one councillor described it as a symbol of peace, and others said it would put Gateshead on the arts map. Antony Gormley is the younger brother of John (W53), Michael (W63) and Brendan (W65).

JOHN GORMLEY (W53), the founder in 1953 and Managing Director of Treske Ltd sited near the railway station in Thirsk, is currently commissioned to make 404 oak lined chairs for the OBE chapel in St Paul's Cathedral. A commission over recent years has included, on behalf of English Heritage, providing the furniture in the restoration of Cell Eight at the ancient Carthusian monastery ruins below the hill at Mount Grace near Thirsk. Here, as in all Carthusian monasteries, each monk lived alone, with his own chapel, bedroom, workshop, living room and garden. Treske provided oak furniture, covered with paint similar to the medieval period. In the bedroom, they made the bed, scriptorium, tables, chests and food store, and upstairs in the individual monks' workshop, measuring 400 sq ft, they made the equipment such as spinning wheels. On top of the hill above the Carthusian monastery, at Mount Grace shrine of Our Lady, Treske provided furniture in the restoration of the chapel. Some years ago, they did work for the Ampleforth parish of Kirkbymoorside, providing a lectern, stools and credence table.

CHARLIE GUTHRIE (W92), now reading Law at Durham, has been involved in DUCK (Durham University Charities), doing Tarzangrams. In 1992-93, he taught English in India to Tibetan refugees, Tibetan monks and school-children, teaching up to 200 at a time.

BEN HAMPSHIRE (B87) is the personal assistant to the actor William Hurt, and has been assisting in the filming of Zeffirelli's *Jane Eyre* at Haddon Hall and Ealing Studios.

JUSTIN HAMPSHIRE (H87) is with Price Waterhouse.

SIMON HAMPSHIRE (H79) is with Barclays ZW, and has been heading a team in the Futures and Options market for them in Sydney. He was due to return to England to similar work in May 1995.

CHRISTOPHER HARDING (J93) played centre for West Hartlepool 2nd XV.

DAVID HUMPHREY (O75) is Commanding Officer of HMS Trenchant, a nuclear powered submarine.

DR CHARLIE INMAN (T88) qualified as a doctor in Bristol in August 1994, and is a Surgical House Officer in Truro.

MARK JAMES (T84) is a professional yachtsman in the Caribbean.

EDMUND JENNINGS (E89) is a freelance sports journalist in London, writing magazine features.

NICHOLAS JOHN (W93) was awarded an Exhibition in November 1994 by University College, Oxford for his work towards Mods in his second year.

CHRISTOPHER JONES (C82) is manager and part-owner of an hotel in Wales, having previously worked as a quantity surveyor.

CHARLES KEMP (J86) is a sales representative for Whitbred's in North Derbyshire.

ROBERT KERRY (T81) achieved his Munroes by climbing all Scottish mountains over 3,000 feet, climbing the final mountain of his Munro in May 1993.

STEVEN LA'PORTE (D88) works as a systems analyst in Reading.

JAMES LE FANU (B67) writes on social and medical affairs for *The Daily Telegraph*, *The Sunday Telegraph*, *The Times* and sometimes *The Catholic Herald*. He is also in medical practice in South London, thus combining journalism and medicine.

MARK LE FANU (B67) is a lecturer at the European Film School in Ebeltheft in Denmark. He writes on books and films for *The Times* and *The Observer*.

TOM LEEPER (D86) is a barrister, with a tenancy, in London.

RICHARD LEONARD (J81) is Operations Manager of an Inn in Longshore, Connecticut, USA. He plays for the Connecticut Yankee Rugby Club.

LUCIAN LINDSAY-MACDOUGALL (T85) set up a theatre company in London – the Martley Hill Theatre Company.

JEAN-BENOIT (J-B) LOUVEAUX (B90) is the Administrative Executive in the London office of Lifeline; Lifeline send emergency aid to the former Yugoslavia, as well supporting other charities in projects in Romania, Poland and Russia. At Oxford J-B worked with Nightline, similar to the Samaritans; in 1993 while in Mexico, he noticed the appalling state of environment and poverty, which confirmed his desire to work in development, and he hopes to work with a larger international aid organisation.

HENRY MACAULAY (D89) has been a trainee reporter with the *Isle of Thanet Gazette* since September 1994 and had also done a journalists' training course of some months in Peterborough.

PETER MACAULAY (D89) has been doing sports coaching at St Augustine Abbey School, Westgate, and King's School, Canterbury.

FELIPE MARAMBIO (J90) is at the Catholic University of Santiago, Chile, reading Economics.

HUGH MARTIN (J86) is with the Royal Scots Dragoon Guards, based at Catterick. In 1994, he crewed in the first armed services entry for the Atlantic Rally for cruisers.

MARK MATHER (J81) is a professional photographer, recently working in Thailand.

PETER MAXWELL (B61) works with Terre des Hommes, the Swiss international children's charity. Since November 1993, he has been in charge of their mission in Bosnia-Herzegovina. He has been delivering food aid, essential food, to families in North and Central Bosnia. As 1995 began, he was developing programmes for working with teenagers in Tuzla and Mostar.

CAPTAIN JEREMY MCDERMOTT (H85) is with the Grenadier Guards and has been serving in 1995 in Vitez in Bosnia-Herzegovina.

JUSTIN MCDERMOTT (D88) works for an insurance company in Anchorage, Alaska.

PATRICK MCGUINNESS (T81) is First Secretary at the Embassy in Abu Dhabi in the United Arab Emirates.

ALEXIS MCKENNA (J91) has been awarded an LL.B and is now at Law College. He gained his Duke of Edinburgh Award in 1994.

NICHOLAS MILLEN (D77) has been working at the MOD, researching tanks.

RANALD MORGAN (J94) has been working with horses in the United States.

ANTHONY MORLAND (T86) is a journalist with a jewellery trade magazine in Geneva.

MAJOR NICHOLAS NORTH (O62) became Deputy Bursar of Cranleigh School in the Autumn 1994, having retired from the army.

FERNANDO OSSA (W90) was head of the Gringos Community of the Manquehue Movement in Santiago, Chile in 1994 – with NICHOLAS FURZE (O93), GILES GASKELL (D93), HUGH MILBOURN (B93), and HAMILTON GRANTHAM (H93). He is studying at the Catholic University of Santiago, reading civil engineering. He visited Ampleforth in 1994 and 1995.

ALASDAIR PIKE (E89) is a stockbroker in London.

DAVID PRICE (W65) has been rebuilding his house, Harrington Hall at Spilsby near Lincoln after a fire. In origin Tudor, and largely rebuilt in 1670,

Harrington Hall became the inspiration of Tennyson's *Maud*: 'Come into the garden, Maud'. While travelling to Ampleforth for Exhibition in 1990 (William Price's final Exhibition), they noticed Harrington Hall in *Country Life*, and consequently acquired the house in 1991; after one month's preliminary repairs for dry rot, a fire which burnt for a day and a half gutted the entire building on 4 November 1991. Since 1991, David and his wife Sarvie have rebuilt it, and by late 1994, were able to return to live in the house while the final repairs were completed. The rebuilding has been assisted by CHRISTOPHER NEVILLE (E72) as Interior Designer, and PATRICK ROONEY (B68) who has done much of the woodwork. The newly built house includes a chapel and a first Mass was said there by Fr Matthew in the days after Christmas 1994. David Price is the nephew of Fr William Price (Headmaster Ampleforth 1954-64, Gilling 1964-71, died 1971).

TOBY SASSE (T82) works as a barrister in Manchester.

WILLIAM SALVIN (T82) is a land agent with a business near Barnard Castle.

MARK SCOTT (T65), under the pseudonym Harold Trotman, has written a humorous approach to old age and death, *The Toomsday Book* (Orbit 1994 - Orbit Publications Ltd, The Hobbits, North Trekeive, Liskeard, Cornwall, PL14 6SA - 0579 21470). The book starts with some words from Cardinal Basil. Mark Scott is the son of Philip Scott (B32) and nephew of Edmund (OA 1926, died 1993), Osmund (OA 1929, died 1987), and Stephen (OA 1930, killed in action, Crete 1941). He is the great nephew of Edgar de Normanville (OA 1901, died 1968, aged 84 - the inventor and patentor of the overdrive mechanism for a car manufacturer), Cyril de Normanville (OA 1902, monk of Belmont, died 1950), and Fr Hugh de Normanville (OA 1904, Housemaster St Bede's, Head Monitor, played hockey for England, died 1943). Osmund Scott had two sons at Ampleforth: Crispin (O74) and Gervase (O75); Edgar de Normanville had sons: Raoul (OA) and Peter (C40).

PAUL SELLERS (J81) is Director of a language school in Mexico City.

LUKE SMALLMAN (B87) works in oil and gas insurance in the City.

LORD STAFFORD (C72) is a Deputy Lieutenant of the County of Stafford.

JAMES STEEL (J83) works for Operation Sahel, and has visited Ethiopia on behalf of the Trust. James and his wife Susannah also run their own charity, the Sarojini Trust, to train girls for cottage industries in southern India.

EDWARD STOURTON (H75) is Co-Chairman, with Frances Gumley, of a series of eight lectures to celebrate the centenary of Westminster Cathedral. The foundation stone of John Francis Bentley's Cathedral was laid by Cardinal Vaughan on 29 June 1895, and as a celebration of this a series of centenary events has been organised, including eight lectures being given at Westminster Theatre between 9 March and 9 November 1995, with the overall title: *Towards a Civilisation of Love - Christian Values in Public Life*. The speakers include Sir Edward Heath on 'Christian Values in Politics' (9 November), John

Patten on 'Christian Values in Education' (4 May) and two Old Amplefordians, Professor MICHAEL FOGARTY (A34) on 'Christian Values in the Economy' (6 April) and HUGO YOUNG (B57) on 'Christian Values in the Media' (4 May). Edward Stourton continues to present The One O'Clock BBC TV News, and also other programmes: thus, recently, an investigation into violence and the use of guns amongst American teenagers; and a series 'The Violence File' on BBC Radio, looking at violence in society generally. Since leaving Trinity College, Cambridge, he was successively with ITN, Washington correspondent of Channel Four News (1986-88, where he reported on the Iran-Contra Affair, presenting for a time a nightly half hour special report on the Congressional Hearings), Paris correspondent of the BBC (1989-90) and Diplomatic correspondent of ITN (1990-93). When with Channel Four News, he presented what was perhaps the first British TV report on Medjugorje, an 11 minute report in 1984: it was a time when facilities there were much underdeveloped, when, as his report said, 'everyone must bring their own food'.

NIGEL STOURTON (D47) and Fra MATTHEW FESTING (C67) drove an aid lorry to Northern Bosnia-Herzegovina in October 1994; they took supplies to centres at Vidovice, Orasje (a Croat-Muslim village) and Matice. Going to the village of Vidovice, he encountered the aftermath of occupation. Of Vidovice, Nigel Stourton writes: 'The Caritas building provides a focal point of activity, and there is something particularly symbolic in this for the village church attached to CARITAS was burnt, blasphemous graffiti written on the walls and the priest and his housekeeper murdered in cold blood'. Nigel describes Matthew being mobbed by grown ups and children as he provided supplies. While in Zupanja, the village was shelled by the Serbs.

NICHOLAS STUDER (D92) played for Cambridge Under 21 XV v. Oxford in Dec 1994.

LEONARD SULLIVAN (D44) is the current Master of the Westminster Catholic Evidence Guild. He has been in the Guild since 1950; when he worked in the City, he spoke on Tower Hill at lunchtime. He was chosen as Master in 1981.

GILES SWAYNE (A63) lives in Ghana, and works as a composer. He is married to a Ghanaian. In *The Spectator* (1 October 1994), he wrote of his life in Ghana: 'We moved here in 1991; three years later, we inhabit a rambling, red-tiled house near a village called Konkronuru in the Akwapim hills - about 20 miles from Accra, and 1200 feet above sea-level. We have no electricity or running water... in the rainy season our roof catches water from the sky; at other times the Konkronuru ladies bring it on their heads from the village borehole'. He writes of the 'wonderful climate of laughter, and relaxed attitude to life which is not found elsewhere'. In the previous *Journal* (Autumn 1994), we reported on an interview he gave to Classic FM, and of works performed in the Proms and Three Choirs Festival.

RICHARD TAMS (J86) was in 1994 running the South Korean office in Seoul of British Airways.

BRIAN TRENEMAN (J86) works for *Le Magazine*, a monthly publication written in English about opportunities in France.

OLIVER TRENEMAN (J82) has been studying Mandarin in Beijing, prior to setting up a Chinese office for Chestertons.

JEROME VAUGHAN (C91) is, at Oxford, the Treasurer of the Grid Iron Club and an official of the Bullingdon Club.

EDMUND VICKERS (B87) began working as a barrister in April 1994.

JULIAN WADHAM (A76) took the part of Lord Lucan in a networked Tyne Tees TV film *Lucan* in November 1994, 20 years after the disappearance of Lord Lucan.

LIAM WALES (E89), leaving Brighton Art College in 1994, has been working as a painter and sculptor, with private commissions, in London.

ANTHONY WELD (O42) has been enlisted as the official scorer for the 1995 West Indies touring party during their six Test Matches and three International One Day games, as well all the other county matches. Since retiring from business, he has been official scorer for a number of overseas touring teams in England: Australia v. Zimbabwe (World Cup 1983); West Indies (1984, 1988); Pakistan (1992); and South Africa (1993). After the coming 1995 series, he will have scored in 49 international matches, Tests or one day Internationals. Anthony Weld, although not in Ampleforth's 1st XI, played years of service and club cricket, and was for two years (1976-77) on the Minor Counties umpires panel. He asks old friends to call at the score box after the close of play.

BARNEY WELLS (E89) left Newcastle University in 1993, worked throughout 1994 co-ordinating a community psychiatric programme in Nigeria, and returned to England to do further studies in medical anthropology.

COMMANDER NICHOLAS WRIGHT RN (T68) was appointed a Lieutenant of the Royal Victorian Order in the New Year's Honours 1995, for his services to HMV Britannia.

Ampleforth Sunday

On Sunday 26 November 1995 Fr Abbot will conduct a one-day retreat for old boys, parents and friends at the Digby Stuart College, Roehampton Lane, London SW15 - 11.00am to 5.30pm. For details please apply to David Tate, 87 Dovehouse Street, London SW3 6JZ.

St Dunstan's House 60th Anniversary Dinner 1935-95

It is hoped to hold a dinner in London for old boys of St Dunstan's on Friday 27 October 1995 to celebrate the House's 60th anniversary. If you might wish to attend, please contact John Reid, telephone 0171 736 8178.

THE SCHOOL

September

SCHOOL STAFF

1994

Headmaster	Fr Leo Chamberlain MA <i>History</i>
Second Master	Fr Timothy Wright MA, BD
Third Master	Fr Richard field BSc, ACGI, AMIMechE
Director of Studies &	
Head of Sixth Form	C.J.N. Wilding BA <i>Head of Modern Languages</i>
Head of Middle School	J.F. Hampshire BED <i>Biology</i>
School Guestmaster	Fr Adrian Convery MA
Second Guestmaster	Fr Francis Dobson FCA, SDSS <i>Politics, Religious Studies</i>

HOUSEMASTERS

St Aidan's	Fr Bernard Green MA, MPhil <i>Religious Studies</i>
St Bede's	Fr Hugh Lewis-Vivas MA, STB <i>Modern Languages, Religious Studies</i>
St Cuthbert's	Mr J.G. Willcox MA <i>Modern Languages</i>
St Dunstan's	Mr G.W.G. Guthrie MA <i>Business Studies, Economics</i>
St Edward's	Fr Edward Corbould MA <i>History, Religious Studies</i>
St Hugh's	Fr Christian Shore BSc, AKC <i>Head of Biology</i>
St John's	Fr Timothy Wright MA, BD <i>Religious Studies</i>
St Oswald's	Fr Christopher Gorst MA <i>Biology, Religious Studies</i>
St Thomas's	Fr Richard field BSc, ACGI, AMIMechE <i>Physics, Religious Studies</i>
St Wilfrid's	Fr James Callaghan MA <i>Modern Languages, Religious Studies</i>

MONASTIC COMMUNITY

Fr Bede Leach ARICS, MCIQB, MCIARB <i>Procuration</i>
Fr Simon Trafford MA <i>Classics</i>
Fr David Morland MA, STL <i>Head of Classics</i>
Fr Felix Stephens MA <i>Editor: The Journal</i>
*Fr Cyprian Smith MA <i>Religious Studies</i>
Fr Cuthbert Madden MB, BS, MRCP <i>Head of Religious Studies, Biology</i>
*Fr George Corrie LLB BA <i>Religious Studies</i>
*Fr Jerome Middleton <i>Religious Studies</i>
*Fr Robert Igo BTh <i>Religious Studies</i>
*Br Oswald McBride BSc MB ChB <i>Biology</i>
*Br William Wright BSc <i>Religious Studies, Mathematics</i>
*Br Paul Browne BED <i>Religious Studies</i>
*Fr Gabriel Everitt MA, DPhil <i>Religious Studies</i>
*Br Cassian Dickie MA <i>Religious Studies</i>
*Br Chad Boulton BA <i>Religious Studies</i>

THE AMPLEFORTH JOURNAL
LAY STAFF

J.B. Davies MA, MSc, CBIOL FLS *Librarian*
R.F. Gilbert MA *Chemistry*
K.R. Elliot BSc *Physics*
*D.S. Bowman MusB, FRCO, ARMCM *Music*
S.R. Wright FRCO, ARMCM *Music*
G. Simpson BSc *Mathematics*
C.G.H. Belsom BA, MPhil, CMATH, FIMA *Head of Mathematics*
J.D. Cragg-James BA *Modern Languages*
F.M.G. Walker BA *English, TEFL*
A.C.M. Carter MA *Head of English*
P.M. Brennan BSc *Head of Geography*
Mrs B.M. Hewitt BA *Head of TEFL, Modern Languages*
P.T. McAleenan BA *Head of Business Studies, Economics and Politics*
D.F. Billett BSc, MSc, PhD, CChem, FRSC *Chemistry*
J. Fletcher BA, MEd *Head of Art*
W. Leary *Music*
M.J. McPartlan BA *Modern Languages, Religious Studies*
W.M. Motley BSc *Biology*
S. Bird BA, ATC *Art*
P.S. King BEd *Art*
G.D. Thurman BEd *Games Master, Physical Education*
H.C. Codrington BEd *Head of Careers, History*
K.J. Dunne BA *Modern Languages*
P.S. Adair BA *Design*
P.W. Galliver MA, MPhil *Head of History*
A.P. Roberts MA, MTh *Classics*
*J. Simpson *Art*
M.A. Barras BSc *Physics, Computing*
I.D. Little MA, MusB, FRCO, ARCM, LRAM *Director of Music*
D.R. Lloyd MA *Head of Fourth Form, English*
Mrs P.J. Melling BSc, BA *Head of Activities, Mathematics*
D. Willis BEd, MEd *Mathematics*
Mrs R.M.A. Fletcher MA *Head of General Studies, English*
A. Doe BA *Classics, Religious Studies*
R. Warren BSc, PhD *Mathematics*
*Mrs R.E. Wilding BA *Modern Languages, TEFL*
D.L. Allen MA, DPhil, CChem, MRSC *Chemistry, Physics*
J.G. Allistone BA *Film/TV/English, TEFL*
*H.E. Castro BA *Modern Languages*
R. Jeffcoat BA, FRCO *Music*
I.F. Lovat BSc MInstP *Head of Science, Physics*
B. Noithip BA *Music*
M.A. Pedroz MA *English*

A.S. Thorpe BSc, CChem, MRSC *Head of Chemistry*
Miss A.E. Weston BA *Classics*
W.J. Dore MA, FRCO *Assistant Director of Music*
*Mrs A. Fisher *Computing*
P.J. Connor BA, MA *History*
J.G. McCoy MA, DPhil *History*
L.E. McKell MA *Geography*
M.R. Peterburs BA, PhD *Religious Studies, History*
N. Wallace BEd *Head of Technology*
J.Y. Buzaré L-ès-L *French Assistant*

* Part-time

SCHOOL OFFICIALS

Head Monitor	J.R.E. Carty (H)
Monitors	
St Aidan's	T.E. Lindup, S.J.H. Detre
St Bede's	D.C.H. de Lacy Staunton, P. Ryan
St Cuthbert's	D.H.F. Pace, A.A. Cane
St Dunstan's	R.P. Manduke Curtis, L.A. Massey
St Edward's	R.W. Scrope, D.G.S. Bell
St Hugh's	M.C. Bowen Wright, C.B. Crowther
St John's	D. Miranda, J.E.M. Horth, A.J. Roberts
St Oswald's	J.P. Hughes, P.R. Badenoch
St Thomas's	P.L. Squire
St Wilfrid's	H.P.B. Brady, A.P.R. Foshay

GAMES CAPTAINS

Rugby	M.C. Bowen Wright (H)
Golf	H.A. Jackson (T)
Shooting	J.A. Leyden (D)
Squash	D. Miranda (J)
Librarians	H.P.B. Brady (W), H.J.A. Hughes (J), A.J. Acloque (E), A.D.W. Chan (W), E.W. Carnegie (C), B.R. Brenninkmeyer (W), C.A. Scott (W), A. Arthur (J), I.E. Campbell-Davys (T), J.E.A. Berry (T), G.P. Fallowfield (O), R.C. Campbell-Davys (J), C.J. Marken (H).
Bookshop Monitors	C.T. Killourhy (H), P.B. Fane-Saunders (W), D.J. Gallagher (B), E.H.K. O'Malley (D), M.J. Asquith (O) H.A. Badenoch (O), J.H. Strick van Linschoten (O), H.P.S. Thompson (O).

Stationery Shop A.E.J. Hughes (C), T.E. Lindup (A), G.N. Milbourn (B).

The following boys joined the School in September 1994:

J.C. Agnew (J), G.H.A. Bamford (E), A.D. Bell (O), P. Bernas (O), V.H.W. Black (J), J.P. Brincat (H), T.V.L. Byrne (O), R.C. Campbell-Davys (J), A.G.D. Forbes (D), J.R.H. Cartmell (D), J.F. Coggon (J), T.W. Colling (A), J.P. Costelloe (D), E.J. Crichton-Stuart (E), J.D. Crumplin (A), F. de Merode (E), P.M. Edwards (E), C.A. Ellis (O), C.M.B. Elmer (J), M.J. Emerson (W), T. Fekete (W), D.F. Finucane (A), T.B. Foster (H), A.J. Havelock (T), E.D.L. Hodges (W), W.C. Hui (W), A.C. Jarvis (O), T.A. Joyce (A), A. Kordochkin (W), J.N. Kral (A), J.M. Lambe (O), C.P. Larner (D), A. Lau (A), D.P.A. Leach (O), M.G.P. Leach (D), M.P. Ling (B), R.D.L. Maclure (J), J.E. Massawe (O), J.A.A. McAllister-Jones (A), E.P. McHugh (B), J.R.B. McManus (T), A. Mervoyer (O), A.G. Miller (J), H.P.W. Moore (T), C. Moretti (T), P.J. Morrogh-Bernard (B), C.P.Q. Naughten (E), R.O. Onwuka (D), T. Palfavi (H), J. Perez Correa (W), L.F. Poloniecki (H), R.B.L. Ribeiro (T), J.O.W. Richardson (T), J.W. Riddell-Carre (E), J.J.-P.J.L. Roberts (J), T.G. Rose (W), O.W. Roskill (H), R.C.W. Scrope (E), P.A. Shepherd (C), A.J. Sherbrooke (W), J.E.G. Shields (J), D.T. Sibisi (W), B.T. Smith (D), M.J. Squire (T), J.-P. Stewart (O), M. Szatan (A), W.B. Theler (H), P.N. Thompson (A), J.M. Tigg (J), P.J.D. Tollhurst (C), M. Walderdorff (B), D. Weru (J), E.W.S. Williams (B).

From the Junior School:

T.J.L. Anderson (C), C.A. Banna (H), J.R.C. Barrett (A), J.H. Beckett (O), E.D.C. Brennan (E), J.L. Burns (W), T.J. Catterall (T), E.H.A. Chapman-Pincher (E), R.S. Christie (H), R.R. Driver (A), R.M. Edwards (C), N.T. Elhaji (B), O.C. Fattorini (O), H.A. Fletcher (O), J.T. Gaynor (T), C.N. Gilbey (T), E.S.D. Hall (E), D.N. Halliday (B), R.C. Hollas (T), M.A. Horrocks (C), D.K. Ikwueke (C), L.J. Javier (D), D.J. Kirkpatrick (B), H.M.O. Lukas (O), K.P.A. McCausland (B), C.E.C. McDermott (D), F.W.J. Mallory (C), J.M. Martin (J), A.S. Montier (H), C.A. Monthienvichienchai (O), P.G.F. Orrell (J), C.A. Pacitti (W), D. Portuondo (A), P.M. Prichard (D), E.M. Sheridan-Johnson (W), W.A.S. Sinclair (H), W.F. Thomson (H), G.J. West (H), M. Wilkie (C), N.R. Wright (J).

The following boys left the School in December 1994:

St Aidan's	M. Szatan
St Edward's	F. de Merode
St Hugh's	T. Palfavi
St Oswald's	P. Bernas
St Wilfrid's	T. Fekete, G.A.A. Rochford

MAJOR SCHOLARSHIPS

R.C. Hollas	Ampleforth College Junior School
J.J.-P.J.L. Roberts	Farleigh School, Red Rice, Hampshire
C.P. Larner	Farleigh School, Red Rice, Hampshire
R.S. Christie	Ampleforth College Junior School

MINOR SCHOLARSHIPS

J.E.G. Shields	St Anselm's School, Bakewell, Derbyshire
E.C. O'Dwyer	Ampleforth College
A.G. Miller	St Bede's School, Bishton Hall, Stafford
J.R.H. Cartmell	Malsis School, Crosshills, West Yorkshire
R.M. Edwards	Ampleforth College Junior School
J.M. Lambe	All Hallows School, Shepton Mallet, Somerset

MUSIC SCHOLARSHIPS MAJOR AWARD

N.R. Wright	Ampleforth College Junior School
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HEADMASTER'S LECTURES

The 14th season of Headmaster's Lectures were, for this term: on 16 September 1994 by The Earl of Ancram, DL, MP (W62), Parliamentary Under Secretary of State for Northern Ireland 'Northern Ireland: Can a 300 year conflict be solved?'; on 7 October 1994 by Mr D. Burke QPM BA, Chief Constable of North Yorkshire 'Policing a Free Society'; on 14 October 1994 by Kate Adie OBE 'Speed and Change'; on 4 November 1994 by Mr Stephan Dammann 'John Bull's Other Island'; and on 18 November 1994 by Dr John Warrack, DLitt 'Is Music a Language?'.
TFD

THE COMMON ROOM

We welcome seven new colleagues. Gerald Guthrie has taught economics and business studies at Brighton College for 15 years, where he was also a Housemaster and ran the Naval Section of the CCE. He has joined us, with his wife Frances, as Housemaster of St Dunstan's and to continue teaching economics and business studies. Neil Wallace joins the staff as Head of Technology, having previously held a similar post at Longhill School, Brighton. Laurence McKell, a geographer, comes to us after two years' teaching at Latymer School, Edmonton. Before that he was studying at Glasgow University and Miami University, Ohio. The History Department has three new members of staff: Paul Connor completed an MA and PGCE at London

and has taught history at Durham School for seven years, where he was also an Assistant Housmaster. Gerard McCoy has recently completed a DPhil on Irish history at Oxford; his undergraduate and initial postgraduate studies in history were at Maynooth University College, near Dublin. Michael Peterburs read theology at Durham, and then worked in accountancy for two years, before returning to Durham to complete a PhD on Newman. Michael is also teaching religious studies at Ampleforth. Jimmy-Yannick Buzaré joins us as French Assistant during a gap year from his English studies at the University of Angers in north-west France. We hope that all of these new colleagues, and their families, will be happy at Ampleforth.

We congratulate Joanna and Kevin Dunne on the birth of their first child, Dominic.

DFB

HIGHER EDUCATION ENTRANTS, 1994

JUNE 1992 LEAVERS

Brenninkmeyer, A.A.L.	(H)	Edinburgh University	Business
Erdozain, H.G.	(C)	Northumbria University	Business Studies
Gorman-Ribon, P.A.	(C)	West of England Bristol University	Surveying
Gordon, W.W.	(J)	West of England University	Estate Management

JUNE 1993 LEAVERS

Anakwe, E.B.	(A)	Edinburgh University	Medicine
Andrews, I.J.	(T)	East Anglia University	History of Art
Armstrong T. de C.	(B)	Manchester University	English
Banna, G.R.	(H)	Southampton University	History
Barton, W.T.	(W)	UMIST University	Management & Marketing of Textiles
Bedingfeld, R.E.A.P.	(E)	Manchester University	English
Burgun, J.-P.M.	(D)	Exeter University	Economic & Social History
Caley, D.A.J.	(C)	Coventry University	HND Systems Engineering
Cochrane, W.R.	(E)	Edinburgh University	Social & Economic History
Coghlan, C.P.H.	(T)	Edinburgh University	Engineering
Cook, S.E.J.	(E)	Newcastle University	Engineering
Cooper, T.R.C.	(C)	Newcastle University	History
Crossley, A.P.	(B)	Bristol University	English
Davies, T.H.	(W)	Newcastle University	Accountancy & Law
Della-Porta, A.B.	(J)	Kent University	Social & Economic History
Erdozain, D.F.	(C)	St Peter's College, Oxford	History
Evers, R.H.	(O)	Exeter College, Oxford	Classics
Flynn, J.C.A.	(H)	Manchester University	History
Foljambe R.E.A.S.	(C)	Reading University	History of Art
Furze, N.W.	(O)	Newcastle University	Law
Gaskell, G.M.J.	(D)	Kent University	Social & Economic History
Gibson, A.D.	(E)	Trinity College, Oxford	English
Gibson, S.D.	(C)	Northumbria University	HND Estate Management
Goodall, B.L.	(W)	Newcastle University	Architecture
Grantham, G.H.	(H)	Sheffield University	Psychology & Sociology
Greenwood, D.R.	(T)	Newton Rigg Agricultural College	HND Forestry
Hall, R.A.	(H)	Humberside University	Business Studies & Spanish
Hargrave, P.G.H.	(C)	West of England, Bristol University	Town & Country Planning
Harris, T.D.S.	(O)	Bristol University	Civil Engineering

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Harvey, A.E.G.	(D)	Southampton Institute of HE	Business Studies
Hickman, G.J.C.	(D)	Edinburgh University	Combined Studies
Hughes, J.A.	(C)	Loughborough University	Politics
Hull, T.G.	(O)	Bristol University	English & Philosophy
Ibbotson, D.R.	(H)	Aberdeen University	English
Jungels-Winkler, C.H.	(B)	Edinburgh University	Economic & Social History
Leonard, D.S.	(W)	Trinity College, Dublin	Theology
Lovegrove, J.A.	(E)	Kent University	Social & Economic History
Luckyn-Malone, F.A.L.	(A)	Aberdeen University	Theology & History
Madden, T.B.E.	(E)	Newcastle University	History
Marshall, N.C.	(C)	Newcastle University	Politics & History
Martino, J.M.	(B)	Manchester University	English
Mathias, O.R.E.	(C)	Newcastle University	Social Policy & Administration
McSheehy, W.E.P.	(W)	University College, London	English
Milbourn, H.P.	(B)	Leeds University	Broadcasting Studies
Morris, L.M.G.	(W)	Bristol University	Politics
O'Loughlin, N.P.	(C)	Lancaster University	Geography
O'Mahony, P.E.	(D)	St Anne's College, Oxford	Classics
Op den Kamp, F.V.	(J)	Newcastle University	History
Petrie, C.R.	(O)	Reading University, Cirencester	Rural Land Management
Pitt, J.-P.T.	(T)	Edinburgh University	History
Robertson, J.M.	(T)	Loughborough University	Product Engineering & Education
Scott, D.G.S.	(D)	Bristol University	Classics
Scott, J.J.M.	(E)	Newcastle University	Surveying
Sparke, D.C.	(A)	Birmingham University	East Mediterranean History
Spencer, D.W.	(H)	Swansea Institute of HE	HND Business Studies
Spencer, T.B.	(E)	Newcastle University	Politics & History
Sutton, A.G.A.	(D)	Newcastle University	Mechanical Engineering
Titchmarsh, M.A.R.	(D)	University College, London	Architecture
Vaughan, C.J.	(C)	Downing College, Cambridge	English
von Boch-Galhau, C.H.M.	(D)	Bath University	Management Studies & German
Ward, M.J.	(T)	Reading University	History

DEC 1993 LEAVERS

Slater, M.J.H.	(C)	Merton College, Oxford	Classics
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JUNE 1994 LEAVERS

Adamson, A.S.T.	(B)	Chelsea College of Art	Foundation Course
Andreadis, A.C.	(A)	Reading University	Psychology
Ashton, D.	(J)	University College, Oxford	Classics
Carnegy, C.A.	(C)	Edinburgh University	Economic & Social History
Clive, T.W.C.	(C)	York College of Technology	Foundation Course
Cross, A.M.T.	(H)	Leeds University	History
Crowther, W.M.	(H)	Manchester University	Finance
Davison, M.E.	(O)	Durham University	English
Fay, S.M.	(C)	Chelsea College of Art	Foundation Course
FitzGerald, M.G.H.	(C)	Durham University	Modern Languages
Foulser, N.E.	(W)	St Andrew's University	History
French, G.H.	(J)	Newcastle University	Classics
Fry, J.F.	(E)	Edinburgh University	Music
Greig, T.B.	(J)	Edinburgh University	Geography & Economics
Gretton, E.P.	(O)	Bristol University	French & Russian
Hammerbeck, C.S.A.	(J)	Edinburgh University	Economic & Social History
Hay, J.C.	(J)	Portsmouth University	Politics
Hodgkinson, O.J.E.	(A)	Liverpool University	Veterinary Science

THE AMPLEFORTH JOURNAL

Kam, J.	(J)	School of Economics, London	Management Science
Law, G.P.K.	(T)	King's College, London	Mathematics & Management
Lemis, N.C.	(J)	London Guildhall University	Business Studies
Little, C.C.	(H)	King's College, London	Social Studies & History
Lowther, J.A.	(O)	Northumbria University	Contemporary Photography
McConnell, J.F.	(T)	Reading University	Quantity Surveying
Minchella, J.C.P.	(H)	Manchester Metropolitan University	HND Institutional Management
Murphy, J.S.	(C)	Edinburgh University	Agriculture & Economics
O'Shea, J.P.	(B)	West of England, Bristol University	History
Parnell, M.R.M.	(C)	Reading University	Ancient History
Pepper, R.D.A.	(D)	St Anne's College, Oxford	Classics
Polonecki, L.A.	(H)	Camberwell College of Art	Foundation Course
Porter, A.J.E.	(H)	Northumbria University	Contemporary Art Practice
Pugh, M.K.	(T)	Ryecotewood College University	HNC Construction Plant Engineering
Ramage, N.A.O.	(A)	Worcester College, Oxford	English
Russell-Smith, A.N.	(H)	Bristol University	Civil Engineering
Saville, H.J.H.H.J.	(E)	Cirencester University	Rural Estate Management
Scott, W.E.J.	(J)	Bristol University	Mathematics
To, B.	(A)	King's College, London	Civil Engineering
Tsang, H.Y.S.	(B)	Bristol University	Medicine
Waide, D.M.	(J)	Limoges University	Law
Young, H.C.	(T)	University College, Oxford	History
Zaman, K.K.	(H)	Bristol University	Biology
Zoltowski, M.J.J.	(H)	Bristol University	English

OLD AMPLEFORDIANS' DEGREE RESULTS, 1993 & 1994

1993	Date Left	Institution	Course/Result
Beale, N.J.	1989 (C)	Nottingham University	Ancient History & History, II.ii
Bingham, P.G.D.	1989 (B)	Loughborough University	Economics, II.ii
Brennan, P.J.A.	1990 (H)	Lincoln College, Oxford	Classics, II.i
Brittain Catlin, A.E.G.	1990 (W)	Worcester College, Oxford	History, II.ii
Byrne, M.M.	1989 (A)	St Anne's College, Oxford	Classics, II.i
Carey, M.	1989 (T)	Durham University	Computer Science, II.i
Codrington, A.K.J.	1988 (J)	St Andrews University	History, II.i
Cragg-James, Miss K.*	1989	Aberdeen University	MA Ordinary
Cuddigan, H.J.P.	1989 (D)	Trinity College, Cambridge	Engineering, II.ii
De Speville, G.R.	1989 (B)	Royal Holloway College, London	Psychology, II.i
Eccleston, P.E.D.S.	1989 (T)	Exeter University	English Law, II.i
Elliot, J.R.	1988 (E)	St Anne's College, Oxford	History, II.i
Elwell, C.W.E.	1988 (J)	University of Wales, Cardiff	Law, II.ii
Finch, A.J.	1990 (D)	Trinity College, Cambridge	Natural Sciences, II.i
Fox, Miss C.	1990*	St John's College, Cambridge	English, I
Gannon, A.G.	1989 (O)	Lincoln College, Oxford	Classics, II.i
Gillespie, S.R.	1989 (D)	Manchester University	Geography, II.ii
Giordano, G.N.R.	1989 (J)	Newcastle University	Dentistry, II.i
Grant, C.E.	1989 (O)	New College, Oxford	Classics, II.i
Hosengady, R.	1990 (B)	Balliol College, Oxford	Classics, II.i
Inman, M.R.J.	1989 (T)	Surrey University	Business Economics, II.ii
Jackson, M.P.F.	1989 (C)	Warwick University	Computer Science, II.ii

THE SCHOOL

Kassapian, P.G.	1989 (H)	Warwick University	Theology, II.ii
Kerr, J.	1990 (O)	Nene College	History & American Studies
Killourhy, M.J.	1989 (H)	St Peter's College, Oxford	History, II.i
Lawson, H.B.	1989 (E)	Kent University	African Studies, II.ii
LeDuc, C.	1989 (T)	Bath University	Int. Mgt. & Modern Languages, II.ii
Lambias, D.H.J.	1989 (O)	Aston University	Business Admin. & Ergonomics, II.ii
Macaulay, H.J.	1989 (D)	Exeter University	Politics, II.ii
Marsh, W.J.	1989 (V)	RAC Cirencester	Rural Land Management, II.ii
McFarland, D.J.	1990 (W)	Newcastle University	Classics, Pass
Morrogh-Ryan, A.J.P.	1990 (C)	Magdalene College, Cambridge	Architecture, I
Murphy, R.W.	1989 (C)	RAC Cirencester	Dip Estate Management, II.i
Murphy, R.J.	1990 (J)	King's College, London	Human Geography, II.i
Nevola, F.J.D.	1989 (J)	University College, Oxford	History, I
Oxley, J.C.M.	1989 (A)	Loughborough University	Politics, II.i
Pike, A.J.D.	1989 (E)	Exeter University	Economic & Social History, II.i
Pring, J.S.	1989 (T)	Magdalen College, Oxford	History, II.i
Rist, T.C.K.	1989 (E)	Birmingham University	English, II.i
Sims, N.P.R.	1989 (O)	East London University	Cultural Studies, II.ii
Stewart, F.J.P.	1989 (E)	Leeds University	History, II.ii
Strinati, P.A.	1989 (A)	King's College, London	Computer Science/Business, II.ii
Thompson, W.	1989 (B)	Manchester University	Law, II.ii
Tiehurst, C.J.	1989 (A)	UMIST	Electronic Engineering, Ord (II)
Wales, L.A.	1989 (E)	Brighton University	Wood, Metal, Ceramics, Plastics, II.i
Walker, M.J.	1990 (C)	St Benet's Hall, Oxford	History, II.ii
Warrack, B.J.	1989 (W)	Lancaster University, Edge Hill	History, II.ii
Well, B.H.	1989 (E)	Newcastle University	Social Studies, II.i

1994

Asiodu, C.A.	1990 (A)	Buckingham University	Modern History, II.ii
Beeley, J.B.	1990 (E)	Salford University	Computer Studies, II.i
Blount, D.J.L.	1990 (C)	Birmingham University	Manufacture Engineering & Business Studies, II.ii
Browne, J.D.	1991 (D)	Newcastle University	Geography, II.ii
Burke, J.	1990 (T)	Wales University, Cardiff	Mech. Engineering, II.ii
Casado, D.M.	1989 (A)	Newcastle University	Spanish & Latin American Studies, II.i
Cash, S.N.C.	1989 (B)	School of Economics, London	History, I
Cragg-James, E.D.	1991 (D)	Newcastle University	Combined Studies, II.ii
Dammann, G.S.R.	1991 (W)	Exeter College, Oxford	Music, II.ii
Davy, C.B.	1991 (W)	Jesus College, Oxford	Music, II.ii
de Macedo, G.S.L.	1990 (W)	Corpus Christi College, Oxford	Modern History, II.i
Dickinson, M.J.	1989 (E)	Bristol University	Philosophy & Politics, II.i
Eagleton, W.R.	1990 (E)	St John's College, Oxford	Ancient & Mod. History, II.ii
Elgar, T.W.	1991 (E)	East Anglia University	Economics, II.ii
Erdozain, E.S.	1990 (C)	Birmingham University	Manufacturing Engineering & Business Studies, II.ii
Ferraton, V.	1989 (O)	Aston University	International Business Management
FitzHerbert, H.L.	1990 (E)	St Peter's College, Oxford	History, II.i
Gant, D.P.G.	1989 (T)	Aberdeen University	Zoology, II.ii
Gibbs, W.B.	1989 (J)	Southampton University	Law, II.ii
Gilbey, T.E.	1990 (T)	Oxford Brookes University	History & Geography, II.ii
Gilman, A.C.	1989 (W)	Sheffield Hallam University	Urban Land Mgt., II.ii
Gilman, M.R.	1991 (W)	Nottingham University	Archaeology, II.ii
Goslett, P.M.H.	1989 (W)	Edinburgh University	Politics, II.ii
Goslett, M.C.R.	1990 (W)	Exeter University	Politics, II.ii

Guest, B.J.E.	1991 (W)	Imperial College, London	Mech. Engineering, II.i
Guest, E.M.H.	1989 (W)	Durham University	Modern Languages, II.i
Harrison, A.	1991 (J)	Manchester University	History, II.ii
Hickman, A.J.	1990 (D)	Exeter University	Biological Sciences, II.ii
Howey, J.R.	1990 (C)	Exeter University	Theology, II.i
Hughes, J.E.	1990 (C)	Newcastle University	History, II.i
Hussey, P.A.J.	1991 (B)	Kent University	English & Theology & Religious Studies, II.i
Jennings, E.	1989 (E)	Bristol University	Law, II.ii
Johnson, C.J.	1991 (B)	Southampton University	Politics & Int. Relations, II.i
Jones, M.A.	1989 (T)	Portsmouth University	Land Management, II.ii
Jones, A.D.	1985 (T)	RAC, Cirencester	Int. Agribusiness Mgt., II.ii
Kendall, M.M.	1990 (C)	Exeter University	Economic & Social History, II.i
Louveau, J.B.	1990 (B)	St Hugh's College, Oxford	Maths & Philosophy, II.ii
MacFaul, A.I.	1990 (D)	Camberwell College of Art	Graphic Design, II.i
Massey, R.B.	1991 (J)	University College, London	History, II.i
McDougall, D.J.B.	1991 (B)	Reading University	Agricultural Economics, II.ii
McLane, R.G.	1988 (C)	Newcastle University	Design, I
McNabb, T.D.J.	1990 (T)	Exeter College, Oxford	PPE, I
McNamara, S.J.	1990 (C)	City University	Aeronautical Engineering, II.i
Morris, J.D.	1990 (O)	Exeter University	Theology, II.ii
Nelson, A.J.W.	1991 (B)	Loughborough University	Manufacturing Eng., II.ii
Ogilvie, H.S.	1990 (E)	Newcastle University	Biochemistry, II.i
Orrell, J.B.J.	1990 (J)	Exeter University	Politics, II.i
Pink, M.A.	1989 (D)	Jesus College, Cambridge	Manufacturing Eng., Pass
Platt, D.A.C.	1988 (B)	RAC Cirencester	Agriculture & Land Mgt., II.i
Pring, N.D.	1990 (T)	Manchester Metropolitan University	Environmental Sciences & Geography, II.ii
Quirke, B.D.	1991 (B)	Surrey University (Roehampton Institute)	Music & History, III
Raynar, J.A.	1980 (D)	Harper Adams Agricultural College	Estate Mgt., II.i
Regan, H.J.M.C.	1990 (O)	Exeter University	Theology, II.ii
Reid, J.T.M.	1990 (O)	Christ Church College, Oxford	English, I
Ryan, B.D.C.	1990 (J)	Reading University	Mod. Hist. & Int. Relations, II.i
Sessions, R.P.	1990 (J)	Leeds University	Theology, II.ii
Shaw Hon, A.J.R.	1990 (E)	St Benet's Hall, Oxford	History, II.i
Simpson, J.P.	1989 (D)	Surrey University	Hotel & Catering Mgt., II.ii
Spencer, E.P.G.	1990 (E)	Newcastle University	History, II.i
Stones, B.D.	1989 (A)	Newcastle University	English Lang. & Lit., II.ii
Sturges, R.P.	1989 (O)	Durham University	Combined Arts, II.ii
Titchmarsh, R.W.R.	1990 (D)	Wales University, Cardiff	Zoology, II.ii
Tyerman, M.J.	1990 (T)	University College, Oxford	History, II.i
Verdin, M.J.	1990 (J)	St Andrew's University	Mathematics, II.ii
Von Westenholz, M.H.C.	1991 (E)	East Anglia University	Politics, II.i
Von Westenholz, A.P.F.	1989 (E)	Edinburgh University	Religious Studies, II.ii
Vyner-Brooks, H.B.	1990 (C)	Leeds Met. University	Landscape Architecture, II.ii
Wilding, Miss A.R.*	1989	Durham University	Modern Languages, II.ii
Willcox, T.J.	1990 (E)	Newcastle University	Ancient History, II.i

Headmaster's Lecture

GERMANY REUNITED

A German Banker looks at the problems and the achievements

KURT KASCH

Kurt Kasch is a senior Vice President of the Deutsche Bank, responsible for corporate banking in Berlin and a large region in East Germany. He gained his Abitur in the Jesuit School in West Berlin, but lived in East Berlin as a boy. He joined the Deutsche Bank after school, and in 1961 he was one of those who jumped the wire to escape from East Berlin as the Wall was being built. He has been a friend of Ampleforth for some years, supporting the tour in Poland of the Schola Cantorum in 1987 and the Ampleforth Conference of 1990. He made a 24 hour visit to England, solely for the purpose of delivering the lecture which is published here.

I will begin by giving you a short summary regarding how German unification came about five years ago. After a bit of background information on the Deutsche Bank, I will plunge into tonight's topic: the problems and achievements of German unification. I will begin with the problems, move on to the achievements and the remaining challenges, and then end with a few thoughts on the future. We should have plenty of time for discussion after my speech. As a banker, I will tend to concentrate on the economic and financial aspects of unification. As a Berliner, I will tend to concentrate on the fate of this once divided and now reunited capital of Germany.

Before I begin my story, however, I would like to take this opportunity of my being in England to say thank you to the British for all that they did to support West Germany and to protect West Berlin throughout the Cold War – and especially for their support during the talks on unification. Without the peaceful agreement of the British, the Americans, the French – and, of course, the Russians – a united Germany might still be a dream. As I am sure you know, *British-German relations* are quite old and go back to the reign of Friedrich the Great of Prussia. Perhaps you have seen some of his many pubs here in England? Some are called 'old Fritz' and others 'King of Prussia'. He was a great admirer of your industrial revolution. But it is the post-war presence of British soldiers in Germany – and especially in Berlin – which truly cemented modern-day British-German relations. At first, your troops, together with the Americans and the French, were there to assist in the reconstruction of German society after the war and to help ensure democratic values. When the western Allies began experiencing difficulties with the former Soviet Union regarding reconstruction plans for Germany and Berlin however, the British presence grew into a protective and friendly force – ready to defend the freedom of Berlin and democracy. For example, when the Soviet leaders called for a blockade of Berlin in 1948, the British joined the Americans in an airlift of nearly 300,000 flights to provide West Berliners with

food and other necessities. From the night that the communist East German regime erected the Berlin Wall on August 13 of 1961, physically dividing the western part of the city – which was under western Allied administration – and the eastern part of the city – which was under Soviet administration – British patrols watched over and protected the borders and the population of West Berlin. A native Berliner myself, I was born in the eastern part of Berlin. I was fortunate enough to leave for West Berlin that same August 13 and enjoyed that Allied protection until just a few years ago, when unification came about peacefully. Now you see why I am very thankful to the western Allies. The Allied military forces left Berlin as of last September and we were sad to see them go. Now we look forward to the opening of an Allied Museum in Berlin later this year. Maybe some of you will visit Berlin sometime soon to see it.

So how did unification happen? The first thing you should know, is that everything happened very quickly and that there was no plan for anything. Situations had to be reacted to immediately and without lengthy debates. Now that we have time to reflect upon the decisions which were taken, it is easy to claim that some of them were wrong. At the time they were being made, however, there was no time for debates about options. And despite the arguments as to whether or not the correct decisions were made at the correct time, I think that unification was conducted remarkably smoothly, considering the emergency-type situation in which we had to act.

What was that emergency situation? Well, the first phase – which includes the summer and autumn of 1989 – has come to be called 'voting with their feet'. While the Soviet Union and most of the eastern bloc were busy implementing the political reforms proposed by Michael Gorbachev, the East German regime had refused any and all reform of its socialist system. The East German government was proving to be very hard line and rapidly began losing legitimacy with its population – most of whom wanted reform. In increasing numbers, East Germans attempted to escape their country or 'voted with their feet', many of them taking refuge in West German embassies in east bloc countries such as Czechoslovakia and Hungary. When Hungary opened its border with the west in September of 1989, tens of thousands of East Germans left for the west. Meanwhile, East German protest groups made up of church leaders, artists and intellectuals, began demonstrating for political reforms. Many of them hoped that East Germany could find what they called a 'third way' between socialism and capitalism. It is important to note that the protestors did not yet demonstrate for German unification.

During the second phase, the East German regime was forced to give in to the masses of protestors. The socialist system was in a state of economic catastrophe and beyond reform. The protest demonstrations grew larger each week and the protestors began to demand 'German unification' instead of just 'reformed socialism'. At the same time, more and more East Germans continued to leave their country. The East German government had to do something – or soon it would have no population left at all. On November 9, 1989, it announced free exit from its borders. In other words, the population

was suddenly free to come and go as they pleased. And go they did – to the West! The Berlin Wall lost its meaning – it was no longer there to keep the eastern population locked up and instead became the stage for the party of the century. I am sure you have all seen the pictures of Germans dancing on the wall that November night. Over the next three days, West Germany issued entry documents to circa 4.5 million East Germans who were visiting the west for the first time. A few weeks later, in late November, Chancellor Kohl announced his 'Ten-Point Plan' to deal with the emergency situation. Among other things, it pledged economic assistance to East Germany. The plan mentioned unification, but only to say that it would only be possible within a European framework in which the key parties involved agreed peacefully. By December, the two German governments had cancelled visa requirements between their countries.

Finally, in the spring of 1990 – or the third phase – the possibility of unification became more and more real, and demands for it to happen grew quickly. In March, East German elections showed strong support for the Alliance Party – a party which was committed to unification. In response to the economic chaos in East Germany, West Germany offered an Economic, Social and Currency Union, which was agreed to on July 1, 1990. I'll say more about that later. In August of 1990, East Germany signed the unification treaty with West Germany. This treaty took effect on October 3, 1990 – unification day. In the end, the East German government fell apart suddenly when it lost the two factors which had always guaranteed its legitimacy. First, it lost the support of the Soviet Union when it refused to go along with Moscow's reform proposals. Second, as East Germans fled the country, taking advantage of other escape routes to the west, the Wall lost its meaning.

Now allow me to say a few words about the bank. *Deutsche Bank*, Germany's largest commercial bank, was born in the eastern part of Berlin. Created in 1870 following the first German unification under Bismarck as a 'stock company bank' to handle large financing projects such as dams, electrification and railways both in Germany and abroad, Deutsche Bank will celebrate its 125th birthday later this month. From the beginning then, the Deutsche Bank has been committed to international business. Perhaps you are familiar with the Deutsche Bank since we also have offices in London – where we are in the process of strengthening our investment activities. Our headquarters are in Frankfurt and we have sixteen regional head offices throughout Germany, two of which – Berlin and Leipzig – are responsible for our banking activities in the former East German states or what we have come to refer to as the 'new states'. I work as a Senior Vice-President in charge of corporate banking at the Berlin Regional Head Office. Because I have been very involved in the financing of corporations in the former East German states this has given me a good perspective from which to watch overall German economic developments since unification. After the Berlin Wall fell on November 9, 1989, Deutsche Bank positioned itself to re-enter its home territory of eastern Germany and within two months, had opened ten

representative offices there. Following the German Economic, Social and Currency Union of July 1990, we established a 140 office joint-venture bank together with the former state bank of East Germany. Later, those offices were merged with our western offices under the name 'Deutsche Bank AG'. Since then, our Berlin office has been responsible not only for Berlin, but also for the eastern states of Brandenburg, Mecklenburg-Vorpommern and the northern part of Saxony-Anhalt. In other words, the northern half of the new states and the area between Rostock on the Baltic Sea and the German border with Poland in the east. The remainder of the eastern states are covered from our Leipzig Regional Head Office. We have nearly 8,000 employees in the new states, about half of whom are from the former East Germany. They serve an area of 17 million inhabitants, 3.5 million of whom live in Berlin. Our regional offices currently have 1 million customers, 25,000 of whom are corporate customers. Because our staff is mixed between East and West Germans, we have encountered some of the same misunderstandings of east and west within our own company. I will say more about that later when I mention some of the 'human mentality' problems evident since unification.

So what have been the problems of German unification? Well, Churchill once mused that the market economy was most certainly the worst form of economics he knew, but that he knew of no better form. In unified Germany, we are now in the process of finding out whether or not he was correct. Perhaps the greatest problems associated with German unification have been the following: *First*, economically speaking, West Germany over-estimated the health of the East German economy and under-estimated the financial efforts which it would take to restore that economy to health. *Second*, emotions and political realities played a more important role in decision-making than did economic principles. *Third*, once the euphoria of unification gave way to disappointments, the mental gap between east and west grew, creating what many called a 'wall in the head'.

First, the big surprise: Indeed, at the heart of the matter was that no one – not even the best and brightest research institutions – and not the Deutsche Bank – knew the full extent of the economic chaos within the communist bloc or the absolute lack of understanding for market economics on the part of its population and leaders. Piece by piece – in the form of hidden unemployment, environmental damage, outdated production facilities and so on – the size of the task at hand slowly became clear. In terms of all relevant criteria: quantitative and qualitative capital stock, productivity, quality of products, worker know-how, etc., East Germany suffered a huge competitive gap compared to West Germany. I want to stress, at this point, that this competitive gap is the result of forty years of planned economics – and not the result of economic reform since 1990. West Germans have received much criticism for their handling of the reform process. At the beginning, however, we had little choice but to 'lead the former East Germany by the hand' to put the pieces back together. After all, their future economic development – and since we were suddenly a united country, ours as well – was at stake.

Second, early on, it looked like the major obstacles to a successful transition from socialism to market economics would be ownership and property questions, environmental damage and inherited debts. It soon became clear, however, that this was just the beginning. Other problems waited ahead! Indeed, the general situation made anything but a quick reaction impossible. The West German government was faced with the East German demand: 'Either the Deutschmark comes to us, or we will come to the Deutschmark'. If investment, employment and a social safety net were not brought to the eastern states, a population exodus to the west threatened. Western Germany was thus very politically motivated when it offered East Germany the German Economic, Social and Currency Union which I mentioned earlier. This proposal was accepted by the East German regime and went into force with the one-to-one currency exchange in July of 1990. The real value of the East German currency – or 'Ost-mark' – at that time was 4.4 to one West German Deutschmark. Most economists agreed that the one-to-one exchange of East-marks for West-marks was without economic logic. The decision was born completely of political necessity, as a way to stem the flow of East German refugees headed west. At the same time, however, that overly generous exchange rate caused eastern Germans to lose their one and only comparative advantage: cheap labour. With one full sweep, the one-to-one exchange rate crippled any remaining hopeful sectors of the East German economy by making eastern labour costs four times more expensive than they had been and much more expensive than eastern productivity warranted. No manufacturer would desire to pay eastern workers more than double the wages of western workers in real terms, considering weaker eastern productivity. This is where the problems begin, and where *unification euphoria* begins to fade.

And so the problem of the failing eastern economy had to be addressed. The western response came beginning in 1991 in the form of net monetary transfers. That first year 53 billion pounds were transferred to the new states. In 1992 it was 63 billion, in 1993 it was 71 billion, in 1994 it was 74 billion and this year, there will be nearly 64 billion pounds. Last year alone, the transfers amounted to approximately 7,000 pounds per capita. The transfers have been a logistical miracle. If you take a closer look, you will see that there is no cake under the icing. Much of the money has been lost. In 1993, eastern Germans earned a total income of 96 billion pounds. At the same time, they spend 204 billion pounds. The difference of 108 billion pounds was made up by the transfer payments, including investments from west to east. So you see, the transfers were not used to finance investment, but went straight to consumption instead. This would not have been so bad if that consumption had been consumption of eastern German products, since that would have helped the eastern economy to grow. The problem is that the consumption was focused on western German products, thus sending the western economy into an artificial boom and hurting the eastern economy. You might ask why the eastern German states need industry at all if the western German market is capable of supplying all of united Germany – but that's not the point. The

point is that we need production in eastern Germany, because we need jobs there. Of course, it is wonderful to be able to say that living standards in the two parts of Germany are reaching parity, but it is absolutely unhealthy that the prosperity underway in the east is not self-sustaining. What I am trying to say, is that with the currency union, the eastern economy became transfer-dependent, and to this day it has yet to show a self-sustaining recovery.

A second crucial decision, also based largely on politics, was the 1990 creation of the Treuhandanstalt as a holding agency for the entire state sector of the former East Germany. Interestingly enough, the idea came from the last East German regime under Hans Modrow. Unlike the currency union, however, the Treuhand was created precisely to *optimise* the situation of the eastern economy. It was an agency without a historical example and yet became the primary instrument in the economic reform process. It was expected to do three important things. First, it was to reduce state involvement in business by promoting the privatisation of 8,000 former state enterprises which employed nearly 4 million workers. Second, it was to make as many of those companies as possible competitive, so as to secure and create jobs for the east Germans. In part it did this by splitting them up into 14,500 smaller units. It was to make land available for commercial use. It was also given over 4 million hectares of land – equivalent to 40% of the territory of the former East Germany, or an area the size of Holland. Finally, it was entrusted with the property of the East German political parties, unions and secret police. In the course of its activities, the Treuhand found that it was difficult to move privatisation and modernisation projects forward. Almost all sectors of the economy – including the banking sector – were faced with countless hindrances such as unclear ownership questions, weak infrastructure, poor telecommunications technology, lack of management efficiency and lack of adequate buildings or property. Last December, the mandate of the Treuhand came to an end and the doors were closed on a relative success story. Only about 60 small and medium-sized enterprises remained to be sold, with several Treuhand workers remaining to check that contracts are adhered to. In the end, privatisation raised about 66 billion pounds in investment guarantees and secured jobs for 40% of the former working population of eastern Germany or about 1.5 million of the original 4 million jobs. While it was once predicted that Treuhand privatisation would create a net profit of some 250 billion pounds, it has left a debt of nearly 100 billion pounds. That is a huge figure, but the debt is not so much a problem *solely* in terms of money. Yes, there will be a 20 percent higher burden on the Federal budget this year just to cover interest payments on that debt, but Germany is a relatively rich country and will somehow be able to pay it. Instead, it is more of a problem in the sense that the debt will continue to cause misgivings between the eastern and western Germans. The budget deficit will force Germans to save and to pay higher taxes, both of which will continue to choke private consumption and hurt the economy. This year, the government introduced the so-called 'solidarity tax' and the compulsory senior care insurance, both of which will reduce the

income otherwise available for consumption. In general, average total tax rates of 45 percent and the huge price-tag for unification means that the government will have less flexibility in the rest of its expenditures. The west will not be able to be as generous in its transfers to eastern Germans as it has been and it is questionable whether the eastern German economy is ready to survive without those generous transfers. I should add that the British presence has continued to be felt through the work of the Treuhand. British firms purchased 125 firms from the Treuhandanstalt and have promised investments of nearly 900,000 pounds, mostly in the construction, engineering and service sectors in and around Berlin.

Third, at the onset of unification, Chancellor Helmut Kohl made a very bold statement which has since come back to haunt him. He promised both German populations that no one would be worse off as a result of unification. Early on, most everyone was overjoyed that East Germans had won their freedom when the wall came down – we call this 'the euphoria of unification'. What happened afterwards caused a new wall to be put up – we call this the 'wall in the head'. East and West Germans found it increasingly difficult to deal with each other on a personal basis due to true and stereotypical misunderstandings, and often, just plain grudges against one another. With a workforce made up of both eastern and western Germans, we at the bank have seen many of these misunderstandings first hand. Happily, however, our employees have been growing together at a faster pace than has the population at large. Personally, I think a lot of the trouble stems from what I call the 'crisis of expectations'. No one knew what to expect in 1989 and 1990, so they just began to assume certain things. Because in many cases, the situation turned out completely different than they expected, they were disappointed. For example, I think that western Germans approached unification with the idea that they were getting a larger West Germany. In other words, a bigger version of the wealthy state they were living in. And then poor economic decisions such as the one-to-one currency union soon made the adventure in unification a very expensive project for the west Germans. When you look at the fact that west Germans have been asked to commit over 250 billion pounds in transfers to date, you can understand why some of them have been disillusioned by the costs of unification. Net real income in the west has fallen since unification and is currently on the level of 1988. This year, everyone must pay the new solidarity tax, equal to 7.5% of income, to help pay for unification costs. That money will be sorely missed by many individuals. And yet at the same time that their tax money has been pouring into the former east, the worldwide recession also hit west Germans, causing a good percentage to fear for their employment. And all of that, after Chancellor Kohl promised that no one would be worse off. Well, unfortunately, there are some people who do feel worse off.

The eastern Germans, I think, approached unification as a way to become part of that wealthy West Germany. And they *have* become a part of it, to a certain extent. I think they too did not really understand *what* they were

getting when they voted to join West Germany. They had always been guaranteed employment and income under the communist system. After unification, they could not understand that westerners were deeming their industries unproductive and outdated, and closing plants and slashing jobs. Suddenly, they no longer had guaranteed jobs and housing or kindergartens for their children. By 1992, 50 percent of the eastern working age population was unemployed and 20 percent more were in danger of losing their employment since they worked in outdated areas of industry. Only the *other* 30 percent, who were either self-employed or employed in privatised companies or companies with a brighter outlook, had a chance of keeping their employment during the transition. Unknowingly, East Germans had traded in their secure world for a world in which everyone is left to fend for him or herself. That is a difficult transition to make. Understandably, east Germans also grew annoyed at those they came to call the 'Besser Wessi's' – the west Germans who came to the east after the Wall fell and acted like they knew everything better or just came to make a quick fortune. There's a joke that says: an Ossi and a Wessi order a menu for two at a restaurant. When it comes, the Wessi takes the larger piece of meat. The Ossi says, 'That was not very polite of you.' When the Wessi asks why, the Ossi says, 'I would have taken the smaller piece.' The Wessi then replies, 'Well, now you have it.' Jokes like that say a lot about the emotional tension flowing between the two German populations. Economically and socially, east Germans have suffered much disillusionment. In the end, the money transfers will heal the old wounds quite quickly, and will help to make the eastern economy grow. I am afraid, however, that the scars will still remain.

What have been the main achievements of unification? I would like to quote from a recent article in the *New York Times*: 'Watching change come to East Germany since the collapse of communism five years ago is like watching newsreels of life from the 1950s to the 1990s in fast-forward. Office buildings and construction cranes have sprung up in every major city. Streets have been torn up for new telephone lines, new sewers and new power cables, and then torn up again for new cable-television wires.' I have more examples for you. In 1989, only 11% of East German residents had a telephone. Today there is a phone in nearly every home. The eastern ownership level of washing machines, home electronics and other modern day conveniences is fast approaching the western level. East Germans once waited up to 15 years to own an automobile (if you can call the plastic thing with wheels which they manufactured an automobile). Since 1989, auto ownership has gone up from 4 million to 7 million at present. Now, nearly every second east German owns a car. These are just basic elements of economic progress, but they all add together to create a great cycle of economic growth. Half of the eastern roads on which those new cars are being driven have been upgraded since unification. Currently, in terms of living standards, east German household income is about three-quarters of the western level and eastern per capita gross domestic product is half that of the western level. I think one statistic sums up the economic progress best: eastern Germany's growth rate was 9 percent last

year. That makes it the strongest growth region in Europe. By the end of this century when most of the plans have been realised, the 'new states' will have the world's most modern infrastructure system in terms of telecommunications and transportation. Indeed, the one really great, long-term hope for the new states is all of the investment it has received. In the past few years, real gross investment there has increased at an annual rate of more than 25 percent. Real, local asset investment is around 30 percent and growing, and is already stronger than the west German figure of about 22 percent. And I should not forget to say that individual east Germans are also investing their money. Currently they have accounts worth about one-third of the average western account, or 17,000 pounds per household. All of this investment has helped eastern productivity. In 1991, the eastern German share of total German GDP was about 6.8 percent or 83 billion pounds. That means that economic performance in east and west stood at a ratio of one-to-fourteen, with West Germany being 14 times more productive than East Germany. Between 1990 and 1994, eastern productivity increased 13.5 percent per year, while western productivity rose only 1.7 percent per year. There is an automobile factory in Eisenach in the former East Germany, which before unification, employed 10,000 workers to build 80,000 Trabant cars each year – or eight cars per worker. Since then, it has been taken over by the Opel Corporation. Now it produces 150,000 automobiles per year with only 1,800 workers. That is a productivity increase of 1000 percent. Obviously jobs were lost in the transition, and that is one of our chief problems now: how to be both innovative and ensure employment. And despite great success stories like the one in Eisenach, on average eastern productivity is still only about half of western productivity.

What challenges remain? Well, we just grazed one of them – the labour market. The other key challenge remains our very expensive, high social standards.

First the labour market: Though its causes are different in east and west, unemployment remains the key problem in both parts of Germany. As a direct result of the German competitive deficit, what we call *structural unemployment* has taken hold. And until that competitive deficit is addressed, structural unemployment will continue to affect more people, and increasingly, they will be affected over the long-term. Presently, only about 6 million of the nearly 10 million total east German labour force is employed. Others are involved in what we call 'labour market measures' – this means they are getting more education or career-training at government expense. Other people have only part-time jobs when they would rather have full-time jobs. Some people have been forced into early retirement to make room for others and many east Germans commute a few hours each day to go to work in the western part of Germany. What all of this means, is that we have to consider about 40 percent of the eastern working population to be unemployed. That is an unacceptable figure. So, we have more people than we have jobs to give them. That means that the jobs which we do have, must be done more productively and more

competitively, so that they will get the entire economy moving in such a way that it will create more job opportunities for others.

One thing that is stopping this ideal cycle from happening is that when a German employer hires an employee, he must pay for much more than just wages. High *non-wage costs* such as health insurance and six weeks' paid vacation mean that every new employee becomes very expensive. At the root of this whole problem is Germany's generous social welfare state. For years, Germany's especially high social standards were directly linked to the high-quality products which Germany produced relative to its international competitors. However, all the while Germany was enjoying high social standards, it was losing its innovative edge. Without competitive products, it is impossible for Germany to afford its 'social market economy'. Eastern Germans – who don't have great export products – have already realised this. At this point, even if we were able to make major gains in efficiency and productivity, I am not sure that it would have a significant effect upon the wage differential between Germans and their competitors. Ever since the political revolutions in central and eastern Europe occurred right next door to Germany, this has been increasingly difficult to achieve. Wage rates in those countries are much cheaper than they are in Germany. Depending on the country and the industry, a producer can hire other east-bloc workers for one-fifth to one-eightieth of the cost of a German worker. Because the new German states have the advantage of generous subsidies for capital investment, they have a chance at capital intensive processing. Capital-intensive production, however, hurts employment. Labour intensive industries are going to go to cheap labour countries. Indeed, many German companies have already decided to relocate their production facilities to those cheaper wage countries. The more that follow, the more jobs will be lost. You see that this is all a vicious cycle. And this is not a problem specific to unification – other industrialised countries, including the UK, are also facing strong competition from cheaper producers. But the problem is all the more threatening to the former East Germany since productivity there is so low. When productivity is taken into account, east German unit wage costs are up to 60% higher than west German unit wage costs in certain sectors – and the west German costs are already much too high compared to those of our competitors. In sum, then, east German workers not only cost more than usual, they finish less work than usual for that higher pay. All of this does not mean that Germany must dismantle its 'high-wage philosophy'. The long-standing tradition of the German social welfare system is institutionally, culturally and mentally so engrained that it would be practically impossible to end it. Our social partnership is not the source of our current cost and competitive crisis, but rather a potential recipe to overcoming that crisis. At the heart of the matter is nothing less than social peace – something which until recently, and rightly so, has been viewed as the key advantage of the German system. Germany must now concentrate upon the reorganisation and reform of that system. Already poor tax and social policies have forced social costs to reach a record one third of the German gross national product. It does not help

that German markets are so constrained by bureaucracy that nearly all areas of production and service are tightly controlled by strict and often outdated regulations which prevent the easy application of high-tech improvements and stifle the spirit of enterprise. We cannot stand for that any longer, since the only way we can support our high-wage environment is to produce only first-class products which people want to purchase.

Maybe at this point, I should say a few words about my *experiences with eastern German companies*. Often, an eastern business person will just come to us at the bank with little more than an idea. Usually the person does not have enough start-up capital, business records or anything which we at the bank can hold as a security against any loans we might make. That puts us in a difficult situation, since if something goes wrong, we are left with the loss. Many times since unification, our bankers have had to decide whether or not to approve a project based solely upon the character of the person requesting the loan and upon his or her apparent professional experience and knowledge. We have found that many of the east Germans did not have a proper idea of marketing, since there was nothing similar to western advertising within their society. Only few had a solid knowledge of market economics, though I am happy to report that they are 'learning by doing'. Eastern entrepreneurs have been fighting a very difficult situation since becoming a part of the united German market. Western German firms are export-oriented and are relatively well-established in international markets. East German firms were used to trading with other central and eastern European countries. With the collapse of that region's trading bloc – you know it as 'Comecon' – they lost their markets. Their attempts to sell their products have been made all the more difficult by the presence of high quality western products and lower priced eastern European products, not to mention the fact that the east Germans themselves often preferred to purchase western goods instead of supporting the products made locally. Recently, that last point has changed a bit, with east Germans beginning to purchase eastern German products again. For the most part, however, firms in the new states have yet to cross the 'export hurdle' and are still producing only for local and regional markets.

What does the future hold for united Germany? Well, I think that at the outset of unification, emotions were much more positive than the situation warranted. Now, they seem to be much more negative than the situation warrants. There have been plenty of problems and misunderstandings: some economic, some social and others political. Despite that, I think that Germany is a very lucky country to have achieved a peaceful reunification. And I think that overall, we are doing a fair job. It will still take more time and more money until the eastern states reach western living standards – the estimates are 800,000 more pounds and at least 15 years. Let me conclude by saying that the future of united Germany could possibly grow even brighter if our leaders realise that unification should not just mean reform in the eastern states. Instead, it should be seen as an ideal impetus for a reform and rejuvenation of both parts of Germany. *Therein* lies the real chance of unification.

JOHN BULL'S OTHER ISLAND

STEPHAN DAMMANN

Mr Dammann, who endured education as well as life in both France and Great Britain, and taught History at Ampleforth from 1960-1994, hurriedly reviews our island story over the past ten centuries from the point of view of its foreign observers and victims, and in his own inimitable style, in the hope that this will enable his audience to distinguish more clearly between those aspects of which it is right to be proud and those which it might be wiser, and more European, to forget.

This lecture is published as a tribute to his work for hundreds of boys over a 34 year span and, indeed, in memory of an outstanding History Department, monastic and lay, in all those and former years under, for example, Tom Charles-Edwards, a link extending back through to the 1920s.

Last year several distinguished speakers addressed the then Upper Sixth on various aspects of Europe. Their almost unanimous verdict was that it would not go away; the Continent was no longer cut off by fog, and the intelligent plan was to find out a lot more about it. Tonight I hope to take another step in this search, by trying to hold up a European mirror, so to speak, to a selective outline of our island history – to see how England's relations with the outside world might have been viewed through European eyes. Naturally I shall be dealing with the public and impersonal impact of English diplomacy and war, rather than with the organic reality of English individuals, society and culture. In other words, I reserve the right to argue that English governments often behaved like absolute cads whilst remaining representatives of one of the most splendid and interesting nations in history; there is therefore no need to reach for patriotic hackles in anticipation of an evening of Britain-bashing.

In 1066 an enfeebled and divided England was forcibly integrated into Western Europe. Nine centuries later, an uncertain England is once more facing integration into Europe, not by force certainly but without much enthusiasm. During these nine centuries, our European spectators saw this difficult island undergo four succeeding metamorphoses: first, the original and eccentric offshore island of the tamed Saxons and of the early Normans; next, the piratical thorn in the flesh represented by the emergent English nation state from the outbreak of the first Hundred Years' War in 1337 to the end of the second Hundred Years' War, the war against Napoleon Bonaparte; then, the astonishing Victorian World Empire, when Great Britain, with a tiny percentage of the globe's population, came to corner the largest economic and colonial Empire ever seen; this Victorian and Edwardian zenith being followed by a glorious sunset in the first half of the twentieth century, the fires of which masked what Correlli Barnett has called the collapse of British power; finally, a fourth incarnation, in which a chastened Albion, having in Dean Acheson's famous phrase lost an Empire but not yet found a role, attempts once more to adjust to the new

imperium in Western Europe, with John Major the Unready leading a party that is scarcely less divided than King Harold's governing élite nine centuries ago.

My plan tonight is to dwell a little upon the second and third phases – the go-getting phase and the flatulent phase – because it was in those centuries that a national stereotype was cast, and endures sufficiently to throw its shadow across the Channel as well as imprison many on this side in a false national self-image. These three to four hundred years of our extraordinary climb to world greatness excited some admiration (especially from Hitler) but much more, suspicion, bitterness and even rage. One reason for this was that we fought again and again to arrest the unification of Europe in order to promote our security and wealth.

A more irritating factor was the moralising hypocrisy with which, especially in the land of Hope and Glory phase, we sought to justify our policies. As Mao Tse Tung said, power grows out of the barrel of a gun. But a hundred years ago, as the islands geared up for the great Diamond Jubilee, one might have thought that British power had grown out of the smiles of the RSPCA. We'd behaved like piratical parsons, preaching high above people's heads while we kicked them well below the belt. A famous phrase was coined in Cambridge at the time about Britain acquiring its Empire in a fit of absence of mind. What a touching picture this was for our foreign audience – England absent-mindedly machine-gunning thousands of Dervishes in the Sudan, or rounding up tens of thousands of Boer women and children into concentration camps, while those dreadful Europeans built up their standing armies in order to fight their wicked wars. And such armies and wars were wicked, in the nineteenth century, because they threatened one of the most sacred principles of British foreign policy, the Balance of Power – a principle which we consistently invoked on land in order to defeat any form of European unity, but which we simultaneously rubbished at sea by building up the most complete maritime hegemony the world had ever seen.

Today, when the wheel has come full circle, when British governments seek anxiously to avoid relegation to some sort of 4th XV in the European League and the sort of Tory politicians who still think we won the Second World war mechanically crank up Essex-man-Europhobia, we need no longer ask the question, what do they think of us in Europe? For the first time in nine centuries, the Europeans have given up bothering. England is in the dismal position of the Scotsman who unwisely remarked to Dr Jowett – 'Tell me Doctor, I dare say that in London you do not think very much of us Scots?' 'Sir,' replied the deadly Don, 'in London we do not think of you at all.'

In 1066 then, the people of England, that peculiar race pudding of Celt, Saxon and Dane, whom the Pope had called 'not Angles but angels', this apparently charming and original culture, was traumatically integrated into Europe. An aristocracy of hard-faced Normans who had done well out of the war brutally imposed a foreign language and military organisation. Of England, it seemed, there remained little trace, except a few quaint organisational devices, subsequently removed by Mrs Thatcher and her party. However, in

less than a century, there developed that most fascinating of all historical processes: the take-over of the conquerors by the conquered. A sense of Englishness (which is of course born of a sense of *place* not race), re-emerged. The Harcourts and Beauchamps and de la Noyes of England somehow became different from the Harcourts and Beauchamps and de la Noyes of France, even though they went on speaking French into the fourteenth century, and at Crécy royal orders had to be translated into Middle English for the other ranks. This fact of a special Englishness was soon noted in unflattering terms on the Continent, where in the twelfth century Englishmen were 'the butts of European society – partly for their beery drunkenness and partly through the widespread belief that they had tails which they cunningly concealed... When the English crusaders arrived in Sicily in 1190 they found themselves a laughing stock because of their alleged peculiarity'. R.W. Southern¹ also quotes a letter written by a Frenchman in 1160: 'Your island is surrounded by water, and not unnaturally, its inhabitants are affected by the nature of the element in which they live. Unsubstantial fantasies slide easily into their minds. They think their dreams to be visions, and their visions to be divine. We cannot blame them, for such is the nature of their land. I have often noticed that the English are greater dreamers than the French, and the reason is that their brains, being moist, are easily affected by the wind in the stomach, and they imagine that the impressions which arise from their animal nature are spiritual experiences!' (Peter de Celle).

So, conquered in the eleventh century, ridiculed in the twelfth, defeated (by the great Philip Augustus) in the first half of the thirteenth, and reviled in the fourteenth for their murderous ways with unpopular kings, the English took some time to prepare for what was perhaps their unconscious revenge for 1066 – the Hundred Years' War. Now whereas in 1066 the Franco-Norman invaders had at least brought England a new civilisation to replace the one they had apparently destroyed, the fourteenth century English merely tried to destroy. The expeditionary forces led by Edward III, the Black Prince and John of Gaunt were far too small to occupy the land effectively, and concentrated upon demonstrations of strength, great chevauchées or armed raids, across segments of French countryside, which won us three famous victories (Crécy, Poitiers and Agincourt), strung across five generations of sheer destruction, unredeemed by any real attempt to civilise, except for Henry V's three years in Normandy. As a modern historian of military organisation under Edward III sums up, 'the men who landed in France were shortly to spend most of their time and energy in the destruction of property, in the forcible seizure of goods and forage, and in plundering.'²

Indeed, far from being a romantic affair, the Hundred Years' War quickly developed into a highly organised system of outdoor relief for the English ruling class, as one knight admitted when later on he lamented the coming of peace and the drying up of what he called 'les superfluités et jollitez' of war.

England was then neutralised for much of the next hundred years by the Wars of the Roses and the Reformation, and it was not until the second half of

the sixteenth century that, freed at last from false dreams of Continental Empire, we launched ourselves into the third phase of our insular concerto, the climb through serious piratical nuisance to Europe's Western flanking Power, no less. It was under Elizabeth that we inaugurated the dual strategy that was to win England her nineteenth century World Empire – limited Continental commitments, by means of tiny but increasingly effective British Expeditionary Forces, together with judicious use of subsidies to ensure that our allies should do the bulk of the fighting, and, on the other side of the temple, highly profitable naval raids to wreck our enemies' commerce and, soon, to scoop up their colonies. For the first time, too, a moral cause could be enlisted to buttress English self-defence (as the Japanese might have called it): the ideology of militant Protestantism. So one could say that having emerged from the Hell's Angels phase of our history, we now entered the Paisleyite stage, in preparation for the Churchillian/Powellite climax of the mid twentieth century.

This intervention by Elizabethan England was decisive in checking Philip II of Spain's attempt to re-unite Europe under a single faith. 'Twas perhaps better so. Certainly, Englishmen ever since have taken a largely justifiable pride in the daring exploits of Hawkins, Drake and others on the Spanish Main. But there is another way of looking at these which is more congenial to many Europeans. Drake and Hawkins' raids upon the Spanish Empire were in furtherance of loot, slavery and sheer destruction – the naval equivalents of the thuggery of the Black Prince and of John of Gaunt. In comparison, the Spanish Empire which they attempted to cripple, represented power exercised in the service of a humane cause – the first attempt since the end of the Middle Ages to achieve the unity of mankind. Of course, the practice fell short of the intention, but it's by their best ideals that all societies should be judged. In fact, the Spaniards had good reason to take pride in their achievement in Latin America. 'No European nation, with the possible exception of Portugal, took her duty towards native people so seriously as did Spain.' . . . 'Christian humanitarian ideals permeated Spanish colonial legislation, and though they were not always effective in practice they prevented Spain's dominions in the New World from degenerating into a mere robber Empire.'³ To her death, Isabella regarded the welfare of the American natives as a major responsibility, and her famous Orders of 1503 laid down strict regulations for the employment, housing, and schooling of the Indians. Charles V, overburdened as he was by his European Empire, showed the same concern, and his New Laws of 1542 explicitly abolished compulsory personal service by the Indians and appointed 'Protectors' in each colony to supervise their welfare.

Of course much of this legislation was ignored: few of the Spanish colonists were saints. Bernal Diaz wrote engagingly that they had come to the New World 'to serve God and His Majesty, to give light to those in darkness; and also to get rich.' The fact remains that a large number of great men did much to redeem the fact of conquest in Spanish South America – the Franciscans in their frontier missions, the Jesuit settlements in Paraguay, and especially Bartolomé de las Casas, who devoted the best of his life to helping

the Indians – and that in contrast to these, such men as Hawkins and Drake stand out as enemies of the human race. The Spanish Empire failed to achieve its great mission, but it is no coincidence that the territories which Spain – and Portugal – colonised are those in which today the Indians survive in the greatest numbers. Conversely, it's no coincidence that the Indians who were subjected to 'Anglo-Saxon' conquest in the Caribbean and in North America were almost entirely exterminated. Spanish and Portuguese imperialism nearly always accepted responsibility for subject peoples and tried to accept subject races as equal. English Imperialism always showed a tendency to ignore or reject native cultures, and slide into apartheid.

Within a generation of Elizabeth's death England once more retired from the European stage, paralysed by the constitutional conflicts of the mid seventeenth century, and when she re-emerged from these in 1660, under the restored Charles II, she was still a peripheral state – her population perhaps ten times that of the Turkish army which besieged Vienna in 1683, her King the paid client of Louis XIV, and his flagship insolently towed off the Medway by the Dutch. Yet only 40 years later she was the lynchpin of the coalition against Louis XIV, and had begun her take-off as a Great Power by way of a second Hundred Years' War – a conflict which involved seven separate Anglo-French wars between the Glorious Revolution in 1689 and Waterloo in 1815.

How did we manage? Lord Melbourne provided what one might call an English consensual answer when he declared in Cabinet that 'England had been under the special protection of Divine Providence at certain periods of her History.' Be that as it may, the fact is that in *this* third phase we left no turn unstoned to assist Providence. A first clear feature of our success was our new tradition of employing Europeans to pin down the French while we overran their colonies. In this period England only once fought France without allies, and that was in the War of American Independence, in which we were defeated on land and at sea. For the rest it was a question of 'diverting the expense of France,' as the Duke of Newcastle put it in 1742, to 'enable us to maintain our superiority at sea,' or as Pitt the Elder said more vividly, 'winning Canada on the banks of the Elbe'. In fact it was the start of a long tradition of fighting whoever happened to be our chief enemy to the last drop of someone else's blood. True, direct English military participation at the critical moment was decisive – Marlborough's at Blenheim, Wellington's at Waterloo. But throughout the lion's share of the land fighting was shouldered by Austrians, Dutchmen, assorted Germans and later, Russians. At Blenheim, for instance, less than 1/5th of Marlborough's troops were British, and our casualties were 670 killed. At Oudenarde our casualties were less than 6% of the Allied total; at Malplaquet we lost 2,000 men, whereas the Dutch contingent alone lost 8,000. At Waterloo a century later, specifically British losses were about half those of the Prussian army, which did not even arrive until late tea-time.

At the same time we took good care to collect the lion's share of the spoils, and this was not unconnected with another of our new traditions, that of deserting our allies as soon as we had fulfilled our own war aims. In the

Grand Alliance of 1701 we ultimately involved almost all Western and Central Europe against Louis XIV. After eight years of fighting, we had gained our objectives – namely the destruction of the French fleet, a sizeable portion of the French colonies, and the certainty that our merchants would be admitted to the Spanish South American slave trade – and so we threw over our allies, initiated separate peace talks with France, showed Marlborough's campaign plans to the French commander, and enabled the latter to defeat the Allies at Denain and Louis himself to extract infinitely better terms from them than he could have expected a year earlier. Twenty years later we stood aside while France attacked Austria, to whom we were committed by treaty, and thirty years after that, in the Seven Years' War, we set the seal upon our national reputation for perfidy by deserting Frederick the Great, whom we had subsidised to pin down France until we'd gathered in India and Canada.

In 1815 Great Britain emerged from this second Hundred Years' War with 'a predominance that no country has ever reached or is ever likely to reach again': she was the only naval, colonial and industrial Power on the globe. Her Navy alone was superior to all the navies of the world put together. She disposed of a world-encircling network of islands and bases, and a lead of at least two generations in the Industrial Revolution. By about 1860, probably the time of her relative zenith, she had built upon this so effectively as to have become, for the first and only time, a Super-Power. She produced 1/5th of the world's manufactures, over half its coal and iron, and consumed half the world's supply of raw cotton. Although her relative share of production soon began to decline, she was still in 1900 the greatest ship-building, trading and financial nation, and owned a fantastic 43% of the world's foreign investments on the eve of the First World War. No wonder many Victorians became drunk on the glory of it all, as had Kingsley, crying out during the Great Exhibition at Crystal Palace: 'The spinning jenny and the railroad, Cunard's liners and the electric telegraphs, are to me signs that we are, on some points at least, in harmony with the Universe; that there is a mighty spirit working among us, the Ordering and creating God...'¹⁴

Needless to say this was not how most Europeans saw it. Even at the time, it could be seen that non-British children of the 'Ordering and Creating God' often paid a heavy price for England's successes. One hundred years before Waterloo, her victory over Louis XIV had finally handed over Ireland to one of the most comprehensive attempts ever made by one nation, ours, to throttle another's prosperity, religion and very existence. Another casualty was Belgium (not then so-called), on whose behalf we so often claimed to make or threaten war. Yet in 1713 we showed that we cared nothing for the Belgians themselves, for in the Utrecht Treaty we enforced the closing of the river Scheldt to commercial navigation, to ensure that Antwerp might never again be a rival to London or Amsterdam. By 1760 one quarter of the inhabitants of 'gallant little Antwerp' were officially classed as paupers, and the grass grew in its once prosperous streets. In 1815, our victory over Napoleon Bonaparte was celebrated as a victory for the liberties of Europe. As George III sank into the

final stage of his disease, one of the symptoms of which, symbolically for a King of England, was that he thought himself to be a teapot, Europeans settled down under the restored rule of one of the most undistinguished gang of monarchs they had ever known, whom, incidentally, we were denouncing as beastly despots within a few years of Waterloo. They ranged from a King of Spain who appointed a water-carrier as his Chief Minister and a King of France whose Prime Minister based his political decisions upon visions of the Virgin Mary, to a Pope who suppressed Napoleon's street lighting in Rome and a King of Sardinia who banned the use of Napoleon's roads over the Alps, both on the grounds that these devices were likely to revive the spirit of innovation. But Waterloo did not merely mean the restoration of stunted political régimes. It brought the return of social systems which in England were out of date at the time of Perkin Warbeck. How many men experienced the disillusionment of, say, Goya, driven out of Spain by the return of the Inquisition, or of Karl Marx's parents, compelled once more to abandon the free exercise of their Jewish faith?

To all this, however, the rejoinder might well be: hard luck . . . As Palmerston was to say, 'England has permanent interests but no permanent allies' – or, the devil take the hindmost, as the elephant said stamping among the chickens. Fair enough. What did not strike Europeans as fair enough was the new tone of moralising and hectoring complacency with which newly-arrived Super-Albion justified her 'arrogance of power'. Not only did we admit to having the ace of trumps tucked up our sleeves, but we took to boasting that God had put it there.

The reality was that our position as an off-shore island had enabled us to intervene in Continental struggles at times of our own choosing. We had played this strong suit cleverly and ruthlessly from the time of William of Orange. Throughout, our geographical security as an island meant that it didn't matter too much whether our rulers were competent or not; whether we planned for survival or played cricket. A Continental State *has* to gear itself to survival first, or go under (as had Russia in the thirteenth century, Burgundy in the fifteenth, and Poland in the eighteenth). When Charles VI of France went mad in the early fifteenth century, the result was civil war, Agincourt, and partition. When Henry VI of England went mad a few years later, apart from civil war, the worst result was A L Rowse's *History of the Wars of the Roses*, 'Bosworth Field'. Now in 1815, geography and, at last, real power, had given us such a lead that we were able to scrap traditional doctrines of national advantage and pretend that virtue had got us where we were and entitled us to proclaim the principles of the new British policy as universal imperatives. Seats for the greatest show on earth, the Pax Britannica, might now be purchased upon presentation of such certificates of good conduct as Free Trade, a Constitution and a peaceful disposition. Thus did Victorian Englishmen look down their noses at the backward nations of Europe who still clung to the idea of national interest as a quest for territory and secure frontiers, who maintained standing armies, and who sheltered their economies behind protective tariffs.

Take, for instance, the question of slavery. Great Britain was the first to abolish the slave trade, then the thing itself. Englishmen regarded this achievement as a matter for endless self-congratulation. Undeniably, much of this was deserved. But Europe also saw this: that England, having made a fortune out of slavery and the slave trade during the previous 250 years, was no longer dependent upon it, since her economy was now geared to exporting things rather than people, and she could therefore afford to ditch slavery since its abolition dealt a sharp blow to her less advanced competitors.

Even more characteristic of Victorian complacency was the question of Free Trade. That trade between nations should be uninhibited by such devices as protective tariffs became the official religion of manufacturing England – the Gospel revealed to Manchester. It was affirmed as a truth valid for all time and applicable to all nations. Again, Europe saw it in a different light. Our addiction to *laissez-faire* was very largely due to the unique circumstances that no other nation could compete with us until at least the 1870s. As Bismarck said, Free Trade is the doctrine of the strongest. So, having by force seized the lead from our competitors, we recoiled in horror from the idea of force as a factor in economic relationships, and preached the moral absolute of peaceful free trade to a bewildered and sullen Continent, not only because we could afford to do so, but because it was the best way of pushing our goods into the markets of our competitors. And our new reputation for hypocrisy soared when Europe saw that this so-called Free Trade involved GB battering decaying states into buying our goods – China, for instance, whom we attacked in 1839 because she refused to import the immense quantity of opium which it was necessary for us to sell in order to cover our purchases of silk and tea.

Another canon of Victorian complacency was that GB was distinguished among nations by her dedication to Peace. True, GB only took part in one Continental war between 1815 and 1914 – the Crimean. Yet in reality GB fought more wars of aggression in the 19th century than any other Power – fought, however, against black men and brown men and yellow men. There were Burmese wars and Kaffir wars, Maori wars and Sikh wars, wars against the Afghans, the Sudanese, the Boers, the Zulus, the Egyptians and the Ethiopians. It is impossible not to be repelled by Palmerston, say in one of his periodic bouts of cheap self-congratulation, as in this peroration to the Commons in 1841: 'If ever, by the assault of overpowering armies, or by the errors of her misguided sons, England should fall, and her star lose its lustre – with her fall, for a long period of time, would the hopes of the African, whether in his own Continent, or in the vast regions of America, be buried in the darkness of despair. I know well that, in such a case, Providence would in due course of time, raise up some other nation to inherit our principles, and to imitate our practice.'

As to the latter let me take, as a contrast and at random, this report of a Captain Maxwell, of HM's gunboat *Emerald*, after a punitive expedition to a Pacific island: 'These wretched people . . . have been hunted and worried till it will be a long time before they settle again . . . I regret that my whole voyage in

these islands has been one of apparently ruthless destruction.'

This at last brings me to Lord Palmerston, *the* John Bull Islander of the 19th century, the 'most English minister', certainly the most popular, and in almost every way the epitome of all that infuriated foreigners when confronted by Victorian smugness. Of course, Pam was fun. He was Mama England's spoilt child. He was cited as co-respondent in a divorce case at the age of 79. It's tempting to feel nostalgia for the days when Pam sent foreigners about their business with a couple of gunboats and a well-deserved lecture. At least, it would be tempting if it were always true. The fact is that Pam's successes were won on the cheap – his gunboats were invariably directed at small or defenceless powers, and Great Powers were usually treated to severe lectures, and often less. Can one really wonder at the way in which his innumerable sermons – showered upon the unenlightened rulers of Europe – drove the recipients to distraction, when one takes the trouble to see the situation from their point of view? Consider Pam lecturing the Pope on clerical misrule in Central Italy, or Prince Schwarzenberg on Austrian oppression in North Italy and Hungary – entirely oblivious of the death by starvation of one million of HM's Irish subjects – a triumph of *laissez-faire* if ever there was one. The Austrian government would have had no trouble at all from its Hungarian subjects if it had adopted those nice absent-minded methods we employed to suppress the Indian Mutiny – strapping mutineers alive to the mouths of cannons and blowing them to pieces.

Some of Pam's energetic displays of British might against defenceless nations are famous. Don Pacifico, for instance, the shifty Portuguese Jew born in Gibraltar and for that reason technically British, whose fraudulent claims against the Greek government Pam accepted at face value and backed up by a blockade of the entire Greek coast until the Greek government, faced with bankruptcy, caved in. This was the occasion of his celebrated peroration: 'As the Roman, in days of old, held himself free from indignity, when he could say "Civis Romanus sum", so also a British subject, in whatever land he may be, shall feel confident that the watchful eye and the strong arm of England will protect him against injustice and wrong'.

One instance of Pam's bullying deserves exhumation. In 1862 the retainers of the Japanese feudal Prince of Satsuma murdered a British trader, on a treaty road recently conceded by the Japanese government. Pam and Russell immediately demanded, not only the sum of £125,000 from the Japanese government, but the execution of the guilty retainers, in the presence of one or more of Her Majesty's naval officers. The Japanese government, at the time virtually powerless, paid the indemnity but proved unable to track down the murderers. Pam and Russell thereupon ordered Admiral Kupper to bombard Kagoshima, the Prince of Satsuma's capital. Explaining the necessity for this our Consul told the Japanese representative: 'You must remember that we are one of the first nations of the world, who, instead of meeting civilised people, as you think yourselves, in reality encounter barbarians'. Kagoshima, a city of 40,000 inhabitants, was then bombarded by the Royal Navy, and as the Consul

reported to their lordships: 'The operations were attended with complete success . . . the fire, which is still raging, affords reasonable grounds for believing that the entire town of Kagoshima is now a mass of ruins'.

It was also in the early 1860s that three British sailors were reluctantly arrested by the Brazilian authorities for gross drunkenness and rowdiness. Palmerston's immediate reaction was to send a squadron which seized all Brazilian shipping outside Rio de Janeiro, and to threaten instant bombardment of the city itself unless a humiliating apology was forthcoming and the insolent Brazilian officials punished.

However when the offending nation was sufficiently powerful to require a real effort on our part, the watchful eye of England was suddenly seized with myopia and its strong arm overcome by a strange paralysis. In the same years that we were bombarding the Japanese and threatening to do the same to the Brazilians, another *civis britannicus*, a Mr Shaver, was wrongly arrested by the United States of America, and brutalised and illegally imprisoned for three months. A polite inquiry from our ambassador was brusquely rejected by the US government, and that was the last that was heard of poor Mr Shaver. In 1863, the year after we had brutally suppressed a Jamaican rising, we protested to Russia against its suppression of the Polish rising. Russia, a major Power, ignored us, and since no other Power came forward to carry our threats into practice, the Poles, too, were forgotten. And the process was repeated the next year even more ingloriously, over the Schleswig Holstein question, in which Palmerston met his first (and last) real opponent of stature, Bismarck. When it looked as if Bismarck were about to seize Schleswig and Holstein from the King of Denmark (the Prince of Wales' father in law), Palmerston issued this last and solemn warning before the House of Commons: 'We are convinced . . . that if any violent attempt were made to overthrow (the rights) and to interfere with (the) independence of Denmark, those who made the attempt would find in the result that it would not be with Denmark alone with which they would have to contend.' The Danes took this seriously as a virtual promise of British support. But Bismarck called our bluff, and replied that if the British army landed in Denmark he would have it arrested by the police. He saw very clearly that Pam was really a sort of hissing and puffing Flashman, and that none of the Powers we had insulted for a generation would march to pull our chestnuts out of the fire.

By the 1890s, Victorian England's apparently invincible carapace of self-esteem blinded even her Continental rivals to the underlying weakness and temporary nature of her seemingly unassailable position. The French were too enraged by their latest humiliation, the Fashoda incident, the Germans too bewildered by 'Splendidly Isolationist' Britain's cold-shouldering her successful Teutonic cousins, the Russians too fed up with British suspicions and obstructionism, to notice that Albion's position at the top of the greasy pole could never have come about without an artificial and soon-to-be-ended conjunction of circumstances – lack of competition. England's phase of Super-Powerdom had been won on the cheap (literally so, with Gladstone working to

bring income tax down to 5d in the £, and no wonder it had bred the artificial attitudes of a false national self-image. Neither Germany, nor the USA, nor Japan, the three Super-Powers of the future, emerged until late in the nineteenth century, and with France well past her peak, Britain had enjoyed an almost clear run for her bid. When this began to change in the C20th most European perceptions of British policy became more favourable, at any rate for a couple of generations, because of the fears engendered by Germany in the two World Wars. It was these wars which enabled the British to prolong the self-illusion of greatness until the mid-1950s, even though the Second World War had really brought Great British power to an end.

Napoleon once said 'when we make war in Europe we make civil war'. In 1945, a devastated and chastened Continent at last put this past behind it and turned its face towards a European future. Not so Great Britain, which resolutely immersed itself in a national orgy of glorious wartime replays. A Niagara of books about the War appeared, and flowed on well into the 1960s – memoirs, histories, stories about escapes from Colditz, long-range desert forces, men who never were, hunting the Bismarck, jolly good shows in Spitfires and Hurricanes, all of which were dedicated to celebrating the belief that Britain had won the War. They mostly obscured the fact that Britain had *not* won the War, but had come out on the winning side. True, she had been the only major State to fight from the start to the finish, and her forces were still spread out impressively throughout the world, but the war itself had been won by the human and industrial might of Soviet Russia and the USA. Very early on in the conflict Britain had run out of the needful, and became increasingly dependent upon American money, munitions, equipment, foodstuffs and shipping, just to stay in the fighting. Immediately after the war she faced a 'financial Dunkirk' (Keynes) from which she had again to be bailed out by the USA. Her wartime military casualties, at 338,000 less than one third of Leningrad's death-toll in its siege, were not, as is sometimes claimed even today, evidence that she had fought with great skill. No British land victory was ever won against a purely German force; the eventual North African victories against Rommel were gained against forces which were mostly Italian. Monty's attack at Alamein with 230,000 men and 1440 tanks was launched against 27,000 German troops and 260 German tanks.⁵ On the contrary, straight fights between the German and British armies were all German victories, and the most ignominious surrender of the entire war was that of a major British and Commonwealth force to a much inferior Japanese army at Singapore. Nor had Britain at home been the miracle of unity and effectiveness that was held up for years afterwards for general admiration. Churchill was neither as secure with the politicians nor as popular with the people as was later claimed. More days were lost through strikes every year from 1941 to 1945 than in 1938, the last full year of peacetime. Productivity in the crucial aircraft industry was only half America's, and four fifths of Germany's, even though German factories and cities were being pounded mercilessly by Allied bombardment; it took three times the man-hours to build a Spitfire VC as its

rival the Messerschmitt 109G. When, after the war, Germany (and our other trade rivals) began once more to draw ahead, the British were often heard to say that Germany had been lucky in being bombed flat and enabled to rebuild industry anew with Marshall Aid. In fact Britain received a third *more* Marshall Aid than Germany.⁶ But instead of using this to restructure the old firm and its attitudes, we buried our heads in the sands of historical myth, turned down the invitation to join the new Europe, and got tucked into an extended Last Night of the Proms, by courtesy of a claimed 'special relationship' with the USA.

Now the party's over, our GNP has been overtaken by Italy's, the 'Special Relationship' (if it ever existed) is little more than a pious memory (despite the fact that President Clinton attended the same Oxford College as Father Leo and myself), and England's most treasured institutions are being knocked off their pedestals like so many green bottles. Six weeks ago the French Institute for International Relations published a so-called 'British Dossier' which carries strange echoes of Peter de Celles's scathing report of 834 years ago: 'To study Great Britain', it asserts, 'is to study decline . . . Beset by desperate economic and social problems, the British can only think of cheap sex scandals and empty political infighting . . . Education and learning have been so badly neglected that the country has slipped far behind its rivals . . . As its insularity becomes devalued, Britain is learning how to be a minor Power'. *Merci Monsieur!* A shame that publication of this 'Dossier' coincided with the announcement that several French government ministers were being investigated on charges of gross corruption. Be that as it may, we are at last in a better position, if we so wish, to play our part in Europe without the handicap of neo-Victorian blinkers and neo-Thatcherite megaphones. We can do it all the more confidently if we remember that a much greater England has always existed, even beneath the false image of cheap heroics and island race rhetoric. If you think of Newton, of Locke, of Shakespeare, of Byron, or the Lake poets or Turner, of the steady growth of individual liberty or of the birth of the Industrial Revolution, you will remember that it was the freshness, originality and inspired inventiveness of English science, philosophy, literature and even art which repeatedly rescued West European culture from its bouts of sterile scholasticism. If you read accounts by European visitors, such as those of Erasmus almost five hundred years ago, with their portraits of the English as bumptious and colourful, valiant in war and pugnacious in peacetime, heroic drinkers in both, and cheerfully contemptuous of foreigners, you will agree that maybe the national character hasn't changed much, despite the 19th century interlude when Englishmen were stereotyped as straight-laced, tight-lipped, cold-blooded melancholics (like Peel, whom someone described as an 'iceberg with a slight thaw on the surface'). You will take pride in our century-old national reputation for eccentricity, for, as Edith Sitwell once wrote, 'eccentricity exists particularly in the English . . . partly because of that peculiar and satisfactory knowledge of infallibility which is the hallmark and birthright of the English nation'. You will treasure the English genius for sociability, which means that whenever more than two Ampleforth boys or sets of parents

gather there immediately arise the sounds of a party. You will preserve the national tradition of resorting to self-deprecating humour whenever a situation becomes pompous, boring or just dangerous. You will be comforted by the knowledge that Englishmen's famous reserve, as perceived by foreigners, is in fact a noble desire for privacy, and their hobbit-like national rituals, from sagas about the Archers or the Royal Family, to get-togethers like the Night of the Proms or the Filling in of the UCAS Form, are the outward and visible signs that, as Orwell noted in 1940, England is a family with 'its private language and its common memories; a family with the wrong members in control . . . but still a family'.⁷ Above all, I would hope, you will disregard the current and vastly exaggerated political sleaze scare, and revive Britain's unmatched tradition of sheer decency in standards of public life, which flourish as strongly as ever in countless charities and voluntary committees staffed by motley unpaid armies of indomitable ladies in tweeds, brick-faced retired colonels and long-haired drop-out types, as well as in the more traditional mandarinates of our higher civil service. In fact I'll risk ending on a solemn note by reading you a brief defence of British imperial administration, a defence which is at the very opposite end of the scale to the Palmerston-stroke-'Sun'-British-is-best-school, which is the most metaphysically unclouded statement of the scope and limitations of imperialism at its best that I have ever come across in any language, which therefore can just as well serve as a definition of the scope and limitations of all professional service, which I know could only have been made by a Briton, and was in fact made in the nineteenth century by Sir Thomas Munro, Governor of Madras, to his administrators:

'Your rule is alien, and cannot be popular. You have much to bring to your subjects, but you cannot look for more than passive gratitude. You are not here to turn India into England or Scotland. Work through, and not in spite of, native systems and native ways, with a prejudice in their favour rather than against them; and when in the fullness of time your subjects can frame and maintain a worthy government for themselves, get out and take the glory of the achievement and the sense of having done your duty as the chief reward for your exertions.'⁸

SOME REFERENCES

I am afraid that an end-of-career auto da fê of my teaching notes resulted in the obliteration of some of the references for this lecture. The authors mentioned in this spectral list should in no way be blamed for the points mentioned in the text.

- (1) R. W. SOUTHERN: *The Making of the Middle Ages*
- (2) H. J. HEWITT: *The Organisation of War under Edward III*
- (3) L. HANKE: *The Spanish Struggle for Justice in the Conquest of America*
- (4) P. KENNEDY: *The Rise and Fall of the Great Powers*
- (5) N. STONE: *Hitler*
- (6) CORRELLI BARNETT: *The Audit of War*
- (7) GEORGE ORWELL: *The Lion and the Unicorn*
- (8) Quoted by C. THORNE: *Ideology and Power*

ACTIVITIES

AMNESTY INTERNATIONAL

The work of Amnesty International at Ampleforth is, for most of the time, low profile: a committed group meets once a week to take up the cases of prisoners of conscience or victims of arbitrary arrest and torture, writing letters to the governments concerned. Meetings are working occasions, with no wasted talk, the only sound the scratch of pens. Every week some dozen or so letters are sent off to different parts of the world, joining those thousands of others written by international Amnesty members, adding up to a vast pressure of public opinion on the abusers of human rights. Copies are often sent to the embassies of the countries concerned. The group at Ampleforth has been working steadily for more than twenty-five years, this year run with real dedication and efficiency by Tom Flynn (H) and Harry Brady (W). As well as the group's own regular sessions, we have held a couple of 'write-a-thons' in the Main Hall, inviting members of the school and staff to write letters on behalf of children who are victims of human rights violations. The Exhibition Tea remains our most important fund-raising and publicity event during the year; parents and families are generous in their support and usually willing to try their hand at a letter after their tea. We hope to see many again this summer.

AC

THE BRIDGE CLUB

The Autumn term saw a rejuvenation of the Club, with a new day and time for it to take place. The move has enabled more boys to attend, both those who know the game, and want to improve their game, and eager novices who have yet to master the elements of Whist. This increased interest bodes well for the Inter-House Pairs Competition for the Beardmore-Grey Trophy in the Summer term.

Two teams attended the Yorkshire Schools Pairs Competition at York Bridge Club in November. It can be a gruelling contest, as a minimum of twenty-four boards are played, so the whole competition lasts a good six or seven hours. However, the 'B' pair did commendably well, coming fourth, and the 'A's were only robbed of victory by a mere two points. At present, we are working towards the Yorkshire Teams Competition to be held at the end of January, success in which could lead to a place in the North of England Heats.

AD

THE CIRCUS

On 27 September 1994, Mr Derek Wilson, BBC Correspondent in Rome spoke to The Circus about the current state of Italian politics, and of his role as a foreign correspondent. On 4 December, Mr Hector Castro spoke on 'The Diminishing of Democracy in Chile'.

TFD



Self-Reliance, North York Moors, early morning.

The officers are: Major V.F. McLean – Commanding Officer; Major M.E. Corbould (Fr Edward) – 2IC and OC 1st Year; 2nd Lt R. Carter; RSM R.L. Morrow – School Staff Instructor; Fl Lt P.M. Brennan – OC RAF Section.

The army section remains well supported with 149 cadets (distributed in years as follows: 1st – 46, 2nd – 33, 3rd – 27, 4th – 23, 5th – 20). The 1st year under UOs Richard Scrope, Nick van Cutsem, Alex Leonard and Alex Foshay assisted by Sgt Keeling 10 CTT, RSM Morrow, and commanded by Fr Edward, did their basic training of Drill, Weapon Training (Cdt GP Rifle), Map Reading and Fieldcraft. The 2nd year under UOs Nick McDermott and Andrew Cane trained for the Irish Guards Cup. Numbers 1 and 2 Sections spent much of the term learning Section Battle Drills and Patrolling skills culminating in a Night Patrol Exercise. 2nd Lt Reg Carter supervised and organised the programme. Numbers 3 and 4 Sections carried out First Aid Training and Camcraft culminating in a Self Reliance Exercise on the North York Moors. Mr Jim Davy from the Red Cross instructed the cadets on First Aid. The 3rd year were in a cadre taught by Sgt Shelton 10 CTT. The 4th and 5th year not acting as commanders and instructors of the 1st and 2nd year cadets were used as the demonstration section, and provided the enemy for the Night Patrol Exercise. 12 cadets had a day with the Royal Marines at Newcastle. There they saw a short presentation on Royal Marine training, practised rope climbing, rock climbing on the climbing wall, abseiling, drove Gemini inflatable motor dinghies up and down the Tyne, and fired the General Purpose Machine gun (7.62 mm), The Light Support Weapon (5.56 mm), and SA 80 Rifle (5.56 mm) on the ranges at Ponteland.

There was a presentation by Major Nick Caplin 664 Squadron 9 Regiment Army Air Corps; his talk and illustrations were first class. He also managed to take 36 cadets for a short flight in a Lynx helicopter.

VFMcL

RAF SECTION

On the successful completion of his advanced badge Flt Sgt O. Siddalls (C) was promoted to Under Officer and now takes on the onerous task of running the section as senior cadet. He also deserves commendation for his valiant efforts on the cadet leadership course at RAF Halton where he received an excellent report from the Camp Commandant. The course is extremely arduous and probably the toughest activity an RAF cadet can embark upon and although Owen returned exhausted, he is doing his best to encourage other cadets to go and gain the experience. Flying took place as usual at both RAF Leeming and Sutton Bank gliding school; several of the cadets are now quite experienced and following through most of the manoeuvres with the instructor with two cadets actually landing their aircraft. The section has a number of very keen shots who already have gained their marksman badge. It has been decided that we should enter the RAF's national shooting competition – the Aseghai Trophy – and training for this will take place on Thursday and Friday evenings in the Lent term. The section is looking forward to the visit to RAF Scampton, the home of the Red Arrows, on the personal invitation of Air Commodore Bostock, Chief, who inspected the section. Congratulations to our regular Flt Sgt D. Roger who has been awarded the Meritorious Service Medal.

PMJB

SHOOTING



15 (North East) Brigade Skill at Arms Meeting Winning Team

J.A. Leyden (D) was appointed Captain of Shooting. The first event was the 15 (North East) Brigade Skill at Arms Meeting. This is fired with the Cadet General Purpose Rifle (5.56 mm) and our machine gun, the Light Support Weapon (5.56 mm). We won Match 1 and 2, were runners up in the Falling Plates and won the Champion Contingent Cup. Edward Fitzalan-Howard (J) was the Overall Champion Rifle Shot, Rupert Manduke-Curtis (D) was

Runner-up, and Edwin Leung (T) was runner-up in the under 16 class. Later came the March and Shoot Competition, 'Exercise Colts Canter'. This involved an Inspection, First Aid Test, Map Reading Test, Command Task and a 5 mile March and a Shoot over the moors at Catterick. We won the March and Command Task, and were placed 2nd overall (13 teams took part). In Small Bore shooting we were 28th out of 42 in the Staniforth Competition. St Thomas's won the Inter House Shooting Competition with 258/300; St Dunstan's second with 254; St Edward's third with 250. The best individual scores were: J.A. Leyden (D) 73, C.N. Luckhurst (T) 73, J.E.G. Cook (E) 69, E. Leung (T) 68, N.R. McDermott (D) 68. The highest possible individual score was 75. After a shoot off C.N. Luckhurst (T) won the best individual shot.

VFMcl

DUKE OF EDINBURGH'S AWARD

The Unit has been busy with Expedition assessments. Two strong Bronze groups successfully completed their venture in the Ryedale-Bilsdale area of the North Yorkshire Moors, assessed by Mr R. Carter. Fr Frances took Mass in a pub forecourt! The three day Silver assessment, held during the first holiday weekend over a varied circuitous route on the North Yorkshire Moors, was more demanding in respect of physical endurance, morale, and navigation in thick mist. A. Acloque (E), C. Acton (E), J. Brennan (E) and H. White (E) completed the venture successfully, assessed by Mr J. Hassan (NYM Panel) with Dr Billett as supervisor.

The four day Gold Expedition in the Swaledale area of the Pennines was memorable. We have used this area on several occasions previously, but this interesting 50 mile route included every topographical feature and covered much new ground. In the appalling weather conditions that prevailed throughout, the group's expedition skills were of a high order; their leadership, humour, physical endurance and mutual support were essential ingredients. A. Cane (C), P. Langridge (D), R. Larkin (B), A. Ramage (C) and R. Scrope (E) completed their Expedition successfully, producing a well illustrated, candid and anecdotal log. Mrs C. Thomson (NY Pennines Panel) was an excellent assessor; Dr Billett supervised the group.

J. Fattorini (O94), having trained for the Expedition Section in the Unit, took part in a challenging and enjoyable Open Gold in the Lake District in September. The other members of his group, drawn from all over the country, were generally older; the age limit for the Award is 25. This route to completing the Expedition, seldom used at Ampleforth in the past, may well become more prominent.

C. Berry (T), A. Cane (C), A. Ramage (C) and R. Scrope (E) have used CCF leadership training courses as their Gold Residential Projects. J. Nicholson (W92) has now completed all Sections of the Gold Award.

In the Physical Section, Mr Carter has conducted Physical Achievement tests, whilst many boys continue to qualify by participation in Team Set games

under Mr Thurman's general guidance. Skills Section choices continue to widen, for example with the appearance of clay pigeon shooting and cookery. The prerequisites for success in this, as in all Sections of the Award, is personal planning, long term commitment and perseverance. In the Service Section, Mr Allcott has introduced a group of boys to conservation and maintenance work at Redcar Farm and the lakes area of the valley. Work as classroom assistants in local schools, befriending patients at Malton hospital and Cheshire Homes, a conservation project with the Forestry Commission, and the recycling scheme in the School provide most of the other Service opportunities at present.

The Unit congratulates all its members on their various achievements and is indebted to Mr Carter, Dr Allen and all the other adults who help to make them possible.

DFB

ENGLISH SOCIETY

The English Society had been dormant for a while because of the lack of a suitable meeting place, but it has recently woken to new life. On October 6, along with Bards and verse lovers all over the country, we celebrated National Poetry Day, assembling in the Upper Library which, thanks to the kindness of the Librarian, has become our regular home. Some of the greatest poets of our time, from Ezra Pound to Thom Gunn, read their poems (on tape), and members brought their own favourite poems to read. The Pot Soc met again in November, and taking its cue from Basil Bunting's Chairman who said, 'I want to wash when I meet a poet', explored, loosely, the theme of washed and unwashed poets. The spontaneous programme ranged from a movingly committed account of Yeats' *Easter 1916* by John Carney to Harry Brady's drily funny rendition of the great William McGonigall. Unwashed poets were represented by Tennyson and Auden (who don't have very much else in common). In December, the Society met for *Bah, Humbug?*, a celebration of a literary Christmas, with mulled wine, mince pies and some extraordinary fancy dress. Readings from this evening, sadly minus the hats and other seasonal accoutrements, were later used for BBC Radio York's programme about Ampleforth preparing for Christmas. It is a pleasure to see, as ever, that it is not only the professionals (the A level English scholars) who come to share the varied delights of literature on these occasions. Our thanks to Richard Blake-James (H) and John Hughes (O) who have helped in organising the meetings in 1994.

AC

FACE-FAW

Ampleforth FACE-FAW (Friendship and Aid to Central and Eastern Europe-Friendship and Aid World) continues to arrange visits from students and student teachers from Eastern Europe, visits by young Old Amplefordians to help in Eastern Europe, and aid programmes to Eastern Europe and elsewhere.

As Chairman of the Co-ordinating Group (COG), Tom Lindup (A) spoke to the school on 25 November about current projects: helping named individuals in Bosnia-Herzegovina, the Ukraine and Tanzania through a pool competition organised by Tom Walsh (A), rugby matches between Old Gilling and ex Junior House organised by Jerome Newman (C), the profits on a business project involving tee-shirts organised by Lawrence Doimi de Frankopan (W), a fast day (Day of Simple Food) and possible future 24 hour soccer match involving 240 persons. Other members of COG are Harry Brady (W), Patrick Badenoch (O), Harry Brady (W) and Mungo Chambers (E). The aid to named individuals in Tanzania is being monitored through Ferdinand von Habsburg (E87).

TFD

THE HISTORICAL BENCH

In recognition of the 50th anniversary of the liberation of Auschwitz (and its relevance to the Modern History Special Subject study of Hitler and the Third Reich), the Historical Bench focused on the Holocaust. The programme of items took the form of two video presentations, and one lecture. The first video presentation was entitled 'A Painful Reminder – a tribute to Sidney Bernstein'. This is a rarely seen film made by the BBC's chief reporter, Sidney Bernstein, in conjunction with, of all people, Alfred Hitchcock. For 40 years it was not allowed to be shown, being deemed too harrowing and too politically sensitive for broadcast. It was not difficult for the sixth form, packed into the Alcuin Room, to see why – the graphic images and emotive accounts of the realities of the Holocaust certainly made the audience stop and think, and at the end, all present were in agreement that it was a film that had to be seen if the reality of the Holocaust was to be understood.

Later in the term, this was followed up by a lecture by Mr Connor on the main controversies surrounding the Holocaust – did Hitler always intend to exterminate the Jews, or was the Holocaust the result of other factors and pressures, or others' initiatives? Did Hitler himself have any seriously held long term plans for racial or foreign policy? Such 'intentionalist/structuralist' controversies lie at the heart of gaining an understanding of the Third Reich. This lecture was then followed up by a 'drama-documentary' on the assassination of Reinhard Heydrich, the Deputy Head of the SS, and Head of the Gestapo, and the man who chaired the Wannsee Conference of January 1942 where the decision to exterminate the Jews was confirmed. In an incredibly daring and brave undercover exercise, Heydrich was assassinated in Prague by two Czech resistance fighters backed by Britain – although their machine gun jammed and their bomb failed to kill him, he died from internal injuries sustained from the rupturing of his car seat. Savage Nazi reprisals followed, culminating in the surrounding of the assassins in a church, where they were killed or committed suicide rather than surrender.

PTC

THE LIBRARY

Work has continued on the Rohan bequest and so far 2500 books and pamphlets have been accessed and fully entered on the catalogue. This leaves about 500 to be done. There has been a small but useful change in the order of books in the main library. In the past, strictly following the Dewey numbering, books about the theory of history, travel, and biography were shelved in the south west end carrel where they were not easily available for browsing. These have been moved into the Upper Library where they are more obvious, and their place has been taken by Greek texts on the idea that readers who need the latter will find them easily as they will know what they want, whereas the other books are more suitable for general reading and need to be obvious. A considerable 'gift' to the library has come from Thompsons of Kilburn, in that they have taken away a number of the chairs to be repaired free of charge. We are most grateful for this kindness.

JBD

MEDJUGORJE

For a fifth time, and for the first time since the war began, an Ampleforth group went to Medjugorje, from 17 to 22 December 1994. The group were: Felix de Merode (E94 – at Ampleforth for one term), Richard Bedingsfeld (E93), Thyrsa and Pat Gaynor (D43), John Horn (B58), Hugh Milbourn (B93), Thomas O'Connell (O82), David Tate (E47), The Noble Madeleine O'Connell, Dr Mervyn and Dr Mary Shipsey, Fr Edward and Fr Francis. The apparitions have continued on a daily basis since 24 June 1981, and four of the original six still receive these daily visits from Our Lady. The group met two of the visionaries, both still receiving daily apparitions – Ivan Dragicevic, who remembered visiting Ampleforth in September 1992, and Vicka Ivankovic. They climbed the Hill of Apparitions and Hill of the Cross. They also travelled to Siroki Brijeg to meet Fr Jojo Zovko and, in Medjugorje, visited a community of former drug addicts who live a life of prayer, fasting, work and community. They met Matthew Procter (W80) who has lived in Medjugorje since 1993, helping refugees in the area. There are many refugees in Medjugorje itself, and others nearby.

Ampleforth's links with Medjugorje have developed on an informal basis for some years. Fr Julian and Fr Piers were visitors in the early years of the apparitions. Four earlier Ampleforth pilgrimage groups visited the parish of St James, Medjugorje: in December 1987, October 1988, December 1989 and December 1990. Thus, in all, five pilgrimage groups have gone from Ampleforth, totalling 125 persons (34 boys, 23 Old Amplefordians, eight monks, 60 others). 22 of the community have visited the parish: Fr Vincent, Fr Francis Vidal, Fr Maurus, Fr Damian Webb (died July 1990), Fr Julian (died May 1993), Fr Kieran (died December 1992), Fr Theodore, Fr Aidan, Fr Ian, Fr Gerald, Fr Edward, Fr Cyril, Fr Piers, Fr Alberic, Fr Matthew, Fr Richard,

Fr Francis Dobson, Fr Alexander, Fr Cyprian, Fr Bernard Green, Fr Benjamin, Br Anthony. Besides Ivan Dragicevic, two others from Medjugorje have visited Ampleforth: Fr Slavko Barbaric (three times) and Fr Jozo Zovko. As early as 1984, Medjugorje was a special Easter Retreat study group at Ampleforth.

THE PANASONIC ROOM

There has been a lot of activity in the Panasonic Room and the numbers of boys involved is the highest ever. Projects have included filming the junior plays (Stoppard's *Dogg's Hamlet, Cahoot's Macbeth*) and the ACT production of *Troilus and Cressida* – copies of these are available for sale. The main project has been to continue with the filming of *Ward 6*, the Chekhov short story which we began last spring. We have now completed about one third of it and all of the scenes in the lunatic asylum and surgery are done. We shot these in the showers and washing arcades of the old junior house which, contrary to the comments of some of JH's old boys, *did* require a substantial amount of adaptation. We have all learnt a great deal from this, in particular how long it takes to film anything satisfactorily and how much attention one has to pay to details such as continuity! We are aiming to have a version of the film ready for preview at Exhibition.

We have been kindly donated a new professional edit suite with mixer and monitors which raises our standard of equipment considerably. We have also just bought a professional jib arm which will improve our tracking shots which so far have been rather wobbly!

Work has now begun on the next issue of ATV News 1995, copies of which will be available in the summer. This covers the main events of the school year and previous editions have been well received.

WMM

PHOTOGRAPHIC SOCIETY

The Society played host to Allan Green FRPS who kindly gave a show, in September, entitled 'The Audio Visual Extravaganza' amidst a busy touring schedule throughout Europe. The title was most apt in that those present were bombarded with image after image of the highest photographic standard. These were inextricably linked to a soundtrack played at an almost subliminal level which enhanced the visual impact of the transparencies. 'Pioneer' was a series of slides taken with a match box and such was the quality of slide produced that disbelief pervaded an already captivated audience. It was a show of contradictions, tributes to the lives of Joseph Rowntree and Frank Meadow Sutcliffe interwoven with light-hearted scenarios where both slides and commentary were metaphorical. 'When the grass grew green' was a tongue in cheek epitaph to traditional Yorkshire '... in t' days when compact disc meant t'week off work wi' bad back ... an' Aids were summat tha got from t'Sally Army's soup kitchen once a week ...' the slides displayed were a 1930s

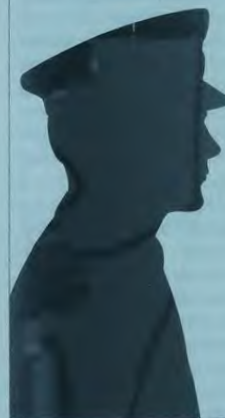
Salvation Army officer superimposed onto a CD which rotated through 360 degrees during the dialogue. Such is Allan's mastery of AVA that he has since been awarded the International Trophy by Photokina.

In November John Potter ran a successful 'Advanced Multi-contrast' workshop where members were invited to mix and match grades of paper to bring out the best in their negatives. It was a hands-on experience and therefore numbers had to be limited. John exhibited his latest works in the Sunley Centre 21 February – 24 March 1995. The show, entitled 'Images', then moved to *The Yorkshire Post* in Leeds for a full season.

Membership is now at a premium with 150 active members and I would like to extend my thanks to the Committee and Mrs Denby for their invaluable assistance in the smooth running of Activities and the Darkrooms.

PSK

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MUSIC

There have been three notable personal successes during the period covered by this report. Luke Massey (D) has been offered a Choral Scholarship to St Peter's College, Oxford tenable from October 1995. Adam Wright (J) has retained his place as a trumpeter in the National Youth Orchestra of Great Britain and Nicholas Wright (J) has gained a place in the same orchestra as a violinist. We offer all three our congratulations.

SCHOLA CANTORUM

As always the standard of the singing during the first month or so of the academic year is unpredictable. This year all the Upper School treble voices had changed which benefitted the alto line but left the new Junior School trebles assuming a much more exposed position than before. The early weeks of term were decidedly shaky but it was apparent that the boys were growing in confidence.

Coming immediately after half term the annual Fauré *Requiem* presents a focal point and the intensive rehearsal does much to consolidate the choir's work. The performance on Sunday 6 November was, as usual, offered as a meditation for All Souls and was attended by an audience of 400. The Junior School boys in particular sang with new-found confidence and this performance acted as a spring-board for the more complicated music set for masses during the remainder of the term. Lynton Black sang the baritone solos and Benjamin Hall (ACJS) the *Pie Jesu*.

The following Sunday, 13 November, the Schola repeated the *Requiem* at Crathorne Church near Yarm. Despite the relatively small scale of the church which only had a nave capacity for 110, the building focused the tone and the choir sounded well. Jamie Hornby (J) sang the two baritone solos and Benjamin Hall (ACJS) the treble solo. An enthusiastic audience and large quantity of refreshments all added to the enjoyment of the occasion.

As has been the recent pattern, the Christmas concert has been a joint event with the Pro Musica. This has enabled College musicians to take the focus, all the singers, the majority of the players and even the soloists being College musicians. The first half of the concert on Sunday 11 December was devoted to Vivaldi's *Gloria* with Eamonn O'Dwyer (T) and Paul French (J) the respective treble and alto soloists. The Buxtehude cantata *Das Neugeborne Kindelein* was sung by the Ampleforth singers and Peter Monthien (D) and Nicholas Wright (J) were the soloists in the Pro Musica performance of the second movement of Bach's *Double Violin Concerto*. Central position in a group of seasonal motets was given to a new commission *It was a Winter's Wild* by Alan Ridout. This work for 7-part choir and organ was designed to explore the unique acoustical properties of the Abbey Church and the range of textures possible from this combination of voices. It was well received and will prove a worthy addition to the many pieces that have been written for the choir over the years. The concert concluded with *Hallelujah* from Handel's *Messiah* and the audience retired to the Main Hall for wine and mince pies where they were serenaded with popular carols by the Ampleforth Singers.

MUSIC

[39]

St Cecilia Concert, Sunday 20 November, St Alban's Hall
Memories of snow affecting the previous year's concert still lingered but fortunately we were spared those problems and a larger than anticipated audience turned out in support of the first major orchestral concert of the academic year. The College Orchestra performed *Night on a Bare Mountain* by Mussorgsky in the arrangement by Rimsky-Korsakov and Weber's overture *Die Freischütz*. The Pro Musica played the *Serenade for Strings* by Elgar and Telemann's *Concerto for Trumpet and Strings* with Adam Wright (J) as the soloist. The refounded Wind Band marked their debut with arrangements of *Chariots of Fire* by Vangelis and *Theme from Peter Gunn* by Mancini.

IL

John Willcox writes:

To those of us who are frequenters of Ampleforth concerts, this was another feast. Why anybody could seek pleasure elsewhere when such a rich variety of entertainment could be seen and heard and is available to all is a mystery. It is not of course the music of which I speak but of the purveyors of it.

Messrs Wright, Leary, Little and Dore have much to commend them: they have added hugely to their repertoire, in Wright's case about three and a half stones. He was able to exploit this advantage – shifting deftly from foot to foot he made an extra instrument out of a creaking board and made magic with it. Leary, somewhat less heavy but making a determined attempt in his later years to catch up with Wright, had to press harder to find the necessary musical squeak but find it he did: it may not have been the board in his case but an errant violin. Both have improved their *modus operandi* in that their gestures have become more dramatic and sweeping. Dore and Little eschew that kind of grandiloquence and perform on a smaller stage but it is nonetheless effective for that. One could not expect this Little to go with large (Wright): that position was Leary's: indeed at one stage I thought that had they been in *tutus* the duet would have been better in ballet than in concert. Wright's elephantine gambolling on stage was indeed thrown into relief by Leary whose ill-fitting suit only added to the hilarity. All four are to be congratulated on a comic show of epic proportions; I can hardly wait to see what comes next. Improvement will be difficult!

AMPLEFORTH SINGERS TOUR TO HONG KONG, December 1994.
The Ampleforth Singers tour to Hong Kong was the first venture outside England since their tour to Luxembourg in 1991, and was certainly the most important because of its high profile and publicity for the school.

The programme consisted of movements from the *Gloria* by Vivaldi, settings of seasonal words by Britten and Tavener and many other arrangements of more traditional carols, conducted by Luke Massey (D) and Simon Dete (A). There were also a number of solo items performed by Eamonn O'Dwyer (T), Paul French (J), and Jamie Hornby (J) which added variety.

We arrived in Hong Kong in the evening of Wednesday 14 December and were met by Brigadier Christopher Hammerbeck, who holds a senior post in the Chamber of British Commerce and one of the principal organisers of the tour at the Hong Kong end. Our hosts were mainly present or prospective parents of Ampleforth boys, and some old boys.

We met on Thursday 15 at the Grand Hyatt Hotel, one of the most prestigious in Hong Kong to rehearse for the charity event taking place that evening in the ballroom. It was a dinner and auction (of Christmas trees donated by various luxurious and exclusive boutiques) in aid of *Save the Children Fund*. We sang five carols between their second and third courses. The choir was well received and the event was a success: over £2 million had been raised before it had even begun. On Friday 16 we were taken on a guided tour of one of the last small Chinese industries in the colony, the Haking Wong camera and binocular factory, part of a huge empire which dominates the photography industry in mainland China. We sang carols to some of the 1500 work force and our host, Mr Ignatius Wong. He later took us for a fantastic lunch at the Hong Kong Country Club where there was a choice of Chinese, Mexican or English cuisine. In the afternoon we went to HMS Tamar, the main barracks in Hong Kong and were taken on a working battleship, HMS Starling, around Victoria harbour. This ship is used daily for patrol work in one of the busiest harbours in the world. In the evening we gave a concert in St Vincent's, Clearwater Bay, towards the New Territories. This was perhaps our least successful concert as we were rather rushed to get to the church in time, but was well received by the audience. Every day except for Saturday, which was a free day, was run on a tight schedule. On Saturday most of the choir went to Stanley Market, a huge open air market, and to Ocean Park, a theme park, with their hosts.

On Sunday 18 we met at the RC Cathedral at 8.30 to rehearse for High Mass, celebrated by Fr Timothy. The choir sang Britten's *Hymn to the Virgin* and Taverner's *The Lamb* during the communion. After Mass we were taken on a junk trip by St John Flaherty (D64) and Kevin Westley, on a tour of the islands, down to Lama Bay. This is a small island which was more akin to provincial China rather than Hong Kong. After a leisurely walk, we reached a pigeon restaurant in the middle of a small isolated residential area where we were dined on traditional dishes.

Monday was the most important day in that we were singing at Government House in the evening. We managed to rehearse there in the morning, then give a practice performance in the Cultural Centre as part of the lunch-time series in the main foyer. The concert in Government House was attended by HE Chris Patten and his family and was recorded by RTHK 4 (Hong Kong Radio). This was one of our best performances, the choir singing as a more unified force than in previous events. We also learnt two new carols which we dedicated to Brigadier Hammerbeck and Mr Frank Wong, father of Jon Wong (J), without whom the tour would not have been possible. Mr Patten congratulated us after the concert and asked various members of the

group about their interests which were written in the brochure. All that remained was for us to sing at the Landmark – a prestigious shopping mall – on Tuesday lunchtime. The choir began to show signs of fatigue towards the end of this engagement. We departed from Kai Tak airport at 6.45 on Tuesday evening for a 14 hour flight back to Heathrow. The cost of the flight was substantially reduced by Virgin Airways to whom we are grateful.

The tour was a success – not only did everybody enjoy themselves and sing well, but it was excellent publicity for Ampleforth. We owe thanks to Fr Timothy and Mr Dore.

Luke Massey (D)

AMPLEFORTH MUSIC SOCIETY

The AMS has been active and has assumed an important role in promoting student concerts, outside concert trips, lecture recitals and social evenings organised by senior boys. In previous years the society was run on a subscription basis and was based in the Liturgy Office in the Old Music School under the close eye of Fr Adrian. The room was used as a social centre for boys to drink coffee and listen to records. More recently, as more boys possess their own walkmans and have access to other listening facilities in their houses, the idea of running it in this way became less necessary. The society is now run on a termly series of events in which all instrumentalists in the school are automatically members of the society and are on the mailing list.

The two sixth form boys who have been instrumental in organising events have been Jamie Hornby (J) and Adam Wright (J). The first date was Sunday 18 September when there was an informal concert given by some of the music scholars. This included a première performance of Alan Ridout's *Suite for Trumpet* in the presence of the composer, played by Adam Wright. There are usually three or four of these concerts each term, always in the Schola Room at 11.30 on Sunday mornings. They are pupil-based events and provide excellent opportunities for boys to perform in public within a relaxed atmosphere; the emphasis being on the on-going process of learning rather than necessarily on a finished result. The concert on 13 November was given by boys taking Associated Board Grade exams the following week and was a useful practice run for them.

The Music Society also hosted a lecture recital given by the Manton Consort of Viols, led by Dr Richard Rastall, a lecturer at Leeds University, on 9 October. This was received by a disappointingly small audience although very appreciative and enlightened by the instruments and the extensive repertoire. This included fantasias by O. Gibbons, W. Byrd and other leading composers of the sixteenth century.

The York Guildhall Orchestra, conducted by Simon Wright, which performs at least once a term, gives the pupils a chance to hear some high quality playing on their doorstep. The trip to the Barbican on 24 September was to hear Rodney Friend play Prokofiev's *1st Violin Concerto* and Berlioz's

Symphonie Fantastique, an important work in the early romantic orchestral repertoire. The concert and opera trips are open to all members of the school and are an important part of the boys' all-round musical education.

The AMS soiree on 5 December was a concert in the Schola Room given largely by members of the common room who are not in the music department. Alexandra Weston and Andrew Carter contributed with their services on the oboe and violin respectively, performing the *Mozart Oboe Quartet* amongst other pieces. John Hampshire entertained the 80 strong audience with some rhythm and blues on the guitar, and William Dore, with the help of Caroline Vaughan, Douglas Kershaw, Damian Bell (E), William Worsley (E) and Adam Wright (J) provided two songs for jazz sextet. Two other highlights were Rupert Jeffcoat's inimitable and unforgettable performance of *The Mousetrap* for solo viola, and the première (and possibly valedictory performance) of his Ampleforth School Song which was sung with great bravado by the audience. The wine and canapés which were served afterwards was a fitting end to a full and successful evening and term.

WJD

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THEATRE

Troilus and Cressida

William Shakespeare
November 23, 25, 26, 1994

This play, written at the hinge point of Shakespeare's career, as he turned from increasingly shadowed comedy to the darker inquiries of tragedy, falls into neither category and both. It is famous as a problem play – for directors, for actors and for critics. It was a challenging project for ACT, never before undertaken in nearly ninety years of the theatre's history, and the production was a highly successful response to the challenge.

The key to its success was the choice of period. *Troilus and Cressida* is a complex and almost entirely negative text. The heroism of war and the passionate aspirations of romantic love are both exposed in the play to the harsh wind of cynicism. Both flames go out. Cressida sends Troilus mad: she is as easily seduced as men are inclined to believe attractive women always are. 'Nowhere,' wrote Donne, at exactly the *Troilus* moment, 'lives a woman true and fair'. The great Achilles, stung into action by jealousy and vindictive cruelty, behaves on the battlefield as a stupid thug. Lovers are foolish, driven and doomed; and so are soldiers. The glamour of war in Homer and of romance in Chaucer becomes tinsel glitter in Shakespeare's chilling analysis, and the sour dénouements of the interlocking plots are made all the more bitter in the acid of Thersites' corrosive commentary and the sickly voyeurism of Pandarus. It is a nasty play, and a modern production of it, which cannot rely on the knowledge of its sources that an educated audience of Shakespeare's time would have had, must find a set of references that work for a modern audience as the mere names of the characters would have done in 1600.

1916 was, for a late 20th century audience, the perfect moment to set the play. The combination of imperial decadence ripe for collapse (Troy), with the paralysis of the Western Front before the Somme offensive (the besieging Greek army), proved to be exactly appropriate in all sorts of ways. The set used the whole space of the double stage to maximum effect. The topless towers of Ilium, in *art nouveau* grandeur, managed to suggest both the folly of an extravagant party going on too long (*belle époque* Paris, Vienna, St Petersburg?) and the palace doors of classical tragedy. On the thrust stage the Greeks, a careless and divided high command evidently not up to the job, argued aimlessly over maps and models of the campaign, while Achilles sulked in his sand-bagged dug-out with the green Patroclus at his side, and Cressida's bedroom, suggesting the precarious seductiveness of her uncertain loyalty, was poised aloft between Greeks and Trojans. A plank scaffold slung across the set with the air of a siege engine or a pontoon bridge connected all these locations and from time to time gave a jaundiced bird's eye view of events to Pandarus or Thersites. With the dress uniforms of the ballroom Trojans adding to the sense of their inevitable defeat at the hands of the Greeks, in trench khaki and Sam Brownes, the visual impact of the production was powerful, consistent, and added many helpful resonances to the text.

The acting was of a very high standard, the large cast speaking and moving with confidence and (on the whole) striking clarity. The soldiers on both sides were characterised with a crisp accuracy that did full justice to Shakespeare's unimpressed vision of warfare in this play. The soft urbanity of Paris (Felix de Merode), the elderly ramblings of Nestor (James Berry), the smooth self-regard of Diomedes (Paddy Delany), the footling and blimpish complacency of Menelaus (Chris Elmer) and Agamemnon (Sholto Kynoch) respectively, and the humourless, bullying rivalry of Ajax (Paddy McKeogh) and Achilles (Alastair Ramage) came across vividly. Only Hector (a spirited performance from Sam McNabb) and Aeneas (Matthew Bennetts) survive Shakespeare's treatment as anything like admirable warriors. Hamish Badenoch delivered a youthful, brave and touching Troilus, his high-flown idealism in love and war wrecked on the cruelty of Cressida's fickleness and Greek brutality. Cressida herself, a difficult role to pitch, was played with impressive simplicity and tact by Sandy Christie.

Even more difficult are the parts of the two 'fools' who observe the fortunes of love and war from different points of view. Pandarus weak and increasingly nervous as the disaster he has set up approaches, Thersites savage and foul-mouthed in his scathing extinction of every flicker of nobility in any other character. Michael Hirst's Pandarus was too comically camp to be as unsympathetic to the audience as the character should be: he lightened the atmosphere effectively, but rather more than his lines indicate. Tom Walwyn's Thersites was a triumph. Unrecognisable throughout as a schoolboy, this abrasive, battle-hardened NCO, with not a shred of respect left for anyone or anything, was sharp, frightening and sometimes horribly funny – a ghastly sketch for Iago, and miles away from Falstaff, Shakespeare's other notable coward and disbeliever in honour.

The best performance of all, however, was Edward Barlow's Ulysses. Here the point of the setting of the play in the Great War was most acutely felt. A conflation of the wily Greek and the intensely educated public-school officer of 1914, Barlow delivered the greatest speeches of the play with caustic intelligence and world-weariness, and was very moving indeed.

The play, well-timed throughout, swept rapidly and most convincingly to its dreadful climax, the murder of Hector after one of Shakespeare's supreme *coups de théâtre*: Achilles' line 'Look, Hector, how the sun begins to set'. The ending, with Troy's towers in ruins behind expertly-lit bloodshed, without Pandarus' jarring epilogue and with the Last Post sounding, was wonderful. 'Bugles calling for them from sad shires' indeed, and a sense of the waste land of desolate battlefields, broken illusions and broken empires that 1920 particularly means to us – but that Shakespeare, as this production most splendidly showed, caught in this play four hundred years ago.

— LW

Cast: *Troilus*: H.A. Badenoch (O); *Pandarus*: M.A. Hirst (A); *Aeneas*: H.M. Bennetts (H); *Cressida*: A.T. Christie (B); *Alexander/Margarelon*: J.C.N. Dumbell (H); *Hector*: S.R.O. McNabb (T); *Paris*: E. de Merode (E); *Servant/Myrmidon*: J.D. Melling (J); *Agamemnon*: W.S.E. Kynoch (T); *Nestor*: J.E.A. Berry (T); *Ulysses*: E.F. Barlow (O); *Diomedes*: P.H. Delany (W); *Menelaus*: C.H.B. Elmer (J); *Ajax*: P.M. McKeogh (W); *Thersites*: T.J. Walwyn (W); *Achilles*: A.E.O. Ramage (C); *Patroclus*: J.D. Lentaigne (H); *Priam/Calchas*: T.G.T. Holland (J); *Cassandra*: E.S. Richardson (C); *Helen*: C.J. Wade (A); *Andromache*: R.S. Christie (H); *Myrmidons*: R.E. Blake James (H), H.P.B. Brady (W), T.B. Foster (H).
Green Room: *Stage Manager*: P.H. Delany (W); *DSMs*: P. Foster (H), J.P.F. Townley (T); *Lighting*: J.P.C. Davies (H), L.F. Polomecki (H); *Sound*: C.G.M. Quigley (B); *Costume*: Imogen Carter (O); *Make-up*: D.F. Stewart-Fotheringham (E); *Props*: T.B. Chappell (B), H.M.C. Zwaans (W); *Model Construction*: T.R. Westmacott (T), R.A. Jackson (T); *Scaffolding*: J.O. Ayres (B); *ASMs*: C.A.B. Blackwell (D), N.A. Grimshaw (D); *Musicians*: A.R. Wright (J), M.R.P. Fenton (E); *Programme*: J.P. Arbutnot (E).

THE JUNIOR PLAYS 1994

The Junior Play this October, directed by four boys from the Middle Sixth, was Tom Stoppard's double bill *Dogg's Hamlet, Cahoot's Macbeth*. In these plays Stoppard uses comic perversions of the two tragedies both to amuse us and to explore ideas about language and political oppression. He claims that his objective is to 'perform a marriage between the play of idea and farce'. In these two essays he is entirely successful.

Dogg's Hamlet shows first the preparations for an abbreviated speech-day version of *Hamlet*. The actors use Dogg language, a gibberish with which we swiftly become familiar. It is clear when they come to act their *Hamlet*, which they have reduced to a meaningless series of familiar quotations, that they and their headmaster, Dogg, understand Shakespeare as little as we understand their Dogg language. Yet, in spite of all the linguistic confusion, much is communicated about the nature of our understanding of language and also about the affinity between farce and tragedy.

This performance was certainly very funny. Alex McCausland, James Gaynor and Adrian Havelock made a convincingly varied group of grubby schoolboys. George Shepherd as Dogg, Prologue and Polonius was a confident and intelligent comic actor and was well supported by Edward Richardson as Mrs Dogg and Gertrude. The outstanding performance was that of Louis Warren as the unbearably smug Fox major who disappeared into an inspired and manic Hamlet; not an interpretation that led one to question the authenticity of Hamlet's madness. The production had pace and energy and the proceedings were delightfully commented on by the laconic Easy, played by Tom Detre.

Tom Detre also featured in *Cahoot's Macbeth*, an altogether more serious piece. In it Stoppard addresses the abnormal cultural circumstances of

Czechoslovakia during Husak's 'normalisation' of the 1970s. The society is dominated by philistine secret policemen. In the play one such interrupts a secret performance of *Macbeth* put on by banned actors in a bugged sitting room. In spite of the Inspector, the performance continues. The dogged determination of the actors is both foolhardy and heroic. Their final triumph comes when order is restored by a plunge into chaos, disorder and farce, with the return of Easy, Doggspeak and the alphabet blocks of the first play. The Theatre of the Absurd is a powerful weapon against tyranny.

Tim Burke as Macbeth and especially Bobby Christie as Lady Macbeth, tackled their weighty parts with a bravery and determination well suited to the piece, and were strongly supported by George Miller as Banquo and Macduff, an interesting combination of roles, and John Shields as Cahoot. None of the audience will soon forget Jamie Paul's extraordinary performance as the Inspector, a part he played with powerful, controlled fanaticism, bringing alive the reality of totalitarian cultural oppression – and its curious affinities with bourgeois West End prejudice – by his skilful manipulation of the laughter of the Downstairs Theatre audience. This was a committed and intelligent performance.

Props, costumes, lighting and direction were all simple but imaginative and wittily complemented the controlled farce on stage. The cast was well supported by meticulous use of sound (important in both plays) and efficient and enthusiastic stage management. Joe Townley, Chris Quigley, Piers Hollier and Gervase Milbourn deserve credit for an entertaining and instructive evening.

RF

Cast: *DOGG'S HAMLET*: Baker, Francisco, Horatio: K.P.A. McCausland (B); Abel, Bernardo, Marcellus, Laertes: J.T. Gaynor (T); Charlie, Ophelia: A.J. Havelock (T); Dogg, Prologue, Polonius: G.M. Shepherd (A); Easy: T.P.E. Detre (A); Mrs Dogg, Gertrude: E.S. Richardson (C); Lady, Osric: T.R. Westmacott (T); Fox Major, Hamlet: L.S.J. Warren (W); Ghost, Gravedigger: E. Moreno de la Cova (D); Claudius: J.F. Coggon (J); Directed by Joe Townley (T) and Chris Quigley (B); *CAHOOT'S MACBETH*: Macbeth: T.E. Burke (A); Second Witch, Messenger: L.F. Poloniecki; First Witch, Lady Macbeth: R.S. Christie (H); Inspector: J.S. Paul (J); Hostess: P. Morrogh-Bernard (B); Easy: T.P.E. Detre (A); First Policeman: A.J. Havelock (T); Second Policeman, Lennox: H.A. Fletcher (O); Ross, Second Murderer: M.J. Squire (T); Third Witch, First Murderer, Malcolm: C.A. Ellis (O); Duncan, Macduff: A.G. Miller (J); Banquo, Cahoot: J.F.G. Shields (J); Directed by Gervase Milbourn (B) and Piers Hollier (H). Green Room: Stage Manager: P.H. Delany (W); ASM: P. Foster (H), H.M.C. Zwaans (W), T.B. Chappell (E), D.F. Stewart-Fotheringham (E), R.S. King (T); Lighting: J.P.C. Davies (H), P.D.A. Hollier (H); Sound: C.G.M. Quigley (B); Costumes: I.C. Carter (O); Programme: Jack Arbuthnott (E).

RUGBY UNION

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THE FIRST XV

250-151

The best was saved until the last! A team which had by no means the best of records produced two scintillating performances on tour in London, thereby underlining everybody's belief throughout the term that they were in reality a good side with some match-winning players, a side which had not done itself justice. The key to this fairly dramatic change of fortune can probably be found in the selection of T. Walsh at fly-half. It was this position that was seen from the beginning of the year as a problem and in the event two boys were tried to solve it without success before Walsh was considered. This failure to find the right one quickly was to cost the school dear: after his selection the XV won its remaining four matches with 99 points for (15 tries) and 30 against (two tries). It was not that he was a great fly-half but he was highly competitive, his work-rate and tackling being priceless assets and he did not drop a single pass from Quirke while his kicking was long and for the most part accurate. More importantly he knew exactly what he wanted and made the others play. In addition this was a courageous and determined team and they never surrendered those gifts even in the worst of disappointments: if they were dejected on each occasion that they did not play to the standard expected they merely trained harder and uncomplainingly. They were a happy team, devoted to their captain and anxious to prove themselves a more than average side. This they did on tour in a thunderous finale in their victories over a highly rated Monmouth team and a highly motivated Whitgift. It was the manner of those victories which gave such pleasure. The first demonstrated iron discipline and mental and physical hardness while the second showed wit, invention and pace from any number of players. So it was an exhilarating and happy end to the season.

Walsh's partner was P. Quirke: he had a wonderful year frequently running the opposition ragged with his explosive speed off the mark. His pass was quick and reliable and he was beginning to kick for position with confidence. He is an exciting prospect who may well go far. S. Banna and R. Greenwood were contrasting centres. The former lacked Greenwood's pace but his anticipation, tactical awareness, sturdy tackling and safe hands meant that he rarely made an error. The latter was faster and very determined but never quite knew when to release the ball to two speedy wings. H. Billett on the right was really quick and was difficult to tackle with a long stride and strong frame. He was disappointed at the end of the season that he had not scored more than thirteen tries and it is fair to say that if he had had the same service as he had in the last four games he probably would have scored nearer twenty. D. Freeland on the left wing suffered even more as most of the play was intentionally moved towards Billett but his four tries against Whitgift showed what a class player he is. The full-back position was never satisfactorily settled until D. Johnston-Stewart was selected there for the last four games where his judgement of the high ball and his ability to kick with both feet were seen to advantage.



Standing (l-r): S.R. Banna (H), R. W. Greenwood (T), H.B. Marcelin-Rice (J), T.E. Walsh (A), A.J. Roberts (J), B.T. Pennington (B), A.E. Ramage (C), J.M. Holmes (A), D.A. Johnston-Stewart (D). Front row (l-r): P.G. Quirke (B), R.O. Record (C), C.J. Strick van Linschoten (O), M.C. Bowen Wright (H), H.G. Billett (C), D.B. Fredland (J).

The pack took time to develop. For some weeks they were too slow to the loose ball and they suffered accordingly against fast-rucking sides, but it is sufficient to say that their displays on tour were models of the modern game in which speed to the loose ball was married to an ability to change positions with the backs at will. This ability was epitomised by the vice-captain and loose-head prop, C. Strick van Linschoten. Here was a player as fast as the two wings and who wanted the ball in his hands as much as they did. His technique in the tight was excellent and so a certain lack of bulk did not matter; he was also one of the fittest players and totally committed to the success of the team, a faithful support to his captain. The other prop, H. Marcelin-Rice, was not expected to be in the team but won his position by his relentless scrummaging power and his much greater mobility in the loose. J. Holmes was not only a fine hooker but for the most part an excellent thrower who made A. Roberts and B. Pennington look class players in the line-out. Not only that, his experience in the back row ensured that he was comfortable with the ball in his hands and moved with pace and stamina. A. Roberts, lacking in experience and thrown into the XV because of his astonishing growth-spurt to 6 feet 8 inches had to make up a lot of ground. The timing of his jump and his catching were immeasurable assets and there were games where he completely dominated the line-out. He will remember those games with pleasure, not least the penultimate game against Monmouth. His partner, A. Ramage, struggled to gain a place: he would be the first to say that he was not the most skilful of players but he brought to the team a passion and commitment which was lacking in his rivals. He was a determined and aggressive player. The back row probably made the most improvement. R. Record on the blind-side made an uncertain start but nobody was more enthusiastic or tried harder in training. In the second half of the term he produced some wonderful performances, his fitness, speed to the ball and appetite for work being quite astonishing while his ball-handling was much improved. B. Pennington was consistently good. He always saw that Quirke was protected and that he could play the ball with ease whether he wanted to run, pass or kick: anticipation was the name of his game and that acute sixth sense saw him play some superb games, none better than in front of his parents on tour.

M. Bowen-Wright, the other flanker and captain, had a traumatic term and it was only in the last few games that he showed his brilliant form of last year: it says much for him that the day after the tour he was asked to captain a Rosslyn Park side against Surrey A team and he did so well that he was immediately selected for the county side. He well deserved that honour. In addition he was a quiet and thoughtful captain, not afraid to speak his own mind, absolutely loyal to his team and desperately upset when they did not play to his own demanding standards. All his team would have done anything for him and it was a great pleasure to see his delight on tour at the way they had played and at his own realisation that he was a captain of a special side. We have come to expect a lot of our captains: he rose above our expectations.



Standing (l-r): S.R. Banna (H), R.W. Greenwood (T), H.B. Marcelin-Rice (J), T.E. Walsh (A), A.J. Roberts (J), B.T. Pennington (B), A.F. Ramage (C), J.M. Holmes (A), D.A. Johnston-Stewart (D). Front row (l-r): P.G. Quirke (B), R.O. Record (C), C.J. Strick van Linschoten (O), M.C. Bowen Wright (H), H.G. Billett (C), D.B. Freeland (J).

The team was: D.A. Johnston-Stewart (D), H.G. Billet (C), S.R. Banna (H), R.W. Greenwood (T), D.B. Freeland (J), T.E. Walsh (A), P.G. Quirke (B), C.J. Strick von Linschoten (O), J.M. Holmes (A), H.B. Marcelin-Rice (J), A.J. Roberts (J), A.F. Ramage (C), R.O. Record (C), M.C. Bowen-Wright (H) (Captain), B.T. Pennington (B). All were awarded their colours.

The following also played: G. Furze (O), P. Field (O), J. Wade (A), R. Pitt (T), M. McConnell (T), N. Thorburn-Muirhead (O), R. Esposito (A).

Congratulations go to M. Bowen-Wright and to H. Marcelin-Rice who were selected for Surrey and Middlesex respectively.

MIDDLESBROUGH COLTS 23 AMPLEFORTH 12

7 Sept

The School were disappointed to lose an exciting match against a Middlesbrough side rich in experience and ability, not to mention strength and speed. Middlesbrough had three points from a penalty before the school had settled but as the half wore on and despite the loss of Strick (cut eye) the School's forwards began to win fast rucked ball and launch an exciting back division. One such movement, initiated by Johnston-Stewart and Billett, saw Freeland score in the corner. At this point an easy penalty was missed and Middlesbrough ended the half with a try after the School had lost control of the ball in a maul. For a few minutes after half-time the team re-asserted some authority and with a move identical to that of the first try, Freeland scored again, Pennington kicking a fine conversion from the touch-line. But the School were now tiring against their more powerful opponents who began to win an ever-increasing supply of the ball and to run through tackles hardly worthy of Ampleforth's reputation. A length of the field try gave Middlesbrough the lead which they did not relinquish as they added a further try and a penalty.

AMPLEFORTH 32 LEEDS GS 8

10 Sept

A stiff westerly wind made conditions for this match really difficult and the XV passed the test by scoring six scintillating tries using their inventive and speedy backs. But it was to be some time before the XV opened their account. Territorially they had had the worst of it for fifteen minutes, giving away endless penalties in their collective anxiety but, when they finally won fast rucked ball, beautiful handling against the wind put Billett round his man to score. When they repeated this from a set piece move, Billet again obliged, this time a skilful kick ahead bringing him his reward. The forwards were by this time well on top and when Quirke and Pennington allowed Freeland to show his devastating acceleration, the match appeared to be sliding rapidly away from Leeds, a belief strengthened by the scoring of another try immediately after half-time. 20-0 was a platform from which the School should have sprung to a hefty margin of victory. Instead the pack went to sleep, the Leeds forwards took control and much of the rather scrappy play took place in Ampleforth's half. The XV had to live off scraps but from one such Quirke and Pennington

released Billett up the blind side from his own half. When he was stopped a quick ruck and quicker handling put Freeland in on the other wing. But Leeds still had the majority of possession and the advantage territorially and it was no surprise when they scored a penalty and added a try to that a few minutes later. But the XV answered that as well when the Pennington/Quirke combination did their double act again, Quirke scoring under the posts.

BRADFORD GS 38 AMPLEFORTH 10

17 Sept

This game was lost and won in the first ten minutes. The XV were caught cold at the first scrum when the Bradford and England No. 8 surged up the blind side and scored untouched from 30 metres out. Two minutes later Bradford scored again, this time from a line-out, a long throw to the back being caught by the same No. 8 who merely had to fall over the line. They were soon to earn a rather better try and were given yet another as a defender overran the ball on his own line. Both tries were converted and after twenty minutes the score was 24-0. Shell-shocked by these indignities, the School had to pull themselves together and for some minutes they took the game to their opponents scoring a simple penalty and then working an excellent try when Pennington and Quirke used the blind side to send Billett racing over. Sadly this did not halt Bradford's progress as they scored another good try a moment later and the half finished with the dreadful score of 31-10. At last the XV showed their mettle and settled down to play the rugby of which they are capable. True, Bradford extended their lead with another good support try but thereafter the School gave as good as they got in an exciting second half. Nevertheless, excellent side though Bradford undoubtedly were, it was disappointing to all concerned to go down by such a score.

MOUNT ST MARY'S 20 AMPLEFORTH 25

24 Sept

Already numbed by the sudden death of their captain's father and by the late withdrawal of both centres, the XV were put further on the back foot by the eagerness and ferocity of a very young and small Mount side. Nonetheless the School scored first when Johnston-Stewart exploited the blind side for Walsh to put Billett in for the opening try. But uncharacteristic mistakes in a difficult wind allowed Mount time to pressure the School into conceding two penalties. It had to wait for some Quirke magic before the XV regained the lead with a try and then increased it to 13-6 with a good penalty from Pennington. That would have been a healthy lead with the wind to be behind them in the second half, but Mount levelled the scores on the stroke of half-time as Pitt went off with a dislocated shoulder. However, the conditions were now much more helpful and soon the XV were back in the lead after another try from Quirke, this time a solo effort up the blind side, crowning a long period of pressure. But still Mount would not yield: they would not allow the School to control the game and two penalties took Mount to the Ampleforth 22 where the defence, hardly helped by what was now a very makeshift centre partnership, was split wide open for Mount to take the lead with five minutes to go. Now the XV

made amends for much of what had gone before. Roberts, at last in total command of the line-out, won the ball yet again for Record to remove it and give it to Quirke who scored his third try and won the game. Pennington converted this with a fine kick from the touchline.

AMPLEFORTH 17 NEWCASTLE RGS 0

1 Oct

Heavy drizzle all morning turning to incessant rain as the match began made handling rather difficult; the soaking grass encouraged the kick and the match developed into a rather boring affair in which control of the ball was almost impossible. Yet the XV started with gusto and within twenty minutes had taken the lead with a try by Freeland made for him by Pennington and Quirke. A minute later at another set scrum Billett scored as he was put through a gap by Johnston-Stewart. At this point the injured Newcastle prop went off for good and the referee ordered non-contested scrummaging. This did nothing for the game and even less for the Ampleforth pack who had been so much in the ascendancy. Believing they had the match won they went to sleep after half-time. In fact Newcastle did all the attacking in the second half but the defence was equal to the task. There was much good tackling but it was something of a relief when near the end Pennington kicked a fine penalty. And it was only in the last minutes that the school developed a worthwhile attack.

AMPLEFORTH 8 SEDBERGH 14

8 Oct

This was to be the most disappointing of days. The XV, electing to play down the slope in the first half, started so poorly that within seconds they had conceded a penalty for being off-side. It was very soon after this lucky escape that Sedbergh won rucked ball, moved it quickly and excellent support play saw them score on the right. Worse was to follow as another off-side offence gave Sedbergh an easier penalty to enable them to lead 8-0. At last the XV took play to the Sedbergh 22 where Pennington kicked a penalty which was swiftly followed by a break by Quirke who scored a try on the blind-side to level the scores. But straight from the kick-off a vulnerable and unthinking Ampleforth fell victim to their own carelessness and conceded another easy penalty to fall behind once more. At the change of ends the XV had the breeze behind them but instead of putting the ball into the corners, they continued to try complicated moves which barely troubled the rock of Sedbergh's defence. On an infrequent visit to Ampleforth's 22, Sedbergh kicked another easy penalty and hung on for victory with impressive calm.

AMPLEFORTH 48 ST PETER'S 8

15 Oct

This XV does not seem to be able to start well and if St Peter's arrived with an unbeaten side and an air of expectancy of success, there was nothing in the first twenty minutes to suggest that their record was going to be troubled. Indeed they dominated the half in terms of territory and possession, soon missing one penalty and succeeding with the next. But the School's second visit to their opponents' 22 brought an unexpected reward as Freeland, coming in from the

opposite wing made a break, Billett and he exchanging grubber kicks for the former to score. When Pennington converted with a distinctly odd-looking kick, the XV led against the run of play. Five minutes later they increased that lead when Pennington and Quirke raced away up the blind side. 14-3 was undeserved and St Peter's got due reward for their pressure with an unconverted try on the right. But in the second half the XV changed their tactics. Inspired by Quirke's running they moved the ball at every opportunity. Their lovely handling, sense of space and greater speed was altogether too much for St Peter's whose defences disintegrated. Billett scored two more tries (with rather better passing he might have had six!). Freeland on the other wing got another and Field in an impressive debut yet another. After the previous game and the first half of this one, it was good to see growing confidence.

STONYHURST 20 AMPLEFORTH 8

5 Nov

Yet another great disappointment! At the start the bigger Ampleforth pack looked as though it might be capable of delivering the goods, winning two early line-outs and threatening briefly. But soon Stonyhurst turned the tables: their lighter but much more explosive and aggressive pack created numerous opportunities for a speedy and skilful set of backs. Two missed penalties were the prelude for the first try and Stonyhurst continued in this vein, putting great pressure on the Ampleforth half-backs, until they scored again to lead 10-0. A Walsh penalty towards the end of the half made the score closer than it might have been. But it was the third try in the first quarter of the second half that killed the game in a moment of significance. The ball was knocked down without control to the Stonyhurst scrum-half at a line-out. He had to fall hurriedly, only to stand up, run through the line-out untouched and release the ball to his wing. This put the home side well on top and their backs manufactured a superb try from a set scrum to lead 20-3. Quirke gained some measure of revenge with a fine break that gave Walsh and Bowen-Wright the opportunity to put Billett in. But it was far too little and far too late.

DURHAM 13 AMPLEFORTH 3

12 Nov

It seems impossible for this team to start with passion. Two mistakes in succession at the kick-off meant that Durham could immediately lay siege to the Ampleforth line and it was not long before the inevitable penalty followed. Even the re-start did not go ten metres and Durham were on the attack again. At long last the XV crossed their opponents' 22 where a penalty was missed but the pattern reasserted itself: Durham moved back onto the attack and at the same time Field withdrew with a wrist injury. The rearrangement necessary was not a satisfactory one and soon Durham opened up the defence and scored a priceless try in the dreadful conditions. At half-time the XV became more determined and for the second half were equally as dominant as Durham had been in the first. But the Durham defence was quicker and harder and only an exchange of penalties indicated the Ampleforth improvement.

HYMER'S 12 AMPLEFORTH 20

19 Nov

Walsh's selection at fly-half coincided with a much more positive and aggressive approach. The XV played against the stiff wind in the first half but Hymer's were not able to control the game as they would have liked since the XV sensibly kept the ball close, working the blind-side in their own half and achieving a real dominance in the line-out through Roberts. Nevertheless the first score went to Hymer's through a long penalty. Thereafter Ampleforth took charge, a lovely move from a line-out, involving Pennington, Quirke, Record and Bowen-Wright ending in the captain scoring under the posts. Then the stream of possession caused by the winning of three consecutive rucks meant that Hymer's ran out of defenders and Billett was able to score a simple try in the corner. These were priceless assets against the wind, the importance of which was underlined when Hymer's kicked two longish penalties before half-time to reduce a good lead to 12-9. The flood-gates should then have opened but the accuracy of the passing in the backs left much to be desired, chances were continually spurned and an exchange of penalties left the school with a 15-12 lead with a few minutes to go. Three penalty chances then went begging and it was only at the death that Quirke scored the try which he had been threatening all afternoon. Hymer's were content to lose by such a slim margin, Ampleforth were content to win but recognised that too many chances had been cast away.

AMPLEFORTH 35 POCKLINGTON 12

3 Dec

The weather, so foul in the morning, had cleared by early afternoon and the sun shone on the XV as they played down the slope and against a strongish wind. The sun fitted their mood for, aided by Pocklington's inability to kick the ball ten metres at a re-start, they were soon eighteen points up. These had come mostly through the work of Quirke who ran the opposition ragged at scrum-half and who was able to put Billett in for two tries, Pennington who kicked two penalty goals, the expertise of Roberts in the line-out and the monopoly of possession gained by the forwards. Sadly the XV, with their collective hands round Pocklington throats, went to sleep until half-time. Turning with the wind at their backs, they scored a fine try within a minute through Freeland and with Quirke continuing his impish tricks Pocklington were ripe for the slaughter. With two more tries by Quirke and Walsh, the XV led 35-0 with ten minutes left to play. At this point something went badly wrong and the XV went home, leaving only Pocklington and the referee on the field. Pocklington scored two tries to give them a more reasonable view of the scoreline and Ampleforth supporters a feeling of frustration. Nevertheless this was a good performance in preparation for the two tour matches.

AMPLEFORTH 17 MONMOUTH 0

17 Dec

The School had much to fear from a Monmouth side which had destroyed their own points-scoring record and which came to Teddington believing that they would finish off a successful season in telling fashion. The XV had different ideas. They nearly scored in the first minute and when Monmouth

began to exert very heavy pressure, they defended with tenacity and skill against their powerful opponents and against the wind and rain showers. Had Monmouth's much lauded goal kicker been on form, Monmouth would have established a lead but he missed two or three reasonable penalty chances and as half-time approached, the school began to feel that they were getting on top. And so it proved. An immense pack dominated proceedings in the second half and although Monmouth defended with the same determination as shown by the school, the XV eventually cracked them. First Quirke went over for an individual try in the corner which was magnificently converted by Walsh from the touchline and then Billett snapped up a loose ball and scored near the posts for Pennington to convert. Monmouth tried desperately to get back into the game but the school repulsed their efforts with some fine tactical kicking and Walsh kicked a final penalty to end a disciplined and motivated performance.

WHITGIFT 6 AMPLEFORTH 27

19 Dec

Whitgift, only too well aware of Ampleforth's fine win two days previously, started with immense fire, and despite playing up the slope and against the breeze, carried the fight to their opponents, immediately laying siege to the Ampleforth line. But the school, as disciplined in the organisation and determination of their defence as they had been on Saturday, would not yield, and after ten minutes of hectic endeavour, Whitgift had only a penalty and several near misses to show for it. Paradoxically on their very first visit to the Whitgift 22 following a fine long 22 drop-out by Walsh, the school scored through Freeland on the left, a try improved from the touchline by Pennington. Yet another period of intense pressure by Whitgift followed with exactly the same result. That penalty goal was in its turn the prelude to another Freeland try and as half-time approached it was clear that the school was beginning to raise the tempo of the game as another opening was made. This time it was not successful and the XV were aware, as they turned to face the slope and the wind that they had to quench the fire of their opponents. They certainly did that! They scored within a minute, a third fine try by Freeland and proceeded to give a thirty-five minute demonstration of unstoppable fifteen man rugby. The work-rate of the back row who were everywhere, the speed of the pack and the incisive running of Quirke and his backs brought a joyful confidence to their sweeping and incessant attacks. A fourth try for Freeland and one by Pennington took the score rapidly to 27-6. It was a majestic way to end a season.

P 12 W 8 L 4

2ND XV

259-81

This could have been an unbeaten season. Three of the more difficult games were away and we paid the price for failing to approach the task in a determined enough fashion. The season opened with a tidy performance against Read School. Rob Pitt (T) served notice of his intentions with some fierce runs at the opposition. He was badly missed at centre for the rest of the

season after injury at Mount St Mary when playing for the 1st XV. Diego Herrera (J) and Ruben Esposito (A) played tenaciously and continued to do so in most other games. Diego has good hands and cleared up line-out ball again and again. For a front row player he is quick off the mark, but will need to lose some puppy fat if he is to be mobile enough for the 1st XV. Ruben worked stolidly at the task of becoming a hooker but it may not be the position which brings out his best talents. He is happiest when harrying the opposition and driving them back. John Wade (A) began his campaign with three tries. He and Ben Lorimer (W) looked quick and scored many tries, but they need greater confidence in taking on the opposition.

We won against Bradford but our forwards were generally poor. Poor scrummaging and disregard for the off-side law (and a few others) meant that we repeatedly won ground only to lose it again. The back row did eventually work a good try with Niel Thorburn-Muirhead (O) and John Parnell (D) linking. Tom Pinsent (C) finished it off. Niel is a good player who became ever stronger as the season progressed. John could always be relied on to be quick and forceful. Tom eventually established himself as being a little more accurate in the pass than his rival Chris Luckhurst (T). He also has good hands in open play. Both scrum halves served us well. Chris is stronger in forward play but wants more time than opposition scrum halves are willing to allow. Both scrum halves need to be more commanding of the forwards. This was not the only game where Jerome Newman (C) steadied the side from fly half with a solid display of kicking to touch and into space. He also played at full back on occasions, coming into the line effectively – especially at Sedbergh where his break began a move involving five backs finishing with a score that broke Sedbergh. At Mount, however, Newman had a disastrous day, uncharacteristically failing to find touch and kicking to the waiting, grateful arms of their full back. The forwards worked hard and effectively in what was an 'aggressive' match. At a crucial stage in the second half we lost a player to replace Pitt with the 1st XV and Esposito suffered a bad knock and had to come off. While we were down to fourteen men and a little disorganised, they scored the crucial try (L 16-21). The consolation in this game was that players like Alistair Bell (O) showed confidence and class. Alistair could do with more weight but has genuine elusiveness.

The games against Stonyhurst and Durham deserve a mention in that they were games where the power and skills of the forwards, particularly Morcar McConnell (T), Alistair Ramage (C) and Marcus Stewart (J), were seen more clearly. When the forwards rolled the ball, working as a skilful team, they were unstoppable. The front row completely out-played the Durham front row in the tight.

Peter Field (O) began the Barnard Castle game with a neat drop goal. He is a player of skill. In most matches when he played for the seconds he scored tries with a neat dummy or change of pace. If he is to succeed on top ground, however, he must develop a greater physical presence both in attack and defence. This was a game which we won comfortably but where the forwards

played as though they wished they hadn't got off the bus. At Newcastle, always a difficult fixture, the team as a whole never settled down (L 3-12). This was an even game in that it was played between the two 22s. However, they always looked as though they had the edge and in the end we gifted it to them by chipping it down the throat of the full back who was just outside our 22 at the time.

Sedbergh was the match of the season where the whole team showed great character (as did Sedbergh). We won 19-18, having been down 13-0 at half time. This was partly due to our own tendency to put ourselves under pressure with silly penalties. The forwards were hungry for ball all afternoon and made this tell particularly in the second half when much of the play was in Sedbergh's half. They rucked magnificently. Sedbergh backs had produced some magic moments in the first half. In the second our defence (a strength all season) defeated them. Our own backs began to show what could be done. Field varied the direction from fly half with imagination. Man of the match was Tom Walsh at centre. He had great physical presence both in attack and defence. He tackled fiercely. Ultimately, he confidently produced three points to win the game with five minutes left.

We had a close match at St Peter's where we lost 3-6. We should have won, even though St Peter's were unbeaten. The forwards didn't seem to be able to organise themselves against what appeared to be inferior opposition. David Johnson-Stewart (D) at fly half chose wrong options, chipped to their defence and took the ball repeatedly back into the forwards. David subsequently switched to full back where he is more comfortable; indeed, in his next game he was sound and combined with Newman to become a real attacking force. This was one of several occasions when the only player able to make ground in adverse circumstances was Dominic Pace who had lead by example all season. A quiet but effective captain, Dominic punched holes in the St Peter's defence but rarely had sufficient support. By contrast, against Hymer's, Pocklington and Barnard Castle he did get the support and was very effective. Pocklington had no answer to our centres. Giles Furze (O) was inspirational in driving his forwards on to greater things in the game against Hymer's. Andrew Cane (C) was rewarded against Pocklington for a hard working season in which he and Charles Berry (T) had won much line-out ball. He scored an uncharacteristic try, running it from the half way line, having handed off several of the opposition on the way. By way of celebration at the end of season, our backs indulged in the now internationally acclaimed, eight man, 'spaghetti junction' move where the opposition is fooled into believing the ball has gone somewhere, but in fact has gone nowhere.

Perhaps Simon Hulme (D) could claim to be the most improved player. With growing confidence he made physical presence and tenacity pay, moving from the thirds, through the seconds to the firsts. A good example of someone recognising the possible and going for it.

Results:	v Read School	W	30-3
	v Bradford GS	W	20-5
	v Mount St Mary	L	16-21
	v Barnard Castle	W	32-3
	v Newcastle RGS	L	3-12
	v Sedbergh	W	19-18
	v St Peter's	L	3-6
	v Stonyhurst	W	10-3
	v Durham	W	5-0
	v Yarm 1st XV	L	32-10
	v Hymer's	W	54-0
	v Pocklington	W	35-0

Team from: D. Herrera S. de Vicuna (J), R. Pitt (T), R. Esposito (A), J. Wade (A), N. Thorburn-Muirhead (O), J. Parnell (D), T. Pinsent (C), C. Luckhurst (T), J. Newman (C), P. Field (O), T. Walsh (A), D. Johnson-Stewart (D), M. McConnell (T), M. Stewart (J), A. Cane (C), C. Berry (T), G. Furze (O), A. Bean (C), D. Pace (C), B. Lorimer (W), R. Thornley-Walker (E), A. Bell (O), A. Ramage (C), R. Greenwood (T).

P 6 W 5 D 1 3RD XV 245-5

The 3rd XV had a most impressive unbeaten season; they did not concede a single point until the last game; their spirit and commitment made this a most enjoyable season; their strength lay in their ability to work together for the greater good and they were far too good for all of their opponents, apart from Sedbergh.

The season opened with Mount St Mary's. The team showed that they had strength, pace and skill in all areas. Mount, despite their efforts, could not stem the flow of a rampant pack. The back row of McManus, Morgan and Inman tore holes in their defences and then released the ball to the supporting forwards who were always close at hand. The backs, although too flat at times, revelled in this service. Hulme in the centre and Hamilton on the wing both played splendid games, scoring two and three tries respectively. The side comfortably won the encounter 69-0. The side were warned against an overconfident approach to the next match against Newcastle. In wet conditions they lacked cohesion in the first half and the outcome was far from assured. In the second half they pulled themselves together. The pack started to produce quality possession. In the line-out, Gretton and Lambert started to dominate despite some erratic throwing by Strickland. Ainscough and Groake, the props, played well in the tight. Ainscough, however, showed that he was excellent in the loose. His speed to support the ball carrier was such that in open play he acted as an extra flanker. He had a wonderful second half scoring three tries. McManus scored two tries and showed the determination that may take him to the 1st XV next year. The backs, although solid in defence, did not play well. The team ran out winners by 37-0. The link between forwards and backs would need to be improved before they met Sedbergh.

The match against Sedbergh was a hard fought affair. Despite the muddy conditions and a greasy ball the play by both sides was expansive. Sedbergh had the better of the first half, being held up twice just short of scoring. The back row defence, allied to the tackling of the centres Hughes and Hulme, denied Sedbergh forward momentum. They altered their tactics and kicked high to Godfrey at full back. Godfrey took every single ball comfortably and cleared well. He also tackled well as a last line of defence. In the second half Ampleforth increased their effort. De-Guingand, the captain and scrum half, and Lucas the fly half started to orchestrate the flow of the match. Crowther and Hamilton both managed to round their opposing wings; however, both were engulfed by a strong cover defence. Much of this half was played in the Sedbergh 22. They defended as stoutly as Ampleforth had earlier. We had three chances to win the game; however two penalties were narrowly missed and a drop goal attempt from 30 metres by Lucas shaved the upright. A final result of 0-0, although most rare, was a fair reflection of the game.

The other highlight was the game against Stonyhurst. Ampleforth played exquisite rugby. The forwards supplemented by Bean and Stewart and the backs with Hemmingway and Wong playing their first games were outstanding. They tore Stonyhurst's defences apart. Every time they received the ball they looked like scoring. The driving and continuity of the forwards allied to the slick handling and running of the backs had finally come together and was awesome. The game had to be curtailed as the opposition could cope with no more. All the players realised that they had taken part in a special team performance in which every member had played their best rugby. The team won 48-0.

The team arrived at Durham to play in conditions of driving rain on a waterlogged pitch. Leneghan had been selected at open side flanker to add pace to the back row. He had a fine game and scored a try after charging down a clearance kick. De Guingand was at his terrier best and scored two tries, Groake, having improved his fitness around the field, weighed in with a brace of tries. Ampleforth won the match 40-0. The match was marred by two very high tackles by Durham, one of which led to the player being sent off. The foolish behaviour of the team after the game resulted in all of the team being banned from representing the school for the next two matches.

The 2nd XV played Yarm's 1st XV instead and were soundly beaten. The 4th XV played Hymer's 3rd XV and responded so well to the challenge that they won comfortably 51-5 with Brennan (4 tries). Miranda and Gilbey both managing a pair of tries.

Results:	v Mount St Mary's	(H)	W	69-0
	v Newcastle RGS	(A)	W	37-0
	v Sedbergh	(A)	D	0-0
	v Stonyhurst College	(H)	W	48-0
	v Durham School	(A)	W	40-0
	v Hymer's School	(H)	W	51-5

Team from: B.A. Godfrey (O), C.B. Crowther (H), J.P.N. Hughes (H), S.C.D. Hulme (D), J.A. Hemmingway (H), M.A. Hamilton (O), H.M.O. Lucas (E), M.E. De Guingand (A), R.J. Groake (D), C.E.S. Strickland (C), W.F. Ainscough (D), M.R.C. Lambert (J), T.R. Gretton (O), J.R.B. McManus (T), W.L. Morgan (J), E.R.A. Leneghan (A), N.E.J. Inman (T).

P 6 W 5 L 1

4TH XV

225-20

The season got off to an encouraging start with a convincing win over Bradford GS 3rd XV by 68 points. Bradford provided weak resistance to a rampaging Ampleforth pack and within five minutes of the kick-off, there were points on the board. Good mauling and rucking technique from the pack, led by J.R.E. Carty (H), delivered clean ball to the backs, who moved the ball well at speed and easily broke the Bradford defence. Orchestrated by fly-half J.A. Hemmingway (H), the backs scored ten tries with J.B. Wong (J) getting four and Burnett three. Good support play from A.M.A.G. Lanigan-O'Keefe (A) and L.A. Massey (D) resulted in them both scoring. The windy conditions made kicking difficult, however Hemmingway managed three conversions and J.A.F. Hornby (J), playing at prop, drop kicked a conversion.

The next match against Mount St Mary's turned out to be one-sided: the opposition put up little resistance against continued Ampleforth onslaughts and eventually gave up. The match ended at 111-0.

Tension was increasing within the team in the run-up to Sedbergh and there seemed to be a change in attitude on the practice field. The game started off well with good possession being secured by the pack and the backs being given the chance to run the ball. Halfway into the first half disaster struck when J. Hornby (J), playing at prop, left the field with a cut eye which required stitches. P.H. Delany (W) was immediately recruited and with the pack rearranged, play continued. Eventually, after a concerted effort W.A.G. Johnson (H) went over to put the first points on the board. The team quickly realised that their anticipation of this being their hardest match yet was confirmed as Sedbergh came back with solid forward play and slick handling from their backs. However Ampleforth were more than a match for them and keeping up the pressure put Lanigan-O'Keefe and Russell-Smith over for two more tries. Burnett, not in kicking form, managed only one conversion. After the euphoria of the Sedbergh win the fourth XV travelled to our-neighbours, St Peter's School, York. The last game had taken its toll on the team with the captain J.R.E. Carty, Hornby and Massey all injured. However the final line-up proved to be a winning combination.

On 12 November the fourths played their hardest match against a combined first XV from King Edward VI and De Aston schools from Louth. The weather was not conducive to flowing, running rugby, so the game developed into a forwards battle. Ampleforth started well putting Louth under pressure and eventually scoring with a try from R.J. Thorniley-Walker (E). The tide began to turn when the bigger, heavier pack from Louth consistently

won line-outs and scrums and pushed drive after drive over the Ampleforth gain line. The Louth backs failed to take advantage of the possession gained by their forwards, this combined with relentless tackling on the gain line by Ampleforth, kept the game close. The match ended in defeat for Ampleforth 12-5, which was no mean feat considering the size of the opposition, and praise must be given for the devastating tackling which prevented a greater margin in the score line.

The last match was against Pocklington 3rd XV. The team played well in patches, however they lacked cohesiveness and continuity. They ran in 24 points to 3 with tries from Brennan, Domi de Frankopan, Wong and Hirst. Miranda kicked two conversions.

Results:	v Bradford GS	W	68-0
	v Mount St Mary's	W	111-0
	v Sedbergh	W	17-5
	v St Peter's	W	20-0
	v Louth	L	5-12
	v Pocklington	W	24-0

The team was: R. Burnett, L. Doimi, W. Evers, R. T-Walker, J. Wong, A. Hemmingway, W. Johnson, J. Cook, D. Jackson, D. Russell-Smith, C. Joynt, A. Foshay, J. Horth, E. Leneghan, A. Lenigan-O'Keefe.

RLM

P 11 W 10 L 1

U16 COLTS

277-38

This team last year had a season of much frustration and because of this they entered the 1994 campaign as U16 Colts with much determination to succeed. In September they started against a strong Leeds GS side. The strength of the forwards was immediately obvious as they drove ferociously with the ball in their hands resulting in a fine try for captain and No. 8 Rose. They provided enough ball for the backs to score three tries through Bernado, Telford and Horth. The backs showed that they had flair and also handled the ball with confidence, and in Yusufi and Jenkins the team possessed players of vision. The team showed the normal first game errors but had shown enough evidence to suggest that they were going to play some exciting rugby this year. A trip to Bradford is always a daunting prospect, but the team appeared to relish the challenge. They took an early lead through another fine try from Rose, and then added to their lead through a fine driving run from Bowen Wright. Bradford then staged a strong fight back and the side had to soak up some intense pressure in protecting their own line, they achieved this with some fine cover tackling, notably by Zoltowski. Having weathered the storm the team went on to finish a fine performance scoring four more tries, through Telford and Lyon Dean and one more each for Bowen Wright and Rose. The XV had to go to Barnard Castle next, hoping to live up to their own high standards. As usual they met a team of determination who were to make it very difficult for

them to play their rugby. This resulted in a rather patchy game where the result was not in doubt, but the boys felt that they had not done themselves justice. This was the first real sign of the team realising that the way they played the game was more important to them almost than the result. The team had another good victory against a typically tenacious Newcastle RGS side and in doing so scored another five tries through Kennedy, who scored twice, Mackie, Telford and Jeffrey.

The team then faced its stiffest challenge so far, a trip to Sedbergh. The Sedbergh team started the game at a furious pace and deservedly took the lead thanks to their immense pressure. This seemed to have stunned the XV and although they kicked a penalty in return didn't really get into the game until the last ten minutes of the first half. Rose however drove the side on, and began to make inroads into the Sedbergh defence with some powerful runs close to the scrum. Eventually the pressure they exerted paid off and the team scored two outstanding tries. Telford scored both, but the second one particularly was very much a team effort as the ball went through about ten pairs of hands before he was eventually set free to score in the corner. It was a marvellous victory in a typically hard fought Ampleforth-Sedbergh match.

Faced with a St Peter's team that had convincingly won their last year's encounter, the XV were determined to redress the balance. The team made a good start, scoring early, and worked hard to maintain their lead. Eventually the pressure game that they had played paid off as the possession presented to the backs was converted into points as the side scored four more good tries.

After half-term the side had the difficult journey to Stonyhurst to encounter. This game was one of two spells of domination, the first twenty minutes the Stonyhurst team caught the XV asleep and scored two tries to lead deservedly 14-0. The second of these tries appeared to wake the team up, and the completely controlled the rest of the game. They scored a superb try with a movement that went from one end of the field to the other. The second half performance was superb; they rucked powerfully and moved the ball with great speed - in fact they did everything but score. Although the boys were disappointed to lose, they should have been proud of their performance in the second half of this game because after the initial twenty minutes, they had played brilliant rugby and dominated their opponents. All the games so far had been hard fought affairs and the team's next game against Durham was to be no exception. The visitors, however, found the team once again in determined mood and they edged ahead with a fine try from Telford. Both teams tackled furiously, but the XV always managed to keep themselves ahead. The game was secured when Porter drove through the middle of a line-out to score a decisive try which Bernado duly converted. A further try from Rowan-Robinson rounded off a marvellous performance in which they defeated a very good team. If the Durham game had been close the game against Hymer's College was 'nail-biting'. As they did against Sedbergh, the team allowed their hosts to dominate the first twenty minutes of the game, in which time they scored a try which remained unconverted. The contest was very physical, but it appeared

clear that if the forwards could provide good quality ball for the backs they would be able to secure the victory. A hip injury to Jenkins meant that Kennedy had to move to fly-half and the team took until half-time to settle down with this crucial change. Rose, on the restart, decided to play a lot of the first phase possession close to the scrum driving the Hymer's defence back. This decision allowed the backs more freedom and Bernado was able to break blind and put Telford in for a decisive try. Kennedy relentlessly drove Hymer's back with good tactical kicking, and two penalties from Bernado and a drop goal from Kennedy sealed the win for the XV. The Pocklington game provided two contrasting halves. The first half display saw the XV hesitant and rushed whereas as the team settled into the second half they showed a maturity as they scored marvellous tries with Rose collecting another two in a fine all round performance. The final game of the term was against a touring side from the Blue Mountains Grammar School, Sydney, Australia. The occasion appeared to be getting to the team in the first half as they snatched a little at chances. However in the second they settled down and scored marvellous tries. The last try scored by Telford was probably the best try of the season as the whole team were involved in the build as they swept from one end of the field to the other. This was an appropriate finale to what had been a marvellous season.

The team had several new members join from their U15 Colts year, and these boys proved crucial to the overall balance of the team. Yusufu at full-back showed himself to be a player with natural flair and brilliance with the ball in his hands. Indeed, he only kicked the ball a handful of times in defence from full-back, usually launching imaginative counter-attacks, which either placed the opposition under extreme pressure or gave the pack a good focal point for a 'ruck'. He became a complete player at full-back. The two wings contrasted each other: N. Lyon-Dean started slowly and hesitantly, but the overall confidence of the side rubbed off on him and he began to be a thorn in the opposition's side with his busy running and tenacious tackling; T. Telford began as a strong runner and good finisher, but finished as a quality footballer. He is deceptively quick, was never matched by any opponent, makes himself available from the wing; and he is a powerful defender.

With such an exciting and devastating back three it was important that the side could serve them well. The skills of the team collectively provided this service. The two centres, L. Kennedy and J. Molony, displayed fabulous handling skills and also a marvellous capacity for work, which created the outside players the room in which to work. They worked well as a pair, with Kennedy's power being complemented by Molony's pace off the mark and agility. They were both served marvellously by A. Jenkins at fly-half - his distribution and decision-making were first class, he also plays well above his weight. His reading of the game in such a crucial position was a vital component of the team's success. Jenkins' half-back partner R. Bernado was another new member. His pass has become a sharp powerful service, and his explosive running from the base became a major source for many attacks. He also displayed courage in dealing with poor position that was occasionally

presented to him and also in the fearless defending he did both behind the pack and also in cover defence.

The pack were quite simply unequalled. In the front row, the two props, R. de la Sota and J. Ruckel, were outstanding and provided support for D. Mullen to secure his own ball and also gave him ample opportunity to take ball off the head. They were also ever present in the loose. Ruckel added strength to the pack particularly in the close quarter work, whilst both de la Sota and Mullen played more like back row forwards and gave the pack extra speed from the unlikely position of the front row. Both J. Jeffrey and E. Porter epitomised the spirit of the side in the tireless work they did from the second row, Jeffrey winning valuable line-out possession and bravely committing himself to winning the ball in the loose, whilst Porter's determination and endless work rate inspired the entire side.

The back row was rarely bettered. N. Zoltowski on the blind side showed clinical defensive qualities both close to the scrum and also in the open field. He gave the side pace from the flank and was a real threat in attack. His partner on the open side, T. Bowen Wright, was always where the ball was. He always played with pride and tenacity, he shows courage and character in his game, and is a fine player. This just leaves the captain and number 8, T. Rose. It is appropriate that I should come to him last as he has always put the rest of his side ahead of him, worked tirelessly for the team and always generously praised them. He led from the front, running hard and straight, driving his opponents backwards and this in itself was an inspiration. As a captain his real talent is the way he instills calm and discipline into the team no matter what the situation.

The entire squad had worked relentlessly to improve their game, the 'B' team too made tremendous progress and had a successful season, winning four out of five of their matches. All the squad were eager to learn. It was their attitude, however, that was the key to success. They were determined to enjoy all aspects of their game, and with this youthful enthusiasm came fun and adventure.

Results:	v Leeds GS	W	24-0
	v Bradford GS	W	30-0
	v Barnard Castle	W	36-6
	v Newcastle RGS	W	29-0
	v Sedbergh	W	15-5
	v St Peter's	W	32-0
	v Stonyhurst	L	7-14
	v Durham	W	23-5
	v Hymer's College	W	14-5
	v Pocklington	W	31-0
	v Blue Mountains GS	W	36-3

Team was: U.I. Yusufu (C), T.P. Telford (A), L.A. Kennedy (D), J.E. Molony (J), N.W. Lyon Dean (D), A.G. Jenkins (J), H.K. Bernado (A), J.J. Ruckel (W), D.T. Mullen (A), R.U. de la Sota (H), J.R. Jeffrey (C), E.D. Porter (H), N.P. Zoltowski (H), T.W. Rose (T) (capt), T.D. Bowen Wright (H). Also played: T. Mackie (T), H. Rowan-Robinson (T), R. Horth (J), J. Bozzino (C).

GDT

P 12 W 7 L 5

U15 COLTS

238-133

The record does not look distinguished but the team played some very good and entertaining rugby. We were forced to make various positional changes due to injuries. The injury to Melling for the first part of the season was a great loss, but nevertheless he was able to come back from injury to mass a tally of 51 points. We also lost McKeogh for two thirds of the season, whose strength and authority on the field were dearly missed. The set enjoyed their rugby, displaying a healthy attitude towards practice sessions, and their enthusiasm made coaching all the more enjoyable for those who were associated with this team. The captain, Tom de Lisle, must be congratulated for the manner in which he led the side. His quiet but enthusiastic approach had a positive effect on those playing around him. We were soundly beaten by Stonyhurst 0-17 and Durham 3-33, but our losses against Bradford 17-22 and Pocklington 6-8 were close encounters.

It must be said that the forwards played a vital part. In the team particular players deserve special mention. In the backs N. McAleenan's solid defence and J. Dumbell's strong running formed a strong pair. In the forwards there were many 'key' members. In the front row C. Boyd, who had only started playing rugby last season, improved greatly. R. Farr, who had to move from flanker to second row due to an injury, proved to be very fast around the field and became a useful and talented line-out jumper. J. Melling and B. Collins consistently played well, the latter of the two moving from hooker to flanker early in the season greatly improved our defence close to the ruck and was always one of the first to arrive at the breakdown. Melling proved to be a very accurate kicker, ensuring that our scoring opportunities were taken full advantage of.

A special mention must be made regarding the excellent performance of the 'B' team, who completed the season undefeated.

Results:	v Leeds	W	20-5
	v Scarborough	W	62-0
	v Bradford GS	L	17-22
	v Barnard Castle	W	41-7
	v Mount St Mary's	L	7-21
	v Newcastle RGS	W	8-0
	v Sedbergh	W	19-10
	v St Peter's	W	49-10
	v Stonyhurst	L	0-17
	v Durham	L	3-33
	v Hymer's	W	6-0
	v Pocklington	L	6-8

Team was: E. Johnston-Stewart (D), A. Brennan (H), N. McAleenan (H), J. Dumbell (H), T. Lyes (O), P. Rafferty (H), S. Harle (C), J. Melling (J), R. Farr (T), B. Collins (O), T. Road (J), H. Pace (T), H. Murphy (J), T. de Lisle (O) (capt), C. Boyd (A), P. McKeogh (W), M. Sheridan-Johnson (W).

RC

P 12 W 5 L 7

UNDER 14 XV

237-285

In terms of results this was a modest season for the Under 14 XV. They struggled against the major sides, with the possible exception of Sedbergh where we won an extremely tense game away from home – this was perhaps the highlight of the season. There were other very fine performances against Mount St Mary's and Pocklington. The main problem for this side was to gain any worthwhile possession. The pack was small by any standards and competing for first phase possession, particularly from the lines out, was always a problem. However, what they lacked in stature they made up for in determination and courage, for they rarely shirked the challenge of taking on the more powerful opponents. The only really disappointing match in this regard was the game against St Peter's.

Nobody demonstrated this commitment more than the front row. Anderson, Driver and Ikwueke were always in the thick of the action. Banna, McHugh and Richardson shared the second row slot and all improved their performances. The back row was admirable throughout. Mallery, Costello and Tollhurst were always dwarfed by the opposition but they were often quicker to the ball, more effective in the tackle and in open play support.

Edwards proved a very courageous scrum half, never shirking the tackle and working hard on his passing and kicking skills. Wilkie had some excellent games at fly half, although his defence was too inconsistent. Foster and Emerson formed a strong partnership in the centre. Both have plenty of talent and potential. Foster captained the side – a difficult job which he did conscientiously. He, perhaps more than most, found it hard to come to terms with the difference between prep school and senior school rugby, but towards the end of the term he showed that he had learned the importance of practising hard and leading by example, especially when the chips are down. West, Coggan and latterly Lukas shared the wing positions and all played commendably. West in particular deserves mention – who will ever forget the first tackle he made against Mount St Mary's? – it set the tone for the whole game. At full-back Hodges was competitive, courageous and quick to spot the opportunity to attack.

There is no doubt that this team will be far more successful in future seasons as they mature and as the difference in size becomes less significant. The key to this success will be that they enjoy their rugby. Other under 14 teams have left with similar records, but have developed into very successful sides in future years – just look at the present under 16 side. The attitude of the likes of Anderson, Tollhurst, Edwards, West and Emerson in particular, is entirely commendable.

Results:

v Leeds GS	L	7-44
v Scarborough	W	51-0
v Bradford GS	L	7-55
v Barnard Castle	W	65-0
v Mount St Mary's	W	18-5

SPORT

167

v Newcastle RGS	L	8-15
v Sedbergh	W	14-10
v St Peter's	L	17-27
v Stonyhurst	L	7-54
v Durham	L	0-17
v Hymer's College	L	5-46
v Pocklington	W	38-12

Team: E. Hodges (W), G. West (H), T. Foster (H), M. Emerson (W), J. Coggan (I), M. Wilkie (C), P. Edwards (E), D. Ikwueke (C), P. Driver (A), T. Anderson (C), C. Banna (H), F. McHugh (B), J. Costello (ID), P. Tollhurst (C), W. Mallery (C). Also played: E. Chapman Pincher (E), J. Tigg (I), E. Brennan (E), N. Elhajj (B), O. Roskill (H), J. Richardson (T), C. Pacitti (W), C. Naughten (E), T. Catterall (T).

HCC

GOLF

There was a fairly hectic start to the term. On the first Saturday a new fixture was played against Wetherby GC, which we won convincingly $3\frac{1}{2}-1\frac{1}{2}$ in spite of a strong wind and showers. On the very next day a 5 club competition was played to advertise the 'Cadette' which two Old Boys, Charles Wright (E78) and Dominic Dobson (W77), are marketing. It is a lightweight carrier for 5 clubs. Hugh Jackson won with 28 Stableford points (30 was scratch); William Howard got 24 and Michael Shilton 22. All used Cadettes to carry their clubs and the first two were given Cadettes as a prize and there were golf ball prizes for the two best in each year. We are grateful to Charles and Dominic for letting us try out this device and in their generosity in awarding prizes. A week later the Vardon Trophy Competition was played. Alexi Hughes (C4) won with 74, with Hugh Jackson (T5) and Rupert Finch (W3) runners-up with 76. Last year the winning score was 78.

The Old Amplefordian GS once again was very generous in entertaining us at Ganton. It was an excellent match which we won 3-2. The winning pairs were Alexi Hughes and Michael Shilton, Rupert Finch and Piers Cartwright-Taylor; Hugh Jackson and William Howard in the top match halved, as did Gavin Camacho and Jeffrey Hughes. We had a splendid day at Sand Moor and halved the match 2-2. The successful pairs were Hugh Jackson and William Howard, Rupert Finch and Piers Cartwright-Taylor. Last year we kept the cup for 12 months although the match was halved, so this year we decided that Sand Moor should keep it for the full year. The last match resulted in our only defeat 0-3 at Barnard Castle. Although it sounds bad, our team played well, but had to give too many strokes on an unfamiliar course.

Throughout the term there were visits once a week by Tony Mason, the

professional from Strensall. The best players had lessons from him. Also there was a competition for the special prizes given by Dick Whedbee (O44). The competition is stroke play over one round (10 holes) and boys can put in as many cards as they like, so if there is a tie it can be resolved by counting second (or third, fourth etc) scores. William Howard recorded two scratch scores and won a set of Wilson 1200 Irons; Alexi Hughes had two rounds of +2 winning a Ping Lightweight Bag; Rupert Finch had +2 and +3 and won a Masterstroke Putter. In addition to these there were 36 golf balls which were awarded as prizes for the first and second in each year. Once again we must thank Dick most warmly for his great kindness in presenting these very valuable prizes and stimulating the school golf by this competition.

The following played in the team: Hugh Jackson (T) (captain), William Howard (W), Alexi Hughes (C), Michael Shilton (C), Andrew Alessi (C), Raphael Ribeiro (T), Rupert Finch (W), Piers Cartwright-Taylor (W), Gavin Camacho (C), Jeffrey Hughes (C).

WHAT IS EDUCATION?

LUCY WARRACK

Director of Studies, Ampleforth College Junior School

Coleridge in 1797 showed his garden at Nether Stowey to an atheist friend who believed children should be brought up as agnostics in the interests of freedom. 'This is my botanical garden', said Coleridge. 'How so?', said the friend, 'It's covered with weeds.' 'Oh', said Coleridge, 'that's because it has not yet come to the age of discretion and choice. The weeds, you see, have taken the liberty to grow, and I thought it unfair in me to prejudice the soil towards roses and strawberries.'

Education is the teaching and encouragement of children to know God, to love him, to praise him, to fear him, to want to serve him. Education is the introduction of children to full human life. Education is the welcoming of children into their inheritance, which is the civilisation of Christendom, a human world of meanings, beliefs, traditions of thought, of art and of skill, a world which is historical as well as natural, made by man as well as created by God. The human world of man's making has always been in some respects in harmony with God's creation, in other respects in jarring discord against it. Education is a personal transaction between human beings in the course of which children begin to hear the difference for themselves, and begin consciously to try to live and work, in themselves and with others, in and for more harmony and less discord.

These are not separable enterprises but a single undertaking. The fact that education is no longer so perceived is its chief enemy, and is responsible for the many threats endangering its continuing adequacy to give the young what they need to become what they have it in them to be, what God created them for. These threats must be identified and countered so that the young will not be deprived of what is theirs to receive and theirs to choose.

The fragmentation of the whole that education truly is has taken place gradually, since the seventeenth century but recently with increasing speed, and has taken place because of the secularisation of our civilisation. The 'liberation' of reason from faith, identified by St Bernard as a grave danger as long ago as the twelfth century, and the compassionless (because faith-less) over-valuing of classical 'freedom' of thought as the Renaissance moved into the Enlightenment, produced over centuries the familiar pattern of branches of learning in which the young have had their minds and imaginations trained. Some developed from 'subjects' much older than the Renaissance, subjects taught and learned in mediaeval Christendom within the validating context of faith: theology, mathematics, philosophy, law, medicine, music, grammar and rhetoric or the study and practice of writing. Others were added as the disciplines of study through which man understood himself and his world diversified, discovering for him different ways of investigating and ordering his experience, and different kinds of power: history, geography, the physical sciences, politics and economics. Later were added the study of vernacular languages and their

literatures, including English literature, alongside the classical languages and literatures. These were the means by which those at school and university were initiated into the intellectual and imaginative world of European civilization; these were the means by which different kinds of truth were pursued and applied. In this long secondary development of 'new' disciplines, the relation of faith not only to reason but to shifting perceptions of truth altered in the minds of succeeding generations, as intellectuals led the flight of western Europe from belief in God. The study of history, for example, at least since Gibbon, has quite properly regarded Christian faith, or its profession, as one among other motives which have inspired human action or inaction for both good and ill. The study of physics since Kepler and Galileo, the study of biology since Darwin, have, equally properly, established truths which, because of a fragmentation to which they have contributed apparent justification, have seemed in profound (and victorious) conflict with Christian faith. The same is true of Marxist economics, of positivist philosophy, of the secular study of literature, whether as magical secretion of the Romantic imagination or as autonomous text detached from any frame of reference that might supply value judgement or the criteria for confidence in a canon of works.

This process of dissolution, in the course of which the 'educated' became less and less likely to be fully Christian, has, in the prosperous, secular west, been held back from the nihilism which it implies by democratic liberal humanism. This was largely put together by the Victorian moralists, using on the best elements of the English political tradition polished but slippery Enlightenment concepts mixed with nostalgia for Christian conviction. It is a triumph of reasonableness and moderation, but it rests on a Christian ethical structure no longer underpinned by faith, and hopes too much of man without God. It has, at least until recently, supported the fragmented pursuit of the good, the beautiful and the true, the fragmented education described above. But its current failure to articulate an effective defence of this loosely allied set of disciplines reveals the hollowness at its heart, its lack of belief in God as goodness, beauty and truth, without whose absolute guarantee of eternal value and meaning all values and meanings are merely relative.

Alongside the profound secularisation, from within, of academic, intellectual, moral and aesthetic life, growing pressure from without has, for at least a hundred and fifty years, distorted and confused what was once clearly understood as 'education' by appropriating parts of it to its own, extrinsic, ends. The need for a docile industrial labour force, to perform tasks requiring neither judgement nor imagination nor the satisfying skill of ancient crafts, produced the two-tier system of education, in the grammar/public school and the university, for some, and, in alternative institutions and alongside the decline of the traditional apprenticeship, *training* for many more. The evident elitism and social divisiveness of this system, together with increasing intervention from philistine governments, a contempt for 'the academic' and for the arts greater in England than in any other European country, the postwar spread of a junk consumer culture, and, most significant of all, a commonly held view that

only the single objective of rising prosperity can or should command general assent in modern society – all these have resulted in the muddled elision of 'education' and 'training' both in policy and in practice. They have also resulted in the deeply destructive assumption that education is to be funded and evaluated nationally only in terms of industrial and commercial cost-effectiveness. If the unsustained values of liberal humanism have been weak in the face of increasingly relativist intellectual and cultural life, they are weaker still in the face of what Michael Oakeshott, in *The Voice of Liberal Learning*, called 'the beginning of a dark age of barbaric affluence'. He himself, the best contemporary writer on the perils facing education, was a case in point. He said, for example: 'Education begins with the appearance of a teacher with something to impart which is not immediately connected with the current wants or "interests" of the learner . . . The business of the teacher is to release his pupils from servitude to the current dominant feelings, images, ideas, beliefs and even skills . . . Nothing survives in this world which is not cared for by human beings.'

His whole argument can carry more weight than he himself was able to give it. It becomes deeply and encouragingly positive only if it is taken to imply the possibility of releasing children from both nihilistic relativism and the chains of affluence into their true life and freedom as children of God. Without this implication, the 'voice of liberal learning' can with justification be accused of speaking merely from subjective preference. When an adolescent in a classroom says: 'Well, I just prefer *Neighbours* to *King Lear*, it's all a matter of opinion, isn't it?', he is speaking with the full weight of our 'free' and secular society behind him. The teacher who does not know within himself how to support his reply: 'But *King Lear* is better' much beyond: 'Take my word for it. And in any case you need this A level', has lost contact with the absolutes of Christian civilisation, which ultimately have no guarantee except that of God.

The initiation of children into the disinterested pursuit of goodness, beauty and truth in and through God's created world is the real task of teachers; the difficulties they now have to understand and to overcome if they are to perform it well have been sketched above in general terms. In practical detail, the difficulties look greater still. A few examples:

The disciplines of science have not only appeared to establish truths counter to the truths of faith; they are, of all 'school' studies, the most subject to utilitarian perversion, the most amenable to government pressure to deliver, as sole justification for their expensive continuing existence, contributions to rising prosperity. They are also the most difficult now to sustain in relation to an absolute sense of God's justice and goodness (though not in relation to an absolute sense of his truth and beauty).

The learning of languages is in danger of degenerating into mere utilitarian training: proficiency in the idiom of contemporary speech, functionally concentrated by commercial priorities, has overtaken the acquisition of literate access to another culture's approaches to goodness, truth and beauty. Even more seriously endangered is the access of the young to their own culture's depth of language and experience in relation to goodness, truth and beauty.

Chaucer and Milton are already widely considered too difficult for school study, and 'irrelevant' to the 'interests' (in either sense) of modern children. Many teachers think Shakespeare should, and therefore will, follow, in spite of the rock of his presence, thus far, in the shifting waters of the National Curriculum.

The learning of creative skills is in danger of degenerating into token preparation for the understanding of industrial processes; here again, those enterprises which can most readily be turned to merely utilitarian ends are most at risk. The use of materials to design and make beautiful objects with perfectionist skill is more endangered than music, though real music, like real poetry and real films, is only just holding its ground against the tide of sensation, pornography and violence which threatens to wash away all three.

These are representative examples.

What teachers need to regain is their own confidence in the language of each discipline, each subject, each skill, as a language which in the end speaks of God, and which can be learnt well enough for new things to be said or created in it. This learning will in every case involve genuine understanding of the depth and range of a subject, of the area of human meaning with which it deals, of the kinds of truth, beauty, goodness it is capable of communicating. Here 'language' and 'literature' become metaphorical, with the potential for the creation of new meaning contained in any current, actual language – and the greater its literature the greater its potential – being the analogue for the set of learnable conventions and meanings of all the rest. It is as possible to design a literate house, to make a literate chair, to set up a literate experiment, to approach a mathematical problem or to play a Mozart sonata in a literate fashion, as it is to write a literate essay on Keats or (with a different kind of literacy) on cabinet government or (different again) Charlemagne. It is obvious that there is not time in a child's life at school to acquire literacy in all the disciplines of our civilization. But if he acquires none, neither will he acquire the qualities that education has always been reckoned to develop: patient application, discrimination, disinterested curiosity, accuracy, intellectual honesty, doubt. These are the human qualities of those capable of sound judgement; they are neither 'knowledge' nor 'skill' but the fruits of both when both have been assembled simultaneously in the process of real learning. Beside them, the 'core skills' often canvassed by educational theorists can be seen, correctly, either as already possessed by the educated or as capable of being quickly picked up by them, in or after school.

The complex of disciplines here described – and above all the common drive towards sound judgement, wisdom, which informs it – is a cumulative European enterprise whose origins lie further back than Socrates. It is what education meant to the schoolmasters of the Roman empire, to monks in the dark ages, to their successors who taught in the universities of mediaeval Christendom, to the Renaissance humanists who inspired the foundation of the grammar schools, to Johnson and Coleridge, to Newman and Matthew Arnold, to William Morris and T.S. Eliot and E.R. Leavis. For two centuries it has been part of the light at the end of a series of tunnels for Russians who

missed so much of it; for half a century the spiritually oppressed of Eastern Europe have longed to rejoin it. It remains part of the aspiration of many in the Third World, but, unless it is preserved by those who disinterestedly care for it, it will not long remain so.

In the exercise of this trust, England has a particular responsibility of which she is no longer sufficiently aware or proud for its fulfilment to be assured. English has, for a combination of historical reasons, a few disreputable but many more highly creditable, replaced Latin as the educated and educating language of the world. A great deal of the forging of modern America was made possible by Theodore Roosevelt's provision of high-quality free schooling in English for immigrant children from many countries early in this century – a tradition now collapsing (in England as well as in America) under ill-thought-through pressure for ethnic minority rights. Nehru said that the independence of India was made possible only by the English language – a remark of notable irony and balance. The chairman of the Lithuanian Writers' Union recently said: 'English will be the language to unify the Baltic States'. Children in felt tents in Mongolia are learning English from the television sets their parents have toiled to afford. Of course, access to the public world of western communication through the acquisition of the most-used language of power has been, and is, the primary point of these gestures of gratitude or aspiration. But there is more to all of them than this. Just as Latin civilised the countries converted to Catholic Christianity because the learning of the language for the understanding of the Bible and the liturgy brought with it Cicero and Virgil and St Augustine, and the sense of the rule of law and of citizenship both sacred and secular, so English has brought with it Shakespeare and Locke and the liberal ideals of the nineteenth century, and a political tradition of rights and liberties with deep mediaeval roots which has informed every revolution everywhere since 1776. Europe itself has not forgotten the twiddling of radio knobs to find both hope and reliable news when Hitler was occupying most of its countries. But while England deserves to shine for the world as an old exemplar of freedom and truthfulness, the English themselves, for lack of real education in their own history and literature, and, worst of all, for lack of connexion to the Christian frame of belief within which, however tenuously acknowledged, all England's great contributions to civilization have been made, are in danger of losing their grasp not only of why this should be so, but of the value of English liberty itself.

Freedom has become, for lack of thoughtful discrimination, a profoundly confused concept, very difficult to use with clarity in the context of educational intention. This confusion, like others, has its origins in the secular triumphs and spiritual defeats of the English seventeenth century. We are still deeply affected by the almost inextricable gains and losses of the political and economic freedoms won in England and communicated to the rest of the 'free' world over the secularising centuries of 'development'. Some of the losses produced, in reaction, as long as two hundred years ago, the Romantic impulse to free people, children in particular, from the corrupting and oppressive

structures of an already complex, urban, industrial society, and to let them grow up outside its 'mind-forged manacles', each soul acquiring from uncluttered contact with 'the natural' its own reverence for creation. This impulse sometimes derived, in England, from a Christian non-conformist spring which ran, in the course of the nineteenth century, into the liberal humanist marshes, and was dissipated further in the drugs and rock music 'liberation' of the 1960s. But in all European countries the complicated history of accommodations made by the church to the authority of the state and the power of the dominant classes gave to every revolutionary impulse, of which this 'liberating' educational aspiration was one, an inextricably anti-ecclesiastical, and often also anti-Christian thrust. The fact that freedom has for so long in Europe (in England since Milton's generation) seemed to mean, also, freedom from ecclesiastical authority, has made it increasingly difficult to reconnect perceptions of beauty, truth and goodness to the perception of God revealed in Christ and of the church as his mystical body. The identification of the authority of the state with an atheist revolutionary ideology in Russia and Eastern Europe has in this century done much to restore the truth, beauty and goodness of God, and the independent spiritual authority of the church, to the idea of freedom in those countries. But the recent collapse of communism as an imposed ideology brings with it the danger of identifying too closely the absolute spiritual freedom of the children of God within the church with the limited, because competitive and secular, freedom of a capitalist market economy. The sense of God's liberating truth, beauty and goodness has been stronger in Eastern Europe than in the west for generations, but partly because the seductive power of the false gods there promoted by the state has been weaker. Atheist totalitarianism on an unsound economic base is less attractive than affluence without ideology on a strong economic base. Freedom of speech, freedom of conscience, freedom of worship, are all, of course, guaranteed by political freedom. But liberal relativism, experience shows, makes—when all choices seem 'as good' as each other because 'freely made'—the choice to speak the truth, form the conscience rightly, worship God through his church and sacraments, extraordinarily difficult.

Freedom is a frightening condition if it is not freedom of the soul in dependence on God, and not enough people in the west recognise its terrors. A few weeks after he had become president of Czechoslovakia, Václav Havel said that his people had spent many decades groping their way along dark tunnels towards the distant light of freedom. The tunnels had been grim, but their constantly-touched sides had been in their way reassuring. Now that his people had emerged into the sunny square, things were going to be in some respects more difficult. To help the young to make the choices of the sunny square rightly, and so to pursue happiness where it is truly to be found, is that alone for which all education is worth undertaking.

Teachers must not be overawed by the narrowly economic criteria of governments, nor deflected from an understanding of the real situation by the present weakness of the universities, which have found it decreasingly possible

to resist a dire combination of political correctness and successive governments' deliberately applied financial pressure. In the recent past we have seen Oxford and Cambridge, in the cause of 'equality' but really because of a sanctioned fall of intellectual standards, abandon their requirement of O level Latin for all, abandon their requirement of any Greek for candidates for Classics, abandon their expectation that candidates for English will have read some Chaucer and Milton at school, or candidates for Modern Languages have read any literature in those languages written before the twentieth century. When, ten years ago, they scrapped their own difficult post-A level entrance examinations, they deprived the cleverest young people in the country of a period of intensive just-adult study, more closely taught and supervised than is ever possible at university, which cannot be replaced either earlier or later in life. Nationally, we are now seeing the number of students at English universities significantly and cheaply increased by the simple device of making both A level and degree course syllabuses lighter and less searching. Examinations of course dictate what goes on in classrooms. The decline, in substance and intellectual demandingness, from O levels to GCSE, together with the softening of many A levels to make them fit GCSE achievement, has made the task of teachers in schools exceedingly difficult.

If the slide towards 'breadth', 'relevance' and 'training for the modern world', which is a slide towards mediocrity and towards the deprivation of the young of the resources they need for the sunny square, descends further, some teachers at least must not lose sight of the tried merits of informed judgement acquired through patient learning in traditional disciplines of study, art and skill. The implications will be critical care in the choice of subjects offered, both at GCSE and at A level, and the resolve to teach those subjects to the maximum depth of which children are capable, in recognition that this is likely to exceed by a considerable margin what the examination system requires. This will be more difficult than a mere return to the situation of thirty years ago, when Oxford and Cambridge regarded A levels themselves as insignificant in comparison with the quality of education they knew they could expect from the best grammar and public schools. Teachers, like anyone else, find work whose value is neither publicly recognised nor encouraged, difficult to sustain.

The enterprise, if it is to achieve any serious success, will need courage, clarity and dedication from those prepared to undertake it. It will need, above all, consciously and constantly maintained belief in the absolute value of real education for people one by one, in the knowledge that the enemies of this belief will be many and varied, and will often have the support of governments, the media, the whole of what St Augustine called the city of man. But belief in the absolute value of anything ultimately derives from and depends on belief in God (belief in the absolute, saving reality of goodness, beauty and truth), and the choices made in the sunny square become of no more than temporary, local, significance without the sustaining conviction that this is so. The articulation of this conviction and the holding of loyalty to it are now essential for the survival of genuine education.

AMPLEFORTH COLLEGE JUNIOR SCHOOL

The Academic Staff

Fr Jeremy Sierla MA	Headmaster - RE
Mr P. Mulvihill CertEd	Second Master, Science, Maths
Mrs L. Warrack MA	Director of Studies, English, History, Latin
Fr Matthew Burns MA	Tutor 3B, French
Mr A. Garden BA	2A Tutor, Modern Languages
Mrs M.P. Sturges BA, CertEd	2B Tutor, Geography, English, Remedial
Mrs H.M. Dean BEd, BDA Dip	3C Tutor, History, English, Remedial/TEFL
Mr A.T. Hollins Cert Ed	Games Master, Maths and IT
Miss S.E.L. Nicholson CertEd	Form 1 Tutor, Maths and IT, Geography
Mrs M.M. Hunt DipEd	Head of Foundation
Mr C.A. Sketchley MA, PGCE	3A Tutor, Classics, History
Mr G.H. Chapman BA, FRCO, GBSM, ABSM, LLCM, PGCE	Director of Music

Part time staff

Fr Edgar Miller	Carpentry
Mr R.H. Jewitt BSc, DipEd	Science
Mr B.L. Hilton BA, MSc	Science
Fr Benjamin O'Sullivan	Music Tutor
Mr S.G. Bird BA, ATCDipAD	Art
Mrs F. Wragge BA	Art
Mr I.D. Little, Mr R. Jeffcoat, Mr D. Bowman, Mr D. Leary and Mr S.R. Wright <i>et al.</i>	Music

Administration

Mrs M.M. Swift	School Secretary
Mrs V. Harrison	Housekeeper
Dr P.R. Ticehurst MB, BS, MRCS, LRCP	Medical Officer

Matron's Staff

Mrs S. Heaton RGN SCM	Matron
Mrs D.M.M. Bolam RGN SCM	Deputy Matron
Miss R. Hardy	Assistant Matron
Miss C. Burns	Assistant Matron
Mrs B. Passman	Linen Room
Mrs L. Hall	Sewing Room

AMPLEFORTH COLLEGE JUNIOR SCHOOL STAFF

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We are delighted to welcome, from the Upper School, Lucy Warrack as Director of Studies. She is also Head of English, and teaches some Latin and History.

Andrew Garden, an old boy of St Thomas's, is also with us for one year as Head of French.

In the half term break this October, Dorothy Bolam, who had worked here for five years, resigned in order to get married. She first met her fiancé in the classroom, aged seven. Both of them had followed their own paths, married and been widowed, before finding each other again, as if by chance. The marriage took place in Guisborough, and the happy couple now reside at Redcar on the coast. She will be remembered for her gentle and tender care of the children when they were ill, tired or homesick, and her sharing in the boys' lives and activities, even learning French alongside them!

Clare Burns, a young Scottish lady, now assists Matron alongside Ruth Hardy as a second assistant matron.

The regular turn-around in the Australian staff occurred again at Christmas. Ben Hansberry had joined us from St Joseph's, Sydney, for one term. His cheerfulness and coaching skills were an asset, especially to the younger boys.

Matt McInnes was the mastermind behind so much of the detail of sports organisation, practical improvements (including the cricket score-board he made), a new standard in home-made video production and outstanding coaching skills, particularly in cricket.

Andrew Martin, having tasted success on the stage with his direction of scenes from *Cats* at Exhibition, went on to produce and direct, almost single handed, a shortened version of *Joseph and the Amazing Technicolour Dreamcoat*, inspiring the boys to great enthusiasm and an extraordinary loss of inhibition. His rugby coaching was also of high quality, and great fun.

They are replaced by three new young men all from the same school: Daramalan College, Canberra. They are Steve Mahar, Joshua Garratt and Matt Grant.

OFFICIALS AND NEWCOMERS

Head Monitor Monitors

W.J. Heneage
M. Benson, A.J. Cooper, I.X. de la Sota, J.S. Egerton,
J.D. Entwisle, C.W.A. Evans-Freke, M.J. Nesbit,
C.J. Rigg, L.D. Robertson,

Abbot of Byland Abbot of Fountains Abbot of Jervaulx Abbot of Rievaulx Deans

I.X. de la Sota
C.W.A. Evans-Freke
C.J. Rigg
J.D. Entwisle
E.N. Gilbey, E.T.B.M. Hall, M.J. Holdsworth,
P. Kennedy, L.E.A. Richardson, P.G. Thornton
S.T. McAleenan

Captain of Rugby

We welcomed the following boys to the school in September 1994:

J.L. Barrera, F.A.M. MacDonogh, E.T. Sexton, C.N. Young, K. Burns, D. Garza-Sada, N.M.P. Hayles, J. Leung, A.G. McMahon, M.J. Gilbert, D.J.H. Thompson, J.W.J. Townsend, J.C. Anderson, M.A. Buske, J.R. Cutler, R.A.B. Judd, A.B. Bulger, B.J.D. Delaney, J.N. Dil, C.D.P. Donoghue, R.H. Furze, L. Garza-Sada, M.S. Hampton, S.V. Wojcik, J. Wong, M.J. Ainscough, D.G. Berner, P.J. Canning, D. de Suys, M.E. Edwards, R. Flynn, J. Lovat, J.-P. Mulvihill, P.R. Scully, F.H. Townsend, Z.M.A. Tucker, J.D. Wharton, J.N. Wojcik.

DIARY

The first weekend of October saw Form 1 head north to Hadrian's Wall to view the ancient Roman sites. Arriving at Housesteads each boy was given a sheet of questions relating to various aspects of the garrison to which they had to discover the answers in the course of the day. Although the weather was a shade inclement the little museum at Housesteads provided not only provisional shelter from the windswept Northumbrian fells but a mine of information for their fact-finding mission.

The following weekend members of 2nd and 3rd Forms and Foundation boys visited Flamborough where they were met by the Heritage Coast Warden. The budding assembled geographers were subsequently enlightened as to how the coast had developed in such an interesting way. Having been bombarded with such geological terms as 'erosion', 'arches', 'stacks' and 'boulder clay', the word 'cave' suddenly had the boys clambering down to the beach for some closer exploration. From Scarborough it was on to Pickering Castle – a short visit in preparation for a much longer one to another well-known castle – Skipton.

The boys' return after half-term provided the perfect opportunity to launch the Friends of ACJS. Fr Abbot, in welcoming this parents' support group, commented on the way such initiatives have contributed to the long-term success of Ampleforth. Peter O'Brien, chairman of the group, made the occasion an opportunity to state their two principal aims: first, to assist in the relationship between parents and school, and between parents themselves; and second, to promote the school, since it is in everyone's interest that the school continues to grow from strength to strength.

On All Saints Day ACJS was privileged to receive a visit from Fr Peter Walters. Formerly an Anglican chaplain at Walsingham and now a Catholic priest, Fr Peter currently works in some of the most deprived areas of Colombia. Fr Peter recounted how, when visiting Colombia some 11 years ago, he found himself with no money due to administrative difficulties. Unable to leave the country he was left on the streets alongside droves of homeless children, many of whom were being fired upon by police 'hit squads'. Fr Peter now continues his ministry in the city of Medellin, returning to Britain only to highlight the plight of these children and raise money for the charity 'Let the

Children live', the organisation set up to provide safe accommodation for these unfortunates.

On 16 November the top year were taken to a matinée performance of *As You Like It*, at the Civic Theatre in Darlington. Many of the boys remained doubtful that a bench and assorted greenhouse foliage provided a convincing representation of the Forest of Arden. Nevertheless the quality of acting held their attention throughout the play, the success of which can surely be attributed to the director, Stephen Unwin, whose theatrical career began in the Ampleforth College Theatre in the 1970s!

At the weekend, despite the torrential rain, the ACJS Scouts embarked on a couple of days of hillwalking in the Lake District. On Saturday afternoon, having paid a visit to the Keswick Pencil factory, everyone set off in search of Mrs Tiggywinkle of Beatrix Potter fame. The boys climbed Cat Bells but failed to meet up with Peter Rabbit or discover the famous stile. On Sunday the Scouts put on as much waterproofing and warm clothing as they could muster and set out for the ascent of Skiddaw. Though the mist made the final ascent impossible, it managed to lift sufficiently to allow a magnificent view of Derwent Water below.

The term's undoubted highlight was the Winter Extravaganza that took place the weekend before the Christmas holidays. The weekend afforded the boys of ACJS an opportunity to exhibit their many and varied talents to parents and friends. Five rugby teams took to the pitches to earn impressive results against three visiting sides, clearly spurred on by the large and somewhat partisan support assembled along the touch-lines. The catering staff then performed equal marvels providing tea and the evening's meal to the several hundred guests. *Joseph and his Amazing Technicolour Dreamcoat* was performed by the boys in the evening – a pleasing reward for all the rehearsal time invested into the production. The following evening the musical contribution was distinctly more formal with the Schola Cantorum presenting the annual *Fauré Requiem* in a largely full Abbey Church.

JOSEPH AND HIS AMAZING TECHNICOLOUR DREAMCOAT

On the last Tuesday of the Christmas term Fr Abbot, Fr Prior and many other members of the resident community came across the valley to ACJS for the second performance of *Joseph and his Amazing Technicolour Dreamcoat*. Throughout the term about thirty boys had spent a good deal of their spare time rehearsing this early Lloyd-Webber musical on the story of Joseph and his brothers, and the performance they gave, under the direction of Andrew Martin, one of the Australian gap year students, was full of energy and vitality. The music is catchy, invigorating and cheerful, with one or two sentimental tunes to let the cast get their breath back, and it was given with great confidence and aplomb. A splendid set, built by Andrew Hollins and another of the Australians, and printed by Stephen Bird, looked appropriately biblical. Christopher Rigg as Joseph, Christian Katz as Jacob and Thomas Leeming as

Pharaoh delivered strong performances and were well supported by a big cast, dancing with verve and expertise. The monks, in a large audience that also contained some friends from the village and some parents who had returned for a second look at the show, much appreciated the performance. It was followed by Compline in the chapel, with the boys joining the monks in the psalms and prayers with which they are already familiar. The whole evening was a most heart-warming occasion, much enjoyed by all the members of the Ampleforth community who were there, from the youngest to the oldest.

RUGBY

1ST XV

The 1st XV have played some wonderful rugby this term. The style is very adventurous and so it took a while to get the continuity that was required. Unfortunately we ran into two very good sides while we were finding our feet. Two errors of judgment gave away two tries against St Olave's and decided the outcome of what was otherwise a tight and evenly contested game. At Bow both sides scored two tries so a penalty and a conversion settled the issue in Bow's favour. However during this match there were the indications of the good things to come. The total domination by our forwards in the second half and the silky hands of the three quarters were high points of the game. It was such a shame that this was wasted by lateral running and lack of variety.

Learning from the mistakes and capitalising on the tackling and rucking strengths brought good wins against Red House and Gresham's in the same weekend. The victory over Gresham's being particularly impressive as they had until that weekend been unbeaten in four years. These performances were followed up by equally impressive wins over Pocklington and Yarm. At Pocklington we had to contend with a wet greasy ball for the first time and we did not adapt too well. However an excellent performance by the forwards ensured a comfortable win. The victory over Yarm was very much the best all-round performance of the season. Terrific variety due to Charlie Evans-Freke, Liam Robertson and Ignatio Martin coming from deep. Fabulous tackling from Andrew Cooper, Igor de la Sota, Will Heneage and Eddie Gilbey ensured that Yarm hardly ever mounted an attack. The standard of the tackling has been first class all season. One passage of play involved good hands with deep support followed by good interpassing by both forwards and backs. In turn, a quick ruck and a beautifully directed 'up and under' from Matthew Nesbit pressured the receiver to allow Igor de la Sota to snap up the loose ball and score under the posts.

Complacency at Malsis meant we did not get into the game until it was too late. In the last 20 minutes of this game we played our true game and we prospered. However the Malsis tackling was up to the mark and thus a golden opportunity was missed. The last two games of the term brought impressive wins. Barnard Castle were well beaten and this brought us to the day of the Winter Extravaganza.

THE WINTER EXTRAVAGANZA

On 10 December the 1st, 2nd, 3rd, U11 & U10 teams all had fixtures at the Castle. 80 out of the 105 boys were involved in the games on that day. It may have appeared that we had fixed the opposition so as to give a favourable impression. Nothing could have been further from the truth. The U10s came up against a very big and very good Mowden Hall side, and lost but played well. The 3rd team played excellent rugby and won well. The U11s had been gaining in confidence and at last got all phases of their game together to gain a win. The 1st and 2nds had hard games. The 2nds, playing Woodleigh's 1st XV, were much the smaller side, but playing as a unit they thoroughly deserved their victory. The 1st XV played a strong and powerful St Martin's side. Taking the few opportunities that came our way we managed to win by an impressive margin, but only after some determined and sound defence in the closing stages of the game. So we succeeded in winning four of the five games and playing some very attractive rugby in the process: a perfect entrée for the rugby highlights and colours presentation that followed in the evening.

Matt McInness put together a sequence of glimpses from the season that succeeded in catching style of play superbly and the mood of the occasion perfectly. The applause from the assembled spectators that greeted each display of skill was fitting recognition for a very satisfactory day.

Colours awarded:

1st XV	2nd XV	U 11 XV
Gilbey, E.	Rigg, C.	Bulger, A.
McAleenan, S.	Holdsworth, J.	Chinapha, J.
Nesbit, M.		
de la Sota, I.X.		
Heneage, W.		
Robertson, L.		
Evans Freke, C.		

1st XV Results to date:

P	W	L	D	F	A
10	7	3	0	306	69

St Olave's	Lost	0-10
Scarborough College	Won	103-0
Bow School	Lost	10-15
Red House School	Won	61-0
Gresham's School	Won	26-7
Pocklington School	Won	17-0
Yarm School	Won	22-10
Malsis School	Lost	0-10
Barnard Castle School	Won	40-5
St Martin's School	Won	27-12

U11s

Results:

Bow (lost 0 - 27), St. Olave's (lost 15 - 17), Red House (lost 17 - 25), Yarm (lost 0 - 33), Malsis (lost 0 - 28), St Martin's (won 32 - 5).

The results do not tell the full story of their term's rugby. These results are due to two major factors: Firstly, the team have only had the services of I. Martin for one game, St Olave's, and secondly, they are a very small side, with the exception of Bulger. Martin plays his rugby for the first XV and his presence would make a tremendous difference to the side. The side have usually given their best and have tackled consistently, usually against much bigger boys.

The backs show real promise and in Mulvihill, Chinapha and Wharton there is tremendous potential which is developing with each game they play. Chinapha and Wharton have excelled with their tackling and Mulvihill has genuine pace and an eye for an opening and is currently the leading try-scorer. Egerton and Murphy have the potential to pierce defences but they sometimes lack confidence in their ability.

The forwards, with the exception of Bulger, are very small but have been led well by Bulger. They have competed extremely well in each game and enjoy their fair share of the ball. Both Morris and S. Wojcik, as props, have improved their game considerably. The victory over St Martin's, in front of a large supportive crowd, was a fitting end to the term. The parents obviously lifted the side and the team were superb. All credit must go to St Martin's who put up a tremendous performance, so much so that spectators left the first XV game to watch the U11 match. This first victory of the season was very pleasing, as were Mulvihill's three individual tries. Colours were awarded to Bulger and Chinapha.

Team:

Wharton, Cartujo, Chinapha, Murphy, Egerton, Mulvihill, Robertson, Bulger (captain), Strick, Morris, McCann, S. Wojcik, Edwards, Donoghue, F. Townsend.



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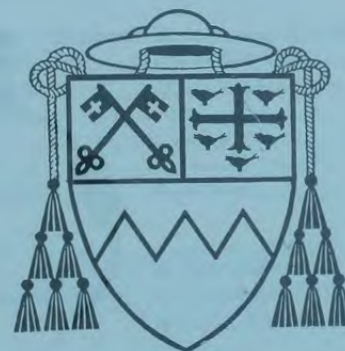
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WHAT IS SACRED MUSIC? SOME INITIAL REFLECTIONS

LAURENCE MCTAGGART OSB

I – CONTEXTS AND TASKS

There has been, if bestseller lists and newspaper articles are anything to go by, a remarkable revival in Gregorian chant. The following incident, related by David Knowles, provides a much needed context. It occurred following the appointment of a certain Thurstan as Abbot of Glastonbury.

An *impasse* was finally reached over a question of ceremonies and chant, the abbot insisting on the substitution of the methods of the Dijon school for the Gregorian tradition of which Glastonbury claimed to be inheritor. One day in chapter, after mutual recriminations, Thurstan, losing control of himself, called in his men-at-arms to overawe the monks. The latter fled into the church . . . and barricaded themselves in the choir. The men-at-arms . . . endeavoured to force their way in and were met with resistance from the monks, who armed themselves with benches and candlesticks; some of their number therefore climbed into the gallery . . . and shot down upon the monks who took refuge near and even beneath the altar. The rood was pierced with arrows, which narrowly missed the hanging pyx, and a number of the monks were gravely wounded. Meanwhile, others broke into the choir and attacked them with spears. In all, at least two were killed and a dozen wounded.¹

This disgraceful episode happened in the safely distant eleventh century. Today, manners are improved, but conceal tensions which are just as real. Here is a sample, taken from two issues of the periodical *Sacred Music*, the official organ of the short-lived Church Music Association of America, whose editors proclaim their determination to

implement the decrees of the Second Vatican Council, as the council fathers intended . . . fighting against those false interpretations that have followed the council, spread by so-called experts in liturgy, wrongly passed off as the 'spirit of the council' and the will of our bishops . . . It is against this propaganda, this deliberate violation of the decrees and wishes of the council that we are at war . . . at war with those who are disobedient to the Church's directives, and at war with those who promote inferior art.²

If the first citation is merely amusing, the second might cause one to look to the fortifications of the nearest church. The last sentence was written not in the difficult years immediately following the Council, when a certain amount of confusion was only natural, but in 1980. That it is taken from an article entitled 'The Battle' leads one to wonder if the spirit of Thurstan is still with us, and not even confined to cloisters. But violence, be it expressed by the sword or by the mightier pen does not, usually, arise of itself in ecclesiastical circles. It is the behaviour of a threatened interest or concern. The monks of Glastonbury were asked to take on board a different way of singing their

traditional chants. Anyone who has been a monastic choirmaster will confirm that such is a perilous undertaking. But the monks perceived behind the 'simple' adjustments a larger issue of a whole new style of abbacy and monasticism. The contributors to *Sacred Music* had witnessed not just the modification of traditional musical practice, but its complete disappearance. The Council, regardless of the question as to its intention, had resulted in an almost universal transition to a renewed (or new, if you must) vernacular liturgy with a strong emphasis on congregational participation. 'Gregorian chant and classical polyphony ceased to be the norm or the goal of the average Catholic parish.'³

A generation which has not known anything but the post-conciliar age might be hard put to realise the trauma that this involved – might indeed be surprised to know that polyphony and plainchant were normal parts of a Sunday mass. Whole generations of effort at liturgical renewal were suddenly obsolete. One thinks for example of the standard volume *Plainchant for Schools*, which, almost overnight and despite considerable success (many Catholics can still sing the *Missa de Angelis* from memory) disappeared from churches. It would also be a mistake to suppose that the trauma was limited to musicians and the musically literate alone. Certainly, many are said to have lapsed from the practice of the faith as a result of the Council. But more telling is the sense that nearly everyone has had at some time of leaving church after a mass dignified by music of unsurpassed banality or awfulness with the feeling that there must be something better than this. Perhaps they may also have shared the feeling of being excluded from participation in the mass by the very musical forms which were meant to draw us together. 'It's just not my thing,' or, 'How can I sing that!' On the other hand, the heightened liturgical consciousness that has followed the Council has led to a sensitivity about the use of choirs and trained voices. Now that the mass is no longer valued as a spectacle which we hear and watch, fewer people are tolerant of a liturgy, however fine or moving, that is dominated by 'singers'. Perhaps we might say that we are musical orphans. Deprived (though that is not to say, wrongly deprived) of the pre-conciliar practice, no other music has yet shown the assurance of being able to comfort us. To change the metaphor, having been taught by the Council what a beautiful object the liturgy is, and reluctant to conceal it again under its former rich coverings, we clothe it instead with rags or with material randomly gathered.

But in saying this, one has to resort to the language of violence, and thus distort meaning. This is illustrative of the sheer difficulty of being calm and rational when it comes to music. The last thing I am suggesting is a contrast between epochs, as though all music before the Council was good and all after bad. This attitude, and its contrary are not hard to find in the Church today. Both are inaccurate and both miss the vital task that still lies ahead of us. The effects of the Council in liturgy are the greatest blessing of God upon us. It is the purpose of this article not to bemoan or applaud our orphanhood, but to seek ways of responding to it. There is so much good vernacular music available to us now – the compositions of Fr Laurence Bevenot and others in

use here at Ampleforth are obvious examples. But we need criteria, ways of deciding what is good and what is bad – it is the very randomness of modern liturgical music making that is dangerous.

There are two objectives in the present piece. It would be too ambitious and presumptuous to set out touchstones for liturgical music – it is intended rather to sketch out the ground by recounting some of the tradition of sacred music. There are many treasures in official and theological literature on church music, some of which are offered here for reflection. The second objective is to claim that the problems of music are not solely for the musicians, and that if it is left to them alone, solutions will elude us. The revival of interest in Gregorian chant is the backdrop because this reveals the instinct towards the good and beautiful in our hearts, to which post-conciliar music making has only begun to respond.

II – SACRED AND PROFANE

After such a gloomy beginning it might improve morale to hear the exasperation of St Pius X, faced in 1903, at the beginning of his pontificate, with a crisis in church music that places our own in perspective.

The first thing to which we must turn our attention is the holiness and dignity of the temple. There our people assemble for the purpose of acquiring the Christian spirit from its first and indispensable source, namely, active participation in the most sacred mysteries and in the public and solemn prayer of the Church. It is vain to hope for such copious blessings from Heaven if our worship of the Most High, rather than ascending with an odour of sweetness, again puts into Our Lord's hands the scourges with which the unworthy profaners were once driven out of the temple by the Divine Redeemer.⁴

Even if we allow for irony and hyperbole, this is strong language. The pope suggests that we run the risk of rejection in our worship if our music is not up to scratch, that poor musical provision actually cuts us off from the grace which we seek in the liturgy. There is a positive aspect to this thought, which St Pius expressed in a letter to the Cardinal delegated to look after the churches of the city of Rome: 'When our duty becomes delightful, we all perform it with great alacrity, and consequently it bears lasting fruit.'⁵ Certainly, most people will have felt the uplifting effect of good music well sung at some time in their lives – if only by taking part in a rousing hymn. But this extract invites us to look deeper than experience, deeper even than our notions of what might be beautiful, because it raises before us the terrible notion of profane music. By this is not meant secular, as opposed to sacred, music. What is intended is music that is anti-sacred, positively harmful to religion. Bach's sacred cantatas are indeed sacred, his secular cantatas are indeed secular. Neither is profane in the sense used here. It might seem rather far-fetched to say that music can be – of itself – evil. Is it not, after all, 'only music', a series of sounds which either pleases us or leaves us cold? But the thought is present in the pope's words. We do not leave the temple because we happen not to like guitars or Palestrina – we are driven out by Christ as profaners of his Father's house.

Such a threat should give us pause for thought. If it is indeed possible to produce an anti-liturgy by singing the wrong things, then music is too dangerous to leave to the musicians alone. In the time of St Pius, when the Church was beset by modernist threats that are still not clearly understood, the ecclesiastical language becomes restrictive in tone. But it must be understood that bad music is not a matter of poor aesthetic appeal, or of subjective assessment. It is a matter of what is objectively possible in a liturgy.

The early church was confronted with the reality of profane music from its very beginnings. Our first accounts of Christian worship are full of injunctions to order and sobriety. Puritans, and others have tended to misunderstand these as forbidding anything but the very simplest (and most boring) recitation of psalms. We are in a better position to appreciate the background. The early Christians struggled to maintain themselves as distinct in the midst of a pagan world that has some similarities to modern city culture. Pagan sacrifices were public spectacles which could often engage the whole human person from intellect to sexuality. A chief means to the involvement of the people at a high level of excitement was the use of music. For early Christian writers, therefore, instrumental music became identified with the snares of the idols. The editor of the *Recognitions*, an anonymous third century text, goes so far as to blame the wide spread of so much paganism after the Flood (which in theory was survived only by the devout Noah and his family) on the power of attraction of pagan music. 'Led astray by feasts and festivities, the greater part of mankind gave itself over and followed the playing of flutes, shepherd's pipes, citharas and all sorts of musical instruments . . . With this, every error had its beginning.'⁶ Christian apologists held up pagan ritual, and the music which was its basis for ridicule. Isidore of Pelusia links the whole idea that one can praise God with music with the thought that one can please him with blood sacrifice, since 'if God received sacrifices and blood by reason of the foolishness of the men of that time, why do you wonder that he should also have borne with the music of the cithara and the psaltery?'⁷ This is rather more drastic than the *Recognitions* because it attacks not just paganism, but the religion of the Old Testament as well. The reference to psalmody is particularly harsh, since nearly all other Christian writers approve of simply chanted psalms, even where they rule out instrumental music. So much that we would take for granted was matter for deep controversy in the first centuries of the Church's history.

Isidore is, in fact, in sympathy with trends within the intellectual paganism of these times. It is not easy to pinpoint the origins of these movements, but they grow from wider currents in Greek philosophy. The essential idea is that of a 'spiritual sacrifice'.⁸ This involved a realisation that the purpose of liturgy did not lie in its externals, but in the inner worship of God by the human spirit. Hand in hand with this went a relegation and restriction of the role of music in organised religion. In Greek thought, the gods, or Divinity, had moved far beyond the human, material, realm. No longer was it thought seriously that gods moved among men and women in the manner of the ancient myths. The purpose of worship was not to propitiate a capricious overgrown human being,

but to unite oneself to God, and so to become divine by contemplation. The clearest expression of this shift is found in Philo, a first century Jew of Alexandria, in whose writings the ancient monotheism of his people is fused with Greek sophistication. God is beyond our praise.

Lord, how could anyone praise you? With what mouth, with what tongue, with what organ of speech, with what power of the soul? Could the heavenly bodies, united in one choir sing a song worthy of you?⁹

We, on the other hand are trapped by our material natures until, by communion with the divine, we are lifted temporarily out of ourselves in ecstasy and filled with God.

One cannot truly offer thanks to God as the vast majority of men do, with external effects, consecrated gifts and sacrifices . . . but rather with songs of praise and hymns – not such as the audible voice sings, but such as are raised and re-echoed by the invisible mind.

If the soul has opened itself totally in word and deed and is filled with God then the voices of the senses and all other burdensome and hateful noises cease.¹⁰

There is much in us that might respond to this kind of language. Greek thought has so suffused our culture that it is hard to escape its influence – we might feel instinctively that these things are true. But it is important to recognise that in these matters our instincts are conditioned and need to be balanced. A well known hymn gives us the other side of the picture.

The heavens are not too high, His praise may thither fly:
The earth is not too low, His praises there may grow . . .
The church with psalms must shout, No door can keep them out:
But above all the heart Must bear the longest part.¹¹

For it is a simple fact of human anthropology that to cry 'My God and King!' leads us quite naturally into song. To deny this is to deny our humanity, which was easy for the Greeks, who despised it, but impossible for Christians, whose every thought must be grounded in the God made man. Here is a beautiful passage from St Augustine, which contains the whole theology of prayer, let alone church music.

At the harvest, in the vineyard, wherever men must labour hard, they begin with songs whose words express their joy. But when their joy brims over and words are not enough, they abandon this coherence and give themselves up to the sheer sound of singing. What is this jubilation, this exultant song? It is the melody that means our hearts are bursting with feelings words cannot express. And to whom does this jubilation most belong? Surely to God, who is unutterable. And does not unutterable mean what cannot be uttered? If words will not come and you may not remain silent, what else can you do but let the melody soar?¹²

Among the many rich themes of this text, Augustine has succeeded in providing the explanation for our instinctive siding with the Greeks. In a sense, God is beyond us, because he is the unutterable creator of all. The error of Philo and friends is to suppose that it is our human-ness and dependence on matter that keeps us from him. Augustine insists that the only problem is that our language is not sufficient by itself. Just as we know from experience and good theology that we cannot pin God down in words, we may well come to find that we cannot fully worship him with words either. Even scriptural words; 'I will bless you Lord, with all my heart'; fail, of themselves, to do what we want of them. We find ourselves in the position of those harvesters, since in blessing the Lord, 'our hearts,' as St Augustine says, 'are bursting with feelings words cannot express.' That which comes to our aid, be it formal hymns or wordless melody, is what is properly called sacred music. It is the means by which the human words touch the divine.

Of course, we all know this deep in our bones. It is a common theme of nearly all the responses to the recent Ampleforth recording that the beauty of the music (and I prescind from comments on the performance!) has lifted the person into prayer. All the more telling is the fact that this has sometimes happened as a surprise to people who have not prayed for a long time. Music can have an intrinsic power of its own. It can change us for better, and for worse. The early Christians feared the power of the pagan flutes to draw people, especially the young, into idolatry. Later Christian missionaries repeatedly discovered the impact of liturgical music in the reconversion of Europe following the fall of the Roman empire. It is this instinct in us, that music is somehow both something within us, and also something beyond us, which will tell us what music is sacred and what is profane.

III - THE MUSIC OF THE SPHERES

It would be a mistake to suppose that the early Church fathers, even if they were unsure about music, failed to welcome it. Their wariness was derived from a sense of the power of music to mislead into idolatry and immorality. But they also appreciated that this power could be turned to good. Frequently, music is singled out as a cause of unity in the worshipping community or used as an example of what the Church should be. A good example is found in St Clement of Alexandria.

We want to strive so that we, the many, may be brought together into one love, according to the union of the essential unity . . . The union of many, which the divine harmony has called forth out of the medley of sounds and divisions, becomes one symphony, following the one leader of the choir and teacher, the Word, resting in that same truth and crying out 'Abba, Father'.¹⁰

This is certainly an image of Church unity, and we can readily translate it into our own terms, thinking of a whole orchestra, consisting of a hundred players, staying together because they all watch the conductor. But Clement's

text is rather more deep than this. Greek, and more modern, philosophy has been much exercised by the problem of the One and the Many. Philosophers find it hard to describe how multiplicity can arise out of unity or unity out of multiplicity. We do not have to be involved in this, fortunately, because Clement sidesteps the philosophical problem by giving it an answer rich in the theology of music. The key notion is that of the 'divine harmony'. Clement imagines us as a set of instruments or voices each playing our own tune. This is his description of the fallen state, and thus parallels the similar Babel myth. In the midst of this sounds the divine harmony, to which we gradually configure our tunes - not becoming identical to each other, but harmonious with each other. One can occasionally see this happen when very skilled musicians improvise together - suddenly the disparate themes become a coherent whole.

Such is Clement's description of salvation, as we are drawn into a divine symphony. This kind of image of unity is found also in pagan writers. Plutarch, for example, uses the idea of two instruments playing together as a model for marriage. But Clement's conception is richer, because he tells us what tune it is that we play - we cry out 'Abba, Father'. This is a reference to St Paul's letter to the Romans, where he speaks of our new life in the Spirit; 'When we cry, 'Abba! Father!' it is the Spirit bearing witness with our spirit that we are children of God.'¹¹ When we are in harmony with the Divine harmony, we play our melody along with the Spirit of God. In a very different shape, this is the same point as that in the passage from St Augustine about the harvesters - when we sing to God, the music escapes our words, and expresses what is in the depths of our souls beyond the reach of language. St Paul and St Clement make the point that what is in the depths of our souls is no less than the Holy Spirit. In the analogy, when we make music in harmony with God, it is the Spirit singing within us, and it is this which is truly sacred music. The result is perfect unity, which in this period was synonymous with salvation, when we sing the music of the Lord.

For it is a powerful bond of unity when such a great number of people come together in one choir. The strings of the harp are of unequal length, yet they all sound in harmony. Even with a very small number of strings a virtuoso still sometimes mistakes his touch. But when all sing in community, the Holy Spirit, as the Artist, permits no dissonance.¹²

We have therefore to ask what is meant by this divine harmony. This is a matter of which it is better to be silent than to speak, because it can lead to many misunderstandings. The early writers could express their thoughts only in the language of allusion, and it is important not to be misled (as so many are today) into arcane cosmologies or wishfully thought pseudo-mysticism. Perhaps the first thing to note is that the sacred music is not just a matter for us alone. In the earliest surviving Christian hymn text, found at Oxyrynchos, and dating to before 250 AD contains the following passage.

All noble creatures of God together . . . shall not be silent, nor shall the light-bearing stars lag behind . . . All the rushing rivers shall praise our Father and Son and Holy Spirit, all the powers shall join in saying: Amen, amen, power and praise . . . to the only giver of all good things. Amen, amen.¹⁶

The song of the Spirit is to be found in all creation. It is therefore not simply a matter of human unity in worship, but of joining into the prayer of thanksgiving offered to God by all things. Just as, in sacred music, it is the Holy Spirit which is the artist in us, then this is so for all his 'noble creatures'. We therefore find the Christian doctrine of creation expressed in terms of music-making. The impeccably orthodox St Athanasius could write

Just as a musician tuning his lyre and skilfully combining the bass and the sharp notes . . . produces a single melody, so the wisdom of God holding the universe like a lyre . . . combines the whole with the parts, linking them by his command and will, thus producing in beauty and harmony a single world and a single order within it.¹⁷

Words such as these give to music the highest possible vocation, since in sacred music we can respond, and become part of, this divine creating. This kind of theology has considerable implications in ethics and our view of science and ecology which lie beyond our scope. But the key idea of music as the means to union in the worship of God cannot be escaped. It is surprising, therefore, that the roots of this tradition are utterly pagan, in the philosophy of the ancient Pythagoreans. Pythagoras is best known (and, perhaps, disliked) for his famous theorem about the dimensions of triangles. His geometrical efforts were motivated by a conviction of a vital relation between numbers and the world. Certain ratios seemed particularly important. The most frustrating, and important, of these was that between the circumference of a circle, and its diameter. Much effort was expended in expressing this as a fraction – we now know that this is impossible, that π is irrational. But the basic point stood, that the structure of the universe was determined by relations between whole numbers.

Decisive in forming this conviction were musical considerations. It is a strange fact that two notes a certain distance apart in pitch have always a certain relation to each other. One can see this visually on a piano keyboard where a note and one an octave above are in the same place in the pattern of black and white. A fifth, for example between a 'd' and the 'a' above it sounds similar to one between an 'e' and the 'b' above it. The Pythagoreans did not have keyboards, but pipes of different lengths. They discovered that to get a note an octave above the one you already had, you chopped the pipe in half. Other intervals could be found by cutting off other lengths. From these facts, the Pythagoreans deduced that the laws of number which govern music were identical with those which determined the workings of the whole universe. Certain kinds of music therefore corresponded to the structure of reality, and these were to be sought out in the quest for salvation. It was from this identity

of law, sealed by numbers, that music derived its power over people. There is a story of Pythagoras attending a party that began to get rowdy, and bribing the band to play in the Doric mode, a form of music associated with solemnity and sobriety. The Christian writer Basil of Caesarea takes up this story; 'the melody was supposed to have produced such a sobering effect that they all threw away their garlands and went home ashamed.' He comments, 'So much depends on whether one listens to healthy or to harmful tunes.'¹⁸

It was the same attempts at science which gave rise to the notion of the music of the spheres. To the Pythagoreans it was inconceivable that the heavenly bodies should move without sound – though they disputed among themselves as to whether this sound was audible. The idea of heavenly music came to be an assurance of order in the universe, since the music was based on sound principles of number theory. The Christian writers we have quoted baptised the scientific mysticism by means of the idea of a creator God who plays on the world as on a harp.

IV – BACK TO EARTH

It is now perfectly reasonable to ask what all this has to do with the singing of 'Abide with me' or the Israeli mass. If the preceding texts have come from a world that seems remote to our own, then the following passage from a very English writer will begin to bring us home.

Sit, Jessica. Look how the floor of heaven
Is thick inlaid with patines of bright gold:
There's not the smallest orb which thou behold'st
But in his motion like an angel sings,
Still quiring to the young-eyed cherubins;
Such harmony is in immortal souls;
But whilst this muddy vesture of decay
Doth grossly close it in, we cannot hear it.¹⁹

The rather alien thoughts in the third section can be summed up in one word: sacrament. This concept has been much used since the Council, and the great Gelineau devotes a large section of his masterly *Voices and instruments in Christian Worship* to an exposition of church music as a sacrament. The classic theological definition of a sacrament is of a sign that causes the grace that it signifies. Church music symbolises the heavenly music, but in the liturgy it also is the heavenly music. This is nothing but cold shorthand for the magnificent writing of Augustine and Clement which we have quoted. But it provides what we need, which is the insistence that what is sacred in church music is an objective matter. The fact that you hate guitar masses and I am bored by Palestrina is neither here nor there. Sacred music is the song of God, to which our church music must seek to conform. The composer Stravinsky expresses this when he talks of composition as 'invention', which carries the meaning of 'finding'. The composer does not make the music, he finds it – or, more exactly, receives it.

[Inspiration] . . . is merely a reaction on the part of the creator grappling with that unknown entity which is still only the object of his creating and which is to become a work of art. Step by step, link by link, it will be granted to him to discover the work . . . In the course of my labours I suddenly stumble upon something unexpected.²⁰

Stravinsky has some very harsh things to say about recent music and what it reveals about trends in Western culture. We live, he states, in

a new age that seeks to reduce everything to uniformity in the realm of matter while it tends to shatter all universality in the realm of the spirit in deference to an anarchic individualism. That is how once universal centres of culture have become isolated. They withdraw into a national, even regional, framework which in its turn splits up to the point of eventual disappearance.²¹

Against this grim prophecy is to be set the criterion that St Pius X gave for deciding which music should be used in church. It must be holy and have a beauty of form. In this we see the ruling out of the actually profane, those seducing flutes that worried the early fathers. But these two qualities lead to a third, which is universality. Such is easy to misunderstand. Critics of the vernacular liturgy point to the fragmentation in practice that has resulted between different language groups. Before the Council, the mass was the same wherever one went. The crisis in music can be seen as resulting from this loss of uniformity as composers struggle to find good vernacular texts, and good music to which to set them. This is to mistake uniformity for universality. Even in 1903, Pius could say that 'different countries may admit into their ecclesiastical compositions proper forms native to each . . . [provided] . . . these forms remain . . . subordinate to the general character of sacred music.'²² This striking passage anticipates the Council, which, speaking of non-Western cultures, decreed that

Anything . . . which is not indissolubly bound up with superstition and error the Church studies with sympathy . . . She sometimes even admits such things into the liturgy itself, provided they harmonise with its true and authentic spirit.²³

V – CONCLUSION

Nearly all the official documents single out Gregorian chant as having pride of place in the liturgy. One can hardly say that this corresponds to the reality today, or even to any outcome that the Council fathers might reasonably have foreseen. It is singled out for several reasons, but one predominates. This is that plainchant is music that is known to be sacred. Pius X therefore sets it up as a standard for other music in a passage that needs careful study.

The more closely a Church composition approaches Gregorian chant in movement, inspiration and feeling, the more holy and liturgical it becomes; and the more it deviates from this supreme model, the less worthy it is of the temple.²⁴

This is, in the light of what we have seen above, an objective standard. Any music approaches the model in movement, inspiration and feeling if it is in harmony with the divine music in our souls. The standard is objective, but it is perceived subjectively, not through aesthetics, but through prayer. There is an ascetical aspect to music-making, because the musician seeks to perceive the mind of God, to produce music that reflects the divine song in creation. What is good and bad can be decided only with respect to this standard, and it will take time. Plainchant may be upheld, and modern music may seek to imitate it, sometimes with great success. But the sacred quality is not in the music, in our hearing and performance, but in that which it reflects, which is the beauty of God. If we seek to follow this ideal, we may not please ourselves, but we will not be driven from the temple.

NOTES

1. David Knowles OSB, *The Monastic Order in England*, 115. The incident, as one would expect, gave rise to a good deal of contemporary comment. Knowles' chief source is Florence of Worcester, Hist. II 16. I owe this reference to Br Anthony.
2. Richard Schuler, *Sacred Music*, 105 and 107.
3. Miriam Therese Winter, *Why Sing?*, 5. This book is an invaluable attempt at a theology of church music from a North American perspective, with an excellent survey of recent church documents.
4. St Pius X, *Tra le sollecitudini*, November 22, 1903. This document, issued on the new pope's own initiative, has remained the fundamental document in church music for our time. Conciliar and post-Conciliar documents quote it at length.
5. letter, *Il desiderio*, to Cardinal Respighi, December 8, 1903.
6. 4:13
7. *Epist.* II 176.
8. Johannes Quasten devotes a section to this in his *Music and Worship in Pagan and Christian Antiquity*.
9. *Life of Moses*, II 239.
10. Theodoret, *In Ps* 150.
11. George Herbert.
12. Sermon I 7-8 on Psalm 32. This passage is read in the Office on the feast of St Cecilia, the patron of musicians.
13. *Protrepticos* 9.
14. Romans 8:15-16. The citation is from the New Revised Standard version. Other translations punctuate the Greek sentence differently, but the sense is not too different.
15. Ambrose, *Enarratio in Ps* 1.
16. cited by Quasten, p. 71.
17. *Oratio Contra Gentes*, 42. Athanasius is particularly fond of this theme. His *Letter to Marcellinus* is a marvellous account of psalmody as divine music.
18. Basil, *De legend. libr. gentil.* 7.
19. Shakespeare, *Merchant of Venice*, V i.
20. Stravinsky, *The Poetics of Music*, 50.
21. *ibid.*, 74.
22. St Pius X, *Tra le sollecitudini*, 1903.
23. *Sacrosanctum Concilium*, 37.
24. *Tra le sollecitudini*.

It is twenty five years since the Schola Cantorum was founded by David Bowman on his appointment as Director of Music of the School. It was founded originally for the liturgy in order to contribute to the ceremonies in the Abbey Church. It has fulfilled this role consistently since 1970 and has also given concerts, sacred and secular, and it has gone on tour in this country, in Europe and in America. From the Schola, and as a result of the training received in it, the Ampleforth Singers were developed as an offshoot. They have fulfilled many engagements in local churches near Ampleforth and on tour in many other parts of the country.

When the appointment of a new Director of Music became necessary on Mr Philip Dore's retirement in 1970, it was essential to obtain professional help in the assessment of candidates for the job. Martin Cooper, the chief Music Critic of the *Daily Telegraph*, was generously willing to help. He was well known to us as father of Dominic, who had left St Wilfrid's six years earlier, and of Imogen the pianist, who had given her first public recital in the Theatre. He had also himself had a period as schoolmaster before taking up his career of writing, so that he had an insight into the problems facing a School Director of music in the search for high standards. He interviewed the candidates with a clear notion of what we needed and he did so with great thoroughness. The reports he sent me set out all the perceived musical potentials of the candidates clearly and objectively. He did not seek to make a decision himself, but presented all the relevant factors to help us in making the decision ourselves.

Not only the School but the Abbey Church and liturgy were involved in the appointment and so I naturally took Martin Cooper's reports to Abbot Basil and left them with him for consideration. When I came back the next day I was delighted to find that he thought David Bowman was the right man for the job. It was just the conclusion I was coming to myself. Our hopes in making the decision were more than fulfilled as time went on.

David Bowman had a high reputation as choirmaster in his previous appointment at Southport. At our first interview he made it clear that, if given the job, his primary ambition would be to train a choir of the highest standard to sing regularly in the Abbey Church. This would be breaking new ground. I could see at once that there would be difficulties but also that, if he succeeded, the benefits would be enormous and lasting. I accepted his proposal with the support of Abbot Basil and gave David every encouragement to bring his vision of the Schola to fruition.

The records of Ampleforth in the late nineteenth century and some memories which have been preserved make it clear that there was a strong tradition of choral singing in the school at that time. There is no way now of judging the standard achieved, but it was well spoken of by contemporaries and the works performed were ambitious. The choir received strong support from the monastic community, some of whom contributed compositions. As with

most other activities at the time the talents of monastery and school were pooled and combined in the making of music. The Church choir, which stemmed from this time, sang in the liturgy every Sunday and Feast Day – the boys being formally robed in black cassock, white surplice with a small vestigial hood in black over the surplice. They had their regular place in the monks' choir. There were regular rehearsal times. The trebles and altos were supplied by the young boys – the tenors and basses by the monks.

The tradition continued into this century. It flourished under Fr Bernard McElligot who was choirmaster from the time of the First World War to 1927. The Choir had its regular liturgical role every Sunday. The peak of its year was Holy Week and Easter and its repertoire impressive (Palestrina, Byrd, Mozart, Haydn). Fr Laurence Bévenot took over as choirmaster in 1927 but times were increasingly against him. Until 1930 the trebles came from the Lower School (boys of 11–12) which was lodged in the Museum dormitory and the first floor of the Old House. In 1930 the Preparatory School moved to Gilling Castle and the Lower School became the Junior House in the original Preparatory School building. Boys from the Junior House were no longer made available to the choir and the choirmaster had to rely on the tenuous and fugitive supply from the Fourth Form in the Upper School.

During the thirties the tradition of the choir was maintained, but with growing difficulty. It still performed on Sundays and in Holy Week. There was still a special holiday for the choirboys on St Cecilia's day after they had sung a Cantata in her honour with a treble solo at a 7 o'clock Mass for the whole school on that morning. However, it was a time when there were limited opportunities and not much encouragement for musicians. Music was becoming a private pursuit of a small number of boys, to which no great importance was officially attached, so long as Exhibition could be decorated by one or two solo performances and there were a few boys to play nervously in support of adults in the 'School' orchestra. It was not surprising that the choir of the nineteen thirties became an etiolated relic of the robust tradition of polyphonic singing at Ampleforth in the late nineteenth century. The Church choir was already failing seriously in the years before the war. Liturgically the times were against it. The tendency of the purists in liturgy at the time was to deplore polyphony and promote plainsong as the only acceptable Catholic solution to congregational singing even in ordinary parishes. Such changing fashion combined with the stringencies of the war put an end to the choir at Ampleforth and it was never formally revived after the war.

Fr Adrian Convery succeeded Fr Laurence Bévenot as monastic choirmaster in 1957. He inspired a small madrigal-sized choir of boys and monks which sometimes sang motets in the Abbey Church. Their work was voluntary and occasional. The boys were not robed and potential trebles and altos were not made available from the Junior House.

Philip Dore, who was appointed by Fr William as the first Director of Music at Ampleforth in 1958, sought to revive some form of choral tradition by establishing House singing contests. He tried also to form a Choral Society,

but times were against him. Small informal concerts occurred from time to time and motets were still occasionally heard in the Abbey Church, but there was no revival of a regular choir until David Bowman began work in 1970.

At the beginning he had almost everything against him, given the high standards he had set himself and the absence of a living tradition on which to build. He had to find hidden talent and mould it into something outstanding. He had to persuade and cajole those with some talent to give their time to hard work and application in rehearsal. As time went on they learnt to appreciate this new world, but that was in the future. There was a widespread inertia about music to be overcome. Even David might not have succeeded but for the second great musical miracle of the time – the arrival of Simon Wright as organist and assistant Director. With him as ally taking on the organ and orchestral work David was able to concentrate more on choral and academic music. They were a formidable and complementary combination and together they succeeded.

Among the principal difficulties David encountered in creating the Schola were the following: He could never have succeeded without boys from the Junior House to provide trebles and fortunately Fr Cyril was by now in charge of the Junior House. His support was crucial in making the boys available and giving them great encouragement. Even so none of them had any training as choristers and David had to train them from scratch. Then the standard he had in mind demanded time, study, learning and application and practice. There were at first no music scholars – still less any choral scholars – the idea had never been heard of. Nor was any time allocated for learning and rehearsal in the timetable; it had to be begged and borrowed from other subjects. Such boys as had potential had to be persuaded, at sacrifice to themselves, to give the time necessary. The demands made on their time were serious and often questioned by other masters and parents. Many of the monks who were capable of singing to the standard required found that they could not afford the time necessary for choral rehearsal. The tenors and basses, therefore, had to come predominantly from the boys, but there were few boys in the senior school with trainable voices willing to accept the sacrifice of time needed to make them capable tenors and basses. These were some of the obstacles which David had to overcome. To have done so was a triumph of diplomacy and persistence.

There were other problems not concerned with people but equally formidable in their way. The music facilities in general were really inadequate. There was no rehearsal room for choral work; they had to use the playroom in the Junior House until in 1974 St Oswald's moved out of the Old House. They were then given the old museum dormitory, which had been conveniently condemned as unfit for human habitation, until it was knocked down in 1986.

Even when sufficient boys had been persuaded and had begun to learn, under David Bowman's inspired teaching, through which they discovered that they had undreamt of abilities and that to exercise and develop them was an inspiring experience – the problems were not all over. This new venture could not survive unless it was accepted and integrated into the liturgy and life of the

school; and in all the uncertainties of the post Vatican II period it had to find an acceptable relationship to the monastic choir. That was in some ways the most difficult of all its tasks.

It was appropriate that from the start the choir was given a high profile in two ways. The first was to give it the name 'Schola Cantorum' to mark the beginning of a new concept. That entirely new name at Ampleforth was suggested by Fr Denis Waddilove, who was a great supporter of David's initiative. The second new departure was that all the boys were robed in red cassocks with a vestigial hood; it became their distinctive badge in the Abbey and in the many other places where they went to sing. It was hard to get money to spend on the cassocks at the time and there was economy in their making so that the design was too tight for comfort. Now in the twenty-fifth year a more ample design has succeeded with a more elegant cut.

Then it was a strong point also, once the Schola was established, that not only the trebles and altos but the tenors and basses also were found and trained from the boys in the school. At an early stage David said that he would never make the break-through necessary in public perceptions at the time, until he had a member of the first XV singing in the Schola. The standing of music at the time was such that the ambition seemed preposterous; but in due course members of both first XV and first XI were singing in the Schola. The Schola was throughout a boys' choir, although some monks could and did help generously by joining the tenors and basses.

The creation of the Schola was the beginning of a revolution in music at Ampleforth. The Schola had been working for scarcely a year when David Bowman produced a version of the *Messiah* before Christmas. It was a landmark. At the end of the performance one senior laymaster, not noted for his dedication to music, was overwhelmed and said to me that he had never believed such a performance by boys in the School was possible. He generously said that the appointment of David Bowman as Director of Music had been a great thing for the school and a new beginning. The orchestra began to do wonders also under Simon Wright. It became a boys' orchestra and no longer dependent on adult musicians. Academic music also began to flourish as never before. In a few years it became normal to expect A grades for David's candidates for Music at A level. His candidates for Oxford and Cambridge could equally be confidently expected to win awards.

The year 1970 was a landmark in music at Ampleforth and the beginning of developments which led to an era in which the standard of our music in singing, orchestral and solo instrumental music and in academic music all reached peaks of excellence never before attained here. The developments from which we have all benefited were conceived by David Bowman as Director of Music and achieved by him with the support and devoted work of his Music staff. Among all these achievements the creation of the Schola Cantorum was David Bowman's first and most cherished aim and it remains a truly memorable tribute to his great gifts and tireless work for liturgical music in the Church and for all other forms of music in the School.

FR PRIOR writes:

The earliest recording of plainsong by monks of Ampleforth to be found in the monastery collection was made in the late twenties or early thirties by a small group of cantors. Fr Bernard McElligot conducted Fr Oswald Vanheems, Fr Martin Rochford, Fr Laurence Bévenot and Fr Stephen Marwood as *The Schola of Ampleforth Abbey*. On a set of two 78 rpm gramophone records (HMV C 2087/8), they recorded Mass IX 'Cum iubilo', with the Asperges, the responses before the Preface, the Salve Regina in its simple tone, parts of Compline, the Ave Regina Caelorum (again in simple tone), O Salutaris Hostia, and the second alleluia, verse and sequence for Whit Sunday. All, of course, were sung in Latin.

This recording is an early one in another sense: it was not until the end of the First World War that the daily singing of Conventual Mass and Vespers became a regular part of Ampleforth life. It was made possible by the dispersal of the common novitiate at Belmont to each of the Abbeys, the novices in those days forming the greater part of the regular choir for Mass and Vespers. Among those early novices was Fr Laurence Bévenot. Though he died in 1990, he spans the sixty years between the early recording and 'Vision of Peace'. We hear his voice in the thirties' recording, and his music in the most recent one. He composed the music for Compline in English, which forms the centrepiece of 'Vision of Peace'.

Vision of Peace (a title derived from the hymn *Urbs Jerusalem Beata* that forms the conclusion of the recording) was recorded in two three-day sessions, a year apart. Apart from Compline, which was sung by the resident community, the choral pieces are sung by a choir of about thirty made up of the novices, juniors, cantors and some others. The solo pieces are sung by cantors. The whole depends greatly on Fr Benjamin's skill as animator and conductor, and on Fr Laurence's sensitive accompaniment.

Our first intention in making the recording was to provide something for visitors to the Abbey to take home with them as a reminder of their time spent in choir with the monks. But on hearing of the project, many urged us to offer it to a wider audience. We had some serious concerns about the uses to which a recording released into the public forum might be put, and some anxieties about the pressure generated by intrusive media interest and an increase in the number of casual visitors, but we saw that much good might come of it. We also knew that we could put any income generated to very good use. We decided to look for a national distributor who would respect our priorities and sensitivities.

In spite of many inquiries, we were unable to find a suitable commercial distributor, so went ahead with our own small-scale scheme, pressing an initial 1000 CDs. We were greatly helped by the superb work of a locally based (though nationally renowned) recordist, John H. West, who also produced our other private CD, *Scholars of Ampleforth*. It so happened that just after we had taken delivery of the first thousand CDs, Tony Scotland, a well-known presenter from the radio station, Classic FM, came to Sunday Mass. He listened to the recording and took a copy away with him. That same day, in one of those moments of serendipity (or providence perhaps), we were introduced, through a relative of a member of the community, to the Marketing Director of Classic FM. On Monday

morning, marketing man and presenter met on the stairs at Classic FM and within a few days a meeting was arranged. Classic FM commissioned a survey of the many plainchant recordings on the market from an associated recording company (Euphonia/Chop 'em out, led by John Trott), who rated our recording very highly and suggested that we should make some additions to round out the programme so that it conveyed to the listener some sense of the monastic way of life.

The chants were compiled to illustrate 'The Monk's Journey to the Heavenly City': His call, life, death and burial. As the introduction to the programme notes provided with the CD says:

The chants in this recording by the monks of Ampleforth are an integral part of their life and prayer. Most of the pieces are beautiful examples of ancient Latin Gregorian chant, some are sung in English to chants composed by monks of today. They witness to the continuing vitality of the spiritual tradition of the monks of St Benedict.

The first five pieces belong to the early period of a monk's life, when he hears God's call and after a time of testing and deliberation responds to it by making his monastic vows. These are followed by sixteen more that reflect different aspects of the daily prayer of the monastic community. Finally, we hear some of the music surrounding the death and burial of a monk. The recording ends with a hymn celebrating the heavenly Jerusalem, where God dwells. The monks work and pray with this end in view: to be made ready to live there with all God's people. This hope, God's vision of peace, sustains them in their daily lives.

FR BENJAMIN O'SULLIVAN writes:

'Sir, do you know that as well as being number two in the Classical Charts, you're also in the Pop Album Charts, sandwiched between Pink Floyd's "Dark Side of the Moon" and "Divine Madness"?'

Sixteen mock autographs later, the music class I'm taking at Ampleforth College Junior School settles down to some fine singing of the plainsong hymn, *Pange Lingua Gloriosi*, as we await the arrival of the BBC camera crew from *Songs of Praise*.

When Diane Reid, the Series Producer, chose to film in Ampleforth College and Junior School, she quickly realised that the boys here do not simply live near a monastery, they are part of a school community which shares that monastic culture.

They know that the monks sing plainsong Vespers in Latin every evening, that they sing more of it at daily Mass and at Lauds on Sundays. I blush as one of the youngsters tell the Producer that actually he feels quite proud of singing plainsong *with* the monks in the Abbey Church. 'We sing lots of plainsong now when the Schola Cantorum (the Abbey's polyphonic choir) sing at Choral Mass on Friday, and on Sunday mornings. You should see Fr Benjamin trying to coax them through the difficult bits. He goes mad when they keep taking breaths on the quarter bars!' He pauses when he observes a lack of comprehension on her face. 'Well, it ruins the line, you see ...'

The most valuable part of teaching plainsong to the young is that they pick up at once on the fact that this music is our *prayer*. This changes the quality of the relationship between teacher and pupil, and gives the learning a beauty and intimacy which is difficult to describe.

Much chant is, without doubt, difficult to master. Once learnt, however, there is a deep joy and pride at sharing something so powerful with all those who sang it in prayer for so many centuries. This sense of strength and rootedness can come out in unexpected ways, however. The *Missa de Angelis*, for instance, though frowned on by some, has some fine, singable tunes, but with long melismas requiring intelligent musical phrasing. When I reintroduced it to the school after a lapse of some years, a senior monk told me how his heart would swell in years gone by as Ampleforth boys on the rugby touchline would sing it to unnerve the visiting team!

But why the success, now, of the Ampleforth recording, *Vision of Peace*? Why has it sold 30,000 cassettes and CDs already since May?

Part of the answer is in our reason for doing it at all. Up to 10,000 guests and visitors spend some time with us every year. They share some of our liturgy, and often want to take a little of it away with them when they leave. Compline is without doubt the most requested element of the monastic Office because of its beautiful, comforting texts. In fact, our first recording of Compline was in 1937, and there have been other musical offerings on tape since then. But what was so special about this latest recording?

Fr Prior and I met with most of the senior management at the London headquarters of Classic FM. They considered our singing compared very favourably with those currently available. When pressed, however, they explained that what impressed them most of all was its authenticity.

They saw an opportunity of taking the public beyond perceiving plainsong as 'ambient music', reintroducing them to its sacred character and its connection with present day communities of monks and nuns. It was decided that the content of the CD, the accompanying notes and even the way it was to be presented on air would aim to achieve this. They were particularly delighted that we would be offering purchasers the opportunity to write to us for a specially prepared prayer book, free of charge, which provides the spiritual context of the chant.

To draw the listener more fully into that context, we decided to present a unifying theme in the music: an unfolding of the monk's call, through his taking of vows, to his plea that God will always support him in his pilgrim journey, right through to the chants sung at his requiem mass, ending with the exultant hymn, *Urbs Jerusalem Beata*, telling of the beatific vision. On the way there are more meditative tracks and selections from the monk's daily prayer.

The recording has 27 tracks:

THE CALL

1. The Great Bell
2. Tibi dixit cor meum *Introit* Ps 26: 8, 9 & 1
3. Laetatus sum *Gradual* Ps 121: 1, 7
4. Suscipe *Sung at Profession* Ps 118/119 v. 116
5. Veni Creator Spiritus 10th century hymn to the Holy Spirit. Melody in the English tradition from the Benedictine cathedral priory at Ely.

DAILY LIFE

6. Where charity and love are found English translation of the 'Ubi caritas'. Music by Fr Cyprian Smith OSB (NB not Fr Alexander McCabe as erroneously stated on the recording)
7. Inclitos Christi A hymn sung on the feast days of monastic saints. 12th century. Plainchant melody in the English tradition from the medieval abbey at Barking.
8. Benedictus Deus (2 Corinthians 1:2-5) A passage of Scripture sung daily during the community's evening prayer.
9. Ave Maris Stella Hymn sung on feast days of the Blessed Virgin Mary. Ninth century. Melody in the English tradition from the Benedictine Cathedral Priory at Ely.

THE END OF THE DAY

THE OFFICE OF COMPLINE

Tracks 10 - 16

Tracks 10-15 are in English, the music composed by Fr Laurence Bévénat, monk of Ampleforth, 1901-1990

10. The Reading of the Rule of St Benedict and the Confession
11. The Psalms of Compline Psalms 4, 90/91, 133/134
12. The Hymn at Nightfall
13. The Verse
14. The Nunc Dimittis (Song of Simeon)
15. The Litany, the Prayer and the Abbot's Blessing
16. The Hymn to the Virgin Mary *Salve Regina*. Tenth century Antiphon

MEDITATIONS

17. Scriptural meditation: *Philippians 1:3-11* Sung in Latin to Cassinese tone
18. *Quinque prudentes virgines* Matthew 25:4, 6 Communion Antiphon
19. *De lamentatione Ieremiae prophetae* Lamentations 2:8-11 Good Friday Matins
20. *Christus factus est* *Philippians 2: 8-11* Good Friday Matins
21. *Te Deum* Early 5th century hymn

DEATH & BURIAL

22. *Miserere mei* Ps 50/51 Psalm sung as the body of the dead monk is brought into the church.
23. *Regem cui* Ps 94/95 Opening psalm at the dirge for a dead monk.
24. *Ego Sum* Jn 11:25, 26 Antiphon at the Office of Lauds for the Dead
25. *In paradisum* Chorus Angelorum Recessional antiphons sung during the procession to the grave
26. *Suscipe* Ps 118/119 v.116 Verse sung as the body is lowered in to the grave

THE HEAVENLY CITY

27. *Urbs Ierusalem beata* Hymn for the dedication of a church
Early 8th century. Sung to an ancient melody in the English tradition from Salisbury.

Tracks 3,7,9,11,12,13,14,15,18,19,21,22,23 were recorded 25-28 April 1994 in the Abbey Church by John H. West and Andy Thompkins, and formed the bulk of the original recording.

Tracks 1,2,4,5,6,8,10,16,17,20,24,25,26,27 were recorded over three days, 5-7 April 1995, by Nick Morgan of Euphonia, assisted by Mike Jefferies.

Nick Morgan, an Anglican evangelical, wrote an interesting and perceptive account of the recording in The Church of England Newspaper of 9 June 1995. It illustrates well the spirit of collaboration and mutual respect that has marked our association with Euphonia and Classic FM. Thus, a fruitful and friendly three-way partnership was formed that led eventually to the production, promotion and distribution of *Vision of Peace*.

One of our major concerns was that the recording should help people to pray. To this end, a small prayer book was offered to any who wrote in for it. To date we have sold more than 25,000 copies of *Vision of Peace* and distributed free about 5000 copies of the accompanying prayer book. We have received several thousand appreciative letters and comments, from old friends and new, with follow-up inquiries about retreats, prayer, the schools and the monastic life.

Vision of Peace now goes on sale in the United States, where the monks of St Louis are taking the distribution of the prayer book and the pastoral follow-up under their wing.

Many Old Amplefordians have been associated with the production and marketing of the recording. The design of the CD, cassette and prayer book is the work of Mark Pickthall (B76) through his company Ion River Design; the monk on the cover is not a monk at all but Patrick Magrane (J86), and the photographs illustrating the insert are taken from the Sunley Design Centre portfolios of Thomas Kerrigan (O95) and Peter Barton (W95). Rights to distribution through record club mail order have been acquired by Marc Wilkinson (T85) of Britannia Records.

MONASTIC CHOIRMASTER Dom Benjamin O'Sullivan
MONASTIC ORGANIST Dom Laurence McTaggart

COMPOSITION Compline Dom Laurence Bévenot (d. 1990)
© Ampleforth Abbey
Ubi caritas Dom Cyprian Smith
© Ampleforth Abbey

VOCAL TRAINING Richard Hill

RECORDING

Tracks 3,7,9,11,12,13,16,17,19,20,21
Ampleforth Abbey 25-28 April 1994
Producer and editor John H. West
Engineer Andy Tompkins

Tracks 1,2,4,5,6,8,10,14,15,18,22,23,24,25
Ampleforth Abbey 5-7 April 1995
Producer and editor Nick Morgan for Euphonia
Engineer Mike Jefferies for Euphonia

PROGRAMME NOTES Dom Justin Price

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CATHOLICISM AND CONTEMPORARY EUROPEAN CULTURE

A lecture given at Fisher House, University of Cambridge, May 1995
to celebrate the Centenary of the Catholic Chaplaincy

CHRISTOPHER CVIIC

This year the Oxford and Cambridge Chaplaincies celebrate the centenary of their foundation by papal indult. The anniversary is an important one. The setting up of the chaplaincies signalled the official return of Catholicism to the two ancient citadels of English learning and culture from which it had been excluded for four centuries. In my talk, I explore the relationship between Catholicism and contemporary culture in Europe east and west and offer reflections on the role in that relationship by the Catholic intelligentsia.

My background is that of a Catholic layman born in Croatia and educated partly there and partly here in Britain where I have been living for over forty years. My credentials for talking about the subject are modest. I am neither a theologian, nor an anthropologist nor a sociologist. My knowledge of the contemporary religious and cultural scene in Britain and on the continent is chiefly derived from what I learnt while for more than 20 years on the staff of *The Economist* where, in addition to writing about Eastern and Central Europe and Russia, I doubled up as the paper's religious affairs correspondent.

But I have been interested in religion much longer – in fact, ever since as a teenager living under Communism after the Second World War in what was then Yugoslavia I astonished my non-religious family by taking up the Catholic faith – principally, I suspect, because under the new, militantly atheist regime religion had become forbidden fruit, exciting but also dangerous for those who practised it. Just how dangerous, I was to discover in a variety of ways afterwards. I hasten to add that, though I was, together with a group of Catholic student-friends, involved in what the government would have regarded as illegal activity such as organisation of religious seminars and publication and circulation of underground religious literature, I was never imprisoned let alone tortured, as some religious dissidents were under Communist rule. Our good fortune was that our group was never penetrated by police informers. But since I was known to have 'subversive' religious connections, particularly with the Jesuits (for example, my confessor was one), I did lose my scholarship, my sole source of material support, in my second year of university. Somebody who tried to intervene on my behalf – a former teacher of mine, herself a Party member – was told by the Minister of Education that, though I would not be stopped from finishing my studies, I would never be allowed to teach either at school or university. This was, it was explained, in order to shield young people from the risk of ideological infection from my 'dangerously reactionary' views. That was how I came to leave my native country – though I meant it to be only a temporary absence.

Living in Britain where, unlike in my native Croatia, the practice of religion was completely free, I immediately acquired another Jesuit confessor

and joined a couple of Catholic organisations suitable for the likes of me. I have to say that I was deeply impressed by my British Catholic friends' strong commitment to their faith which showed itself in a variety of ways – not least in their readiness to defend the faith in public. If this was 'Fortress Catholicism', it was very good of its kind and certainly inspired respect among non-Catholics, whether believers or not. Some of this can be gleaned from David Lodge's novels – particularly the bitter-sweet *How Far Can You Go?*

However, I was able before long to start observing at close quarters, particularly since the mid-1960s, a process which has affected the whole country and has certainly not by-passed the Catholic community: the dramatic decline of religious belief and practice in Britain, and the increasing marginalisation of Christianity in society in general and culture in particular. The extent of secularisation that has taken place hardly needs much elaboration here. It is true that, as is often pointed out, a certain kind of vague religiosity lingers on in our society here, but I am inclined to pay more attention to figures that come out of sociological surveys. They speak for themselves: less than a third of the British people now believe in a personal God. Only 14 per cent claim membership of a church and even fewer attend church regularly. And so, while a very small proportion of nominal Christians are going to church and taking the sacraments, the vast majority of families and individuals remain totally unchurched. As Michael Hornsby-Smith, the Surrey University sociologist of religion put it recently, 'most people in Britain neither believe nor belong'. Not surprisingly, there is in our culture today a colossal ignorance of even the basic elements of religion. So much so that, as I know from my own personal experience which must also be that of others, any airing at all of religious convictions has a curiosity value and excites interest to an extent that is often quite amusing. If we were still using old parlance, we would call ourselves a pagan society. That is how it feels, anyway, despite the ubiquity of buildings, names and various symbols reminding us of this country's Christian past.

This state of affairs obtains not only in Britain but also in the whole of the western half of Europe – in the largely Protestant Scandinavian countries, the half-Protestant half-Catholic Germany as well as in such traditionally Catholic countries as Austria, France, Italy and Spain. The process of secularisation is also well advanced in Ireland.

Given this situation, attempts by some, notably on the liberal wing of the Catholic church, to play down the extent of the decline smack of complacency. They do not carry conviction. The pessimists, mostly to be found on the church's conservative wing, who claim that the church in Western Europe – just like Western culture itself – is 'doomed' may be exaggerating, but not a lot, I think. Surely no commercial firm would get away by pretending that massive loss of custom made no difference to its position and that, therefore, it was business as usual. The fact is that throughout Western Europe the people have been deserting their churches in droves and this exodus does not appear to be over yet. This can be seen, for example, from the steadily increasing number of baptised Christians in Austria, Germany and Switzerland who at the beginning

of each financial year declare their wish to have their names struck from the register of contributors to the church tax, the *Kirchensteuer*. But what of the formerly Communist-ruled eastern half of Europe?

For many years, some of us dismayed secularisation-watchers in Western Europe were able to console ourselves with the hope that, whatever might be happening here in the West, once Europe's eastern half had been freed from the tyranny of atheistic Communism, the spiritual treasures already there and augmented during the years of suffering and oppression could be used to finance (in a figurative sense) a religious revival in the West. Much was expected, in particular, from a future impact on the whole of the West of the Orthodox churches of the East with their deep other-worldly spirituality and their magnificent liturgy. To adapt a quotation from one of Pope John Paul's speeches, fresh air from Europe's vigorous eastern lung would breathe new life into its tired and partially collapsed western lung.

There were, on the face of it, good grounds for this hope, as I knew from my close association with Keston College, a small institute near London studying (and, wherever possible, also helping) religion in Communist countries, whose chairman I was privileged to be for a number of years. (Now in Oxford, Keston Institute, as it is now called, still does excellent, much needed work in the same geographical area.) There was the inspiring example of the heroism of Christian martyrs like Father Jerzy Popieluszko, a Catholic parish priest in Warsaw murdered by the Polish secret police; and of Father Alexander Men, a Russian Orthodox priest in Moscow assassinated (it is presumed) at KGB orders, and of others. There was also the example of less well-known people whose heroic sacrifice for others was in the more humdrum conditions of daily life. The hopes were not entirely misplaced: the spiritual wealth was there and is helping support a recovery of the spirit. But that recovery is slower than most – including myself – had expected.

The reason for this is the huge damage done to the moral and spiritual fabric of those nations, first by the Nazi occupation during the Second World War, and then by the four and a half decades of Communism. In many ways, the damage caused by Communism in the spiritual realm has proved even greater than that inflicted by it on the economies and the environment of East Germany, Poland, Russia and other countries of the region. The picture is truly bleak. The systematic effort by the Communist regimes to draw large numbers of people (indeed, in some countries, the majority of the population) into the huge police informer networks has, unfortunately, been largely successful. Large numbers of people in those countries, who had in one way or another been made to spy for the Communist secret police still feel themselves to have been accomplices of their oppressors rather than their victims, which is what they were. This has had a long-term, morally debilitating impact both on the people concerned and on their families that is still felt today.

Scarcities of material goods under Communism had bred in the people a passionate desire for the possession of consumer goods, a kind of sub-philosophical, practical materialism, all the stronger for being unsatisfied.

which now dominates the popular psychology. Hatreds and resentments, accumulated under totalitarian rule and frequently manipulated by the rulers in the past, now form a large reservoir for demagogues of all kinds – as has been seen so tragically in former Yugoslavia. One of the saddest disappointments of the period since the collapse of the Berlin Wall in 1989 has been the sight of the Orthodox churches in countries like Russia and Serbia allying themselves with xenophobic populist nationalists instead of working for tolerance and reconciliation and acting as motors of spiritual revival.

Let us not forget also that one of the ugly legacies of Communism is the liberal abortion legislation which, unlike in the West, the local believers were unable to campaign against, because in the Communist system they had no part in the then power structures and no access to the mass media.

At the level of culture and education, official atheist propaganda has been far more successful than at first seemed possible, given that it was forced from above upon an unwilling people. And so, though it did not manage to turn the majority of the people into militant atheists, this negative anti-religious indoctrination has nevertheless alienated many people from God and the church without the church having a chance to counter this campaign in schools, in the university and in the media. Even in the later, mellow phase of Communism when in some countries Catholics and other believers were – unlike me back in the early 1950s – allowed to work as school and university teachers (though not in the media), they remained suspect, second-class citizens, risking their jobs and much else if they voiced their views at their places of work. It can, therefore, be said that in the eastern half of Europe the process of secularisation has – despite the difference in circumstances – roughly paralleled that in the West. To be brutally frank, the majority there are as indifferent towards religion and all to do with it as they are here. We should have realised this before, only this eastern secularisation's effect was obscured by the fact that – particularly in places like Poland and later also East Germany – people had rallied round the churches which had willy nilly assumed the role of centres of opposition in the absence of other channels for voicing discontent and protest. The upshot of all this is that we do not have over there, in the East, the equivalent of a wealthy bank capable of supporting a spiritual variant of the post-1945 economic Marshall Plan in reverse for Europe. On both sides of Europe, we are in a spiritual sense equally poor. If there is to be a new evangelisation, it cannot be of one half of Europe by the other. It will have to start from scratch as a joint effort.

In the Catholic church this state of affairs has evoked different responses from different groups. Simplifying grossly, and possibly even risking accusations of caricature, I see three main ones.

The first comes from what could be called the 'Modern' tendency (I am deliberately avoiding the term 'Modernist', with its heavy and unpleasant historical connotations). The proponents of this tendency want to march in step with the world – not necessarily blessing everything that happens but essentially ready to accept, with some reservations and corrections, whatever

the *Zeitgeist* brings. The 'Modern' tendency claims the Second Vatican Council as its charter and accepts flexibility over church doctrine, discipline, sacramental practice and membership as the necessary – perhaps even the only possible – mode of operations for a church that wants to stay relevant and viable in today's world and in dialogue with it. To the 'Moderns' critics this stance may look like *adaptio ad absurdum*, but their retort – that it is time the Catholic church try to make peace with modern culture – is a serious one.

The second tendency, which could for want of a better term be called the 'Little Catholic', makes no secret of its lack of rapport with, and sympathy for, the modern world and its culture. Indeed it wants to insulate and protect the church from that world and all its works. In contrast to the 'Moderns', members of this tendency see nothing wrong with the Catholic church's war with modern European culture which has been going since the era of the Enlightenment. They are just sorry the church has not won it and, in this connection, regard the Second Vatican Council not so much as a significant milestone in the church's history but as an occasion on which it, uncharacteristically, surrendered to the secular world in the name of dialogue – a concept particularly abhorred by this tendency. Ironically, this all-or-nothing maximalist stance leads those who have adopted it to the essential negative conclusion that the church, instead of taking on the world, should shut itself off in its fortress of truth and righteousness. However, there is an all-important consolation: the conviction that the elect will be saved. Critics are not far wrong when they describe the 'Little Catholics' tendency as behaving like a sect.

The third, somewhat disparate and amorphous 'centrist' tendency, which includes most episcopal hierarchies round the world, has with different degrees of enthusiasm rallied round the policy of doctrinal and liturgical consolidation pursued by the Pope with the support, above all, of Cardinal Ratzinger. This policy, based on a wholehearted acceptance of the teachings of the Second Vatican Council as a charter for necessary change but not a licence for unlimited experimentation, has been more successful than it is usually being given credit for. The Catholic church has, in my view, remained an effectively functioning engine for salvation, despite the failures.

For example, not all of the bishops chosen by Rome – sometimes in a hurry – for their piety, orthodoxy and above all readiness to stand up for the official *magisterium* in preference to pastors – this last is a church code-word signifying extreme emollient towards contemporary trends – who were being appointed in large numbers in the wake of the Second Vatican Council – have always lived up to expectations. In some cases, instead of winning over and uniting they have alienated and divided their flocks and caused fresh problems to their fellow-bishops and clergy as well as to Rome.

Many other problems remain. But the worst scenarios, painted in lurid colours by the two extreme wings of the church, have not materialised. There has been no spectacular apostasy at the top that the right had been predicting so vociferously and so long. The left, too, has been proved wrong: whatever the

critics of Cardinal Ratzinger's Congregation for the Doctrine of the Faith (the old Holy Office) might say, there has been no return to repressive methods used during the battle against Modernism at the turn of the century, which a senior cardinal (now dead) once told me reminded him of the methods of the Communist secret police.

There has been a schism on the right – the Lefebvrist one – which the Vatican did its utmost to prevent (to the disgust of many church liberals), but the split has not had a major effect on the worldwide church. On the other hand, national bishops' conferences have not evolved into *de facto* national churches within a 'Catholic communion' each with its own *magisterium* and presided over by the Pope as a figurehead – as some had misguidedly hoped. The worldwide shortage of priests and religious continues to be acute, particularly in Western Europe but also in Latin America and the traditional missionary territories such as Africa. But the decline in vocations, which had reached disastrous proportions in the late 1960s and the 1970s, has slowed down. Priests and nuns from places like Poland and India, have been helping fill the gaps in some parts of the developed world. Also, the shortage of priests, though regrettable, is helping enhance the role of the laity.

The new *Universal Catechism*, feared and rejected in advance by the 'Moderns' and almost equally mistrusted by the 'Little Catholic' tendency, has made an important contribution to the church's doctrinal stability. It has drawn a surprisingly high degree of support from different schools of thought within the church. This better-than-expected welcome for the *Catechism* no doubt owes much to the fact that it was produced in close consultation with the national bishops' conferences and other institutions – in line with the principle of episcopal collegiality so warmly endorsed by the Second Vatican Council. True the 'hot war' between Rome and certain theologians is still continuing but it has simmered down, with better-than-average prospects for reconciliation with Latin American 'liberation theology' – though not, it seems, with those (mainly in North America and Western Europe) championing various aspects of 'sexual liberation'.

The church's continuing rejection of the principle of ordaining women to the priesthood and its insistence on celibacy for its priests (this last owes much to the Pope's own personal vision of the celibate priesthood as a heroic calling) remain highly controversial both within the church and outside. However, as both the proponents and the opponents of the official church line are fully aware, those are matters not of doctrine but of discipline, allowing for flexibility (as the case of the married former Anglo-Catholic clergy and bishops).

Interestingly and significantly the reception accorded to the Pope's most recent encyclicals – *Veritatis splendor* and, even more, *Evangelium vitae* with its outspoken attack on the current manifestations of the contemporary 'culture of death' – has been far more thoughtful and respectful in parts of the secular media than that accorded to his earlier pronouncements – though his usual critics within his own church continue to be, at best, grudging. Another straw in the wind is the new attention shown by at least a part of the world's media to

the Vatican delegation's stance at last year's UN Population Conference in Cairo and this year's Women's Conference in Beijing.

This sea-change in the secular world's attitude towards the Pope, if that is what it is, may have less to do with anything the Pope has been doing and saying recently – after all he has been hammering at the same message ever since he became Pope back in 1978 – than with new problems and doubts arising within the secular culture itself. This is not simply a question of the old optimism typified for me in the 'spirit of the 1960s' evaporating and the secular world seeking help from literally any quarter for a solution to the by now familiar problems such as the breakdown of the family in Western society, the spread of AIDS, the rise of new types of violent crime and terrorism prophetically described in the last century by the great Russian novelist, Fyodor Dostoevsky, in *The Devils*, and so on and so on. It is something more profound and, I think, even more important.

Spectacular new advances in science, medicine and technology are almost daily producing new moral dilemmas that cannot be solved on a purely *ad hoc* basis. Any solutions need to be anchored within a broad framework of principle. It is here, in this area of extreme moral volatility and the urgent need for new rules to guide the world by a clear and comprehensive vision that the Pope's encyclical *Evangelium vitae* becomes relevant, interesting and potentially helpful – even to those who do not agree with the specific details. This presents Christian churches – the Catholic church in particular – with an opportunity to be of real service to a deeply troubled secular world that for the first time since the era of the Enlightenment fully recognises its need for guidance in this respect. Of course mistrust towards the church still persists – coupled in many areas with real hostility despite the fact that, in the field of culture, the church has – particularly under the present Pope – 'cleaned up its act' with the admittedly long overdue but nevertheless quite astonishingly frank admissions of wrongdoing over the Inquisition, Jan Hus, Galileo and other cases and, above all, over the Jews. The Catholic church remains – and I see nothing essentially wrong with that – under a constant, close and far from sympathetic scrutiny from the secular media, as the extensive reporting of such things as, for example, sexual scandals involving the Catholic clergy and in some cases the bishops, too, in Austria, Britain, Ireland, the United States and elsewhere show. But despite the frailty of the church's human factor, the principles and the insights it offers will now be listened to – that is the new thing about our own age – provided they are offered in the spirit of service and humility rather than triumphalist arrogance suggesting a hidden agenda for the equivalent of some sort of holy takeover. I particularly emphasise the word 'service' which comes from one of the descriptions of the Pope as 'the servant of the servants of God'. In any evangelisation, the key words are those from St Paul: 'Not I but Christ.'

But this evangelisation will not just happen of itself, purely spontaneously. Much effort – particularly by the Catholic intelligentsia – will be required. Here I see a particularly important role for various new movements of the laity that already exist and others that are still to emerge. I have some experience in

this respect from my own youth back in Croatia. The group I belonged to was an off-shoot of the so-called Personalist movement inspired by the French Catholicism of the 1930s. It was led by a wonderful Jesuit, Father Stjepan Tomislav Poglajen, who worked particularly with small groups of young people. In the early days of the Second World War he had to flee from Croatia because he was hunted by the Gestapo. He fled to Hungary and then Slovakia where he remained till 1946 when the Communist police already dominant there forced him to leave. But in the meantime he had, as I was to discover many years later, founded a vibrant lay Catholic movement that helped the church survive the years of Communist persecution and prepare for the new tasks and challenges of the post-Communist era. Father Poglajen was later active in Russia, China, Vietnam and India as well as in Western Europe where I met him in the 1950s – but that is another story. I mention him to illustrate the scope provided for grass-roots evangelisation by such movements based on commitment and rooted in the Faith and the life of the sacraments.

Such work does not exclude but, on the contrary, presupposes a high profile in terms of the example required and offered. I was struck by something the Pope said recently on the occasion of Vocations Day. He spoke of the need for a church that knows how to respond to the expectations of young people. Such a church, he said, will know how to invite and welcome the person who seeks a purpose for which to commit his or her whole existence – 'a church which is not afraid to require much, after having given much'.

I should like to end with a concrete example. Over the past three decades since the Second Vatican Council the church has, short-sightedly in my view, over-concentrated on the larger picture involving structures and demanding ever less of the individual in terms of his or her own self-denial. This loss was highlighted in an open letter to the bishops by a Cambridge don, Eamon Duffy, published in the March 1995 issue of *Priests and People*, asking them to restore the communal discipline of fasting and abstinence – a gift which traditionally has helped us to obey Jesus, as he aptly put it. Catholic values cannot be sustained, he explained, without their proper symbolic expression, awkward admittedly but then the whole rationale of symbolic gestures such as fasting and abstinence is that they disrupt the secular order and thus have the power of witness and affirmation of Catholic identity. I myself firmly believe that not only is there nothing wrong with a full affirmation of that identity but that it is also the only true basis for a properly understood ecumenism which avoids the danger of that perpetual search for the lowest common denominator that renders any Christian witness in the modern world so bland. And blandness, as we know from the Gospel, is not what the world requires from those who are expected to be the salt of the earth.

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The history of a happy relationship

FRANK HARRISON

On Tuesday, 27 June, Cardinal Basil Hume came to Leyland to say Holy Mass in the beautiful round church built by Dom Edmund Fitzsimons on Broadfield Walk. Concelebrating with him on and around the altar were Archbishop Derek Worlock of Liverpool; Abbot Ambrose, the Bishop of Hexham and Newcastle and former Parish Priest at Leyland; Fr Justin Arbery Price, Prior of Ampleforth; Abbot Fimbar Kealy of Douai; Abbot Laurence Soper of Ealing; Fr Jonathan Cotton, Parish Priest of St Mary's, and forty other priests. These included the Assistant Priests presently at St Mary's: Frs Wilfrid Mackenzie, Bonaventure Knollys, Charles Macauley and Maurus Green; former curates Frs Theodore Young, Gregory O'Brien, Gordon Beattie and Piers Grant-Ferris; Frs Luke Waring OSB and Alban Crossley OSB who were formerly parishioners of St Mary's Church; and all the priests of the Deanery. Accompanying them were Ministers from the other religious faiths in the town. In attendance was a congregation of over a thousand and amongst the distinguished guests were the Mayor of South Ribble, members of the District Council, the wife of the constituency Member of Parliament, the Provincial Grand Knight and the President of the South Ribble Catenian Association.

The occasion was the celebration of a much more simple service 150 years before, when Fr Brewer OSB had ridden over from St Mary's Brownedge on his horse and had said Mass in the kitchen of a private house in Leyland. It was the first Mass to be offered in public in that village for 300 years, but no civic dignitaries were in attendance on that earlier day, indeed, the tiny congregation had had to brave the anger of their neighbours and had been hooted through the streets on their way to the house. But Fr Brewer's Mass had held a double significance for them which emolliated that antagonism — not only was the Holy Mass back in town, but so were the Benedictines, and after an absence of two hundred and eighty years.

The arrival of the Benedictines in Leyland

Christianity had been present in some form or other in the region well before the arrival of the Norman conquerors. Still standing in the town is the Leyland Cross, an old stone edifice which is at the centre of what was the ancient Leyland Hundred, and it was around this Cross that the early Christians gathered to listen to itinerant preachers. By 1220 AD a simple stone church had been built nearby, to which a Tower was added in the fifteenth century. This was St Andrew's Church, which, in pre-Reformation days was served by monks of the Benedictine Order. In the distribution of lands that followed the conquest of Britain by the Normans, much of South-West Lancashire had come into the possession of one Warin Bussel. He married Matilda, a lady from the Midlands, who had been a benefactress of Evesham Abbey, and in celebration of the marriage he gave the lands and churches of Penwortham,

Leyland and North Meols to that Abbey. There was a condition – the Abbey was to send three monks and a Chaplain to Penwortham, and was to maintain this presence at a Priory there. Pope John confirmed this arrangement in 1334 when he granted the patronage of St Andrew's Church in Leyland to the Priory of Penwortham. The monks of the Priory were to be responsible for the daily celebration of Mass in the Leyland and Penwortham churches. We are told that the monks who were chosen did not look forward to this exile in the distant north, which they regarded as a punishment, but go they did. In such a way was Leyland's long and happy relationship with the Order of St Benedict begun. The association prospered through two hundred years until the dissolution of the Monasteries in 1535 saw the enforced departure of the monks from the district. Then came the great silence, which lasted through several generations until Fr Brewer broke it with the first words of his Mass.

The great silence

The Catholics of South-West Lancashire were a stubborn lot. Generations of them knew nothing other than repression: they were born under it, lived their lives through it, and were buried without knowing what freedom of religion was, but they clung to their Faith. Resistance was centred in the households of the Gentry, the Gradwells of Barbles Moor; the Rigbys of Harrock Hall who produced the Martyr, Blessed John Rigby; the Ashtons of Croston Manor; the Finches of Mawdsley, who produced the Martyr, Blessed John Finch; the Nelson Family of Wrightington and the Farnworth Family of Runshaw, both of which produced several Benedictine Monks; the Worthingtons of Blainscough Hall, from whom came several Jesuit priests; the Andertons of Astley, who produced four monks; the Woodcock Family, from whom came the Martyr, Blessed John Woodcock, and the Molineux/Andertons of Euxton, who kept open their Chapel for more than 150 years in defiance of the Law. In Leyland itself were the Summers of Lostock Hall, the Huddlestons of Farington Hall, whose Fr Richard Huddleston reconciled Charles II to the Faith, and the Charnocks of Blacklache House, who suffered grievously under the Recusant Laws and whose last member, Fr Robert Charnock, left that house in trust for Catholic Clergy. Houses at Cuerdon Green, Brindle, Gregson Lane and Higher Walton served as Mass Centres, and it was after saying Mass at the Blue Anchor inn that Fr Edmund Arrowsmith SJ of the Gerard Family was captured and taken to Lancaster Castle, where he suffered martyrdom.

Nor was it only the Gentry. Recusant Rolls from the Seventeenth Century show 214 craftsmen, 63 yeomen, 376 husbandmen (farmers), 116 labourers and servants preferring to pay fines rather than attend the official religious services. A measurement of the success of this enduring resistance was shown during the temporary relaxation at the time of James II, when Bishop John Laybourne was able to visit the area and confirm candidates. He did so at eight centres, confirming 8,958 in total, 755 at Eccleston, 464 at Wrightington, 86 at Lostock and 1,138 at Euxton. Many of these, particularly at the Euxton confirmations, would have been from the Leyland district.

The return of the Benedictines

The house in which Fr Brewer said that first Mass was, and is, known as Leyland House. It came into Benedictine Hands through the generosity of a local gentleman, Dr Smith, who bought it on the open market with the surreptitious intention of having it as a Mass Centre. The adjoining wall between two of the downstairs rooms was knocked down to create space for a Chapel, at first it was called St Andrew's Chapel and this remained its official name until later in the century, but the local faithful wanted to declare their independence from the nearby St Andrew's Church, which they felt had been stolen from them, and they gave it the name St Mary of the Assumption.

Fr Brewer sent the young priest, Fr Maurus Shepherd OSB to act as first resident priest at the Chapel. He was only 26 years old and had no experience of running a parish. Times had changed, the Industrial Revolution had created urban centres and as the Faithful gathered in these centres it fell to them and their priests to build and organise their Missions. So it was with Fr Shepherd. His was a continuous struggle against poverty, his few parishioners were working-class folk who had little to give, and he had to take in his mother and sister to work as his housekeepers. He tried to start a school but it soon failed through lack of finance. But there were consolations. On 19 October, 1845 he performed the first public Catholic baptism of a child for almost 300 years; she was a girl, Sarah Shepherd. Soon, along came Richard Grimshaw, to be the first boy baptised in the Chapel. Then Fr Shepherd had the great joy of performing the Marriage Service for his sister – it was registered in the kitchen, a special licence to do so having been obtained, and for the next forty years, marriages at Leyland St Mary's continued to be 'Kitchen Weddings'.

Fr Shepherd was followed by Fr Charles Francis Kershaw. He found himself in such poverty that he had to grow mushrooms and strawberry plants in order to survive, and one visitor told how there had been only one chair in the house and Fr Kershaw had insisted on his sitting on it while the priest sat on an upturned log. But Fr Kershaw had a dream. He wanted to build a church. He began what came to be a tradition for Leyland priests, he begged and he built. He held the first Charity Sermon in aid of this fund, and he toured the country, arriving one day at Downside asking for help to pay for the building of a chapel at 'some outlandish place called Leyland'.

He built his church next to Leyland House. He used bricks from an old barn which he demolished, and had them brought to the site without charge, on farmers' carts. A parishioner promised to do the window-glazing free, so Fr Kershaw designed the largest windows that his building could take, and the man who did the building worked for day wages only. The first St Mary's Church was opened in August 1854, and when Fr Kershaw departed in the following year he left not one penny of debt on this church. What a gift he left to his people! This edifice, built on one priest's hope and determination, was to serve the Catholics of Leyland for the next 110 years. It had its tribulations – poor Widow Finch sank through the floor as a result of dry rot caused by the drainage from the baptismal font, and the church was always cold because the

ancient bricks could not keep out the winds, but sixteen Rectors would serve their people here. It was from here that processions again took to the town's streets, at first in apprehension, then in growing confidence, and finally, in ecumenical harmony.

Amongst those who followed Fr Kershaw was Fr Ignatius Dewhurst, who had to share with his parishioners in the hardships caused by the cotton famine of the 1860s, and after him came Fr Cuthbert Proctor, who brought the Ampleforth Organ to Leyland, where it would make fairly sweet music until the new church was built in the next century, when it returned to its Yorkshire home. Fr Proctor also had a dream which he made come true. He bought the abandoned Ebenezer Chapel on Towngate, and converted it into St Mary's first state-recognised school. When his school opened in March 1871, the names of 45 children were registered, 18 of whom were working half-time at a cotton factory which had been built in the district.

Fr Anthony Bulbeck was faced with a crisis early in his stewardship. Catholics were still being buried in the graveyard at St Andrew's Church, and a bereaved parishioner insisted on having her deceased husband taken in public procession through the streets to this churchyard. It was thought that this might cause an anti-Catholic riot and the good lady was circumvented, but within the year Fr Bulbeck did conduct the first Catholic burial service in public at this graveyard, and in peace. This priestly intellectual from the south had made his home amongst northern working-class people and he shared their hopes, their aspirations and their way of life. He would not be the last Benedictine priest to do so.

The beginning of the relationship with Ampleforth

When the Benedictine Order was reorganised, the parish of Leyland was placed in the care of Ampleforth Abbey. Abbot Prest was the first Rector to arrive under the new arrangement. This Yorkshireman from Masham was not a young man, indeed, he celebrated his 50th year as a monk while at St Mary's, but he was a hive of energy. Amongst his many achievements was the demolition and rebuilding of the Towngate School (all done within six months, with the children being housed in a nearby empty candle factory). He too, took his parishioners on a procession through the town but there was no hiding the Catholic light under a bushel for Abbot Prest, his was a Festival Procession led by a band and carrying 17 banners borrowed from Preston parishes. It paused en route at specially selected spots to sing hymns. The Catholics were back in town and letting everybody know it. But there was more to this priest than public display; when he died in office he was mourned by his people as one who had always cared greatly for the sick.

The new century saw the arrival of Fr Hilary Willson, who had the privilege of introducing daily Holy Communion and also began evening services. It fell to Fr John Gibbons to carry his parish through a war which claimed eighteen of its young men. Prayers for peace were said in the church every day of that war, and because of its demands and restrictions, Fr Gibbons

left no recognisable mark of his stewardship, but as Fr Anselm Parker was to write later... 'nothing proportionate to his labours was made manifest, thus does one man labour and his successors garner the harvest fruits'.

Fr Neville Vincent set in being the exercise which would give the parish a 'new church', but it was left to Fr Joseph Mary Dawson to complete the task. This new church was in fact a modification of Fr Kershaw's original simple envelope, which doubled its capacity and gave to it an 'Italian Romanesque' appearance. The foundations for the extensions were dug by men of the parish, the beginning of another tradition, where volunteers laboured physically for their priest and church. Then came Dr Anselm Wilson, who installed a new marble altar and sanctuary. It was during his time that the monks were given their final civic freedom – they were allowed to wear their habits outdoors.

The stewardship of Fr Anselm Parker OSB

Fr Anselm Parker was one of four brother priests, the others being Frs Edward, David, and Leo (who became Bishop of Northampton). A sister became a Carmelite nun. He was to serve as Rector for seventeen years, and after that, to remain in Leyland as curate for the remainder of his life. Whole books could be written about this extraordinary priest and his work. Suffice for this article to say that he purchased the old Balshaw's Grammar School and turned this into the new St Mary's All Age School, which became the second home for generations of Leyland's Catholic children. He later recalled how he went into Preston, spent sixpence (on himself) at Woolworth's, and £6,000 (which he did not possess) on school alterations. 'It was a new experience for a young man brought up on a family tradition, for my father never owed a man a penny. It was a venture in faith.' He then created a beautiful graveyard for his people, finding his own set of volunteers to help, and labouring along with them. He bought parcels of land which would later become invaluable for the parish. But his involvement in these matters was more than economic, he could be seen on many afternoons with his coat off, swinging a scythe along with his team of volunteers, as he tried to rescue what had been a beautiful cricket pitch at the school, or to clear another yard or two of brambles from his cemetery.

Fr Anselm carried his parish through a second world war in which it lost nineteen of its young men. His curate, Fr Roger Lightbound, blacked out part of the sacristy to create St Benedict's Chapel, where prayers were said on every evening of that war too. Together with volunteers from the Women's Guild the two priests opened a Wartime Canteen in which sixty volunteers working on a rota basis served a total of 105,000 meals to the service men and women of the town. Somehow Fr Parker found time to write... no less than 39 of his articles appeared in the press under the title '*How the Parish Church has changed*', and he also wrote two unpublished books. To the end of his days he would pop into school and ask the teachers to 'make the children sing!'. He sleeps amongst his volunteers in the cemetery which they built together.

Fr Parker was followed by Fr Dominic Allen, who was faced with the problems attached to a fast-growing population and a changing population

profile. The Second World War had seen great industrial growth around this former village. Years before, the son of the local blacksmith had attached a motor engine to the family lawn-mower and from that simple beginning, the town now housed the huge Leyland Motors complex. There were cotton interests, a paint-producing works and a rubber industry. Movements of population to serve this industrial development would double, and yet again double the number of parishioners, until the church became too small to accommodate them, the school too small to house their children. Fr Allen began the planning to meet these demands, but he was not to see them come to fruition. That was left to his successor, but two reminders of Fr Allen's stewardship are the daughter church of St Catherine's in Farington, that he helped found, and the War Memorial which he erected in Fr Parker's cemetery.

Fr Edmund Fitzsimons, OSB, the great builder

One afternoon in 1952 at the end of the school session a small, unknown priest came into the Staff Room. He introduced himself as the new Parish Priest, and told the assembled teachers that he was going to build a new Secondary School. That he was there at all was little short of a miracle: during the blitz of Liverpool he had been standing with a group of war workers surveying the damage caused by the previous night's bombing when a delayed mine which had been blown off course and landed in the building, exploded. He was the sole survivor of the group, and found himself giving the Last Sacraments to the men with whom he had so recently been speaking. Leylanders would say that he had been specially preserved for the work he had to do in their parish, for if ever there was the right man at the right time, then it was Fr Edmund Fitzsimons, the great builder.

His building programme extended over several years and it was huge. He began with a classroom block at the school, and over the next sixteen years there was never a time when building was not either being planned or under way in the parish. He built a new Secondary School, a new Primary School (St Anne's), a new Infant School (St Mary's), he converted the Secondary School into one of the first Comprehensive Schools in this part of Lancashire, providing its pupils with unrivalled accommodation and opportunities. He built a new church and a Priory House; he built a Priory Club to cater for the social life of his parishioners. It was a programme that showed great courage, allied to perceptive vision and unceasing optimism and belief in his people.

His crowning achievement was his new church. He said later, 'I wanted to bring my people as near as possible to the altar'. This wish determined the form and structure of his new church. It was to be circular, with adjoining chapels. He built a model using balsa wood and presented this to his parishioners, half afraid the conception would be too modernistic for them. They received it with enthusiasm, and the project was launched. Fr Edmund and his chosen architect Jerzy Faczynski, worked together on the design, and parishioner Joseph Walmsley acted as Clerk of Works. The result of their efforts

is a magnificent circular building, filled with art treasures. Amongst these last are the splendid ceramic tympanum *The Last Judgement* by Adam Kosowski; Arthur Dooley's striking *Stations of the Cross*; Robin McGhie's reliquaries; Ian Stewart's statue, *Our Lady of the Assumption*; David John's sculptures, and not least, Jerzy Faczynski's beautiful tapestry, *The Trinity*, which hangs in the Blessed Sacrament Chapel.

It will be realised that this programme was not completed out of thin air, indeed it placed an immense financial burden on the parish, but fortunately, Fr Edmund was something of a financial wizard too, and he was supported by an army of volunteers who were encouraged by the sight of their efforts arising in physical form around them. A football pool was begun, it went on to make over £200,000. A Covenanting Scheme was launched, receipts from this in 1961 reached £862. Salvage was collected, the parishioners' homes being provided with salvage bags; Whist and Domino Drives, Bingo Sessions and Dances were held; letters offering families the opportunity to purchase the special acoustic bricks or other furnishings by hire purchase were mailed to every house in the parish.

These were years of non-stop activity with priest and parishioners working together, but they saw much more than financial drive. Fr Edmund's period of stewardship was marked by a personal spirituality expressed in his sermons, his visits to the sick, and a series of celebrations which were distinguished by their dignity and reverence. These were golden years.

Changes . . . changes . . . changes . . . and more changes

Vatican II brought many changes, some related to religious ritual, others to the role of the laity. It fell to Fr Richard Frewen to introduce many of these into the life of the parish. He began the use of Lay Ministers to assist at Communion and to take Holy Communion to the sick and housebound. He introduced the Offertory Procession and Lay Readers. He had a Presidential Chair installed for the more solemn occasions. He introduced a weekly News Sheet and opened a Piety Shop. He launched a Parish Council and a SPUC Society. Fr Richard also made physical changes, installing a glass screen to separate the Blessed Sacrament Chapel from the rest of the Church; extending the car park, and planting roses and shrubs for the piazza.

Fr Richard was followed by Fr Rupert Everest, who continued the changes, one being the introduction of the Vigil Mass. He launched projects to help Third World countries – these have worked wonders over the years for missions in Peru, Sri Lanka, and Kenya. He brought the parish into the ecumenical age by sharing in the United Walk of Witness on Good Friday, and he launched a drive to improve the state of the cemetery and its approaches.

Then came the all-too-few years with Abbot Ambrose as Parish Priest. A sea-change in socio-religious patterns had been taking place quietly over the past years, mainly as a result of the introduction of the family car. The days of the large confraternities were over, the need for solidarity in the face of social isolation and hostility no longer existed. Internal change was also taking place,

the priest was no longer expected to lead his parish as a remote figure. Fr Ambrose emphasised and directed this changed relationship. He asked the laity to accept its responsibilities for a great deal of the administration and running of the parish. St Mary's was to be a 'living' church, and all its people of whatever age were to share in making and keeping it so. He encouraged the formation of groups to cover the essential parts of parochial life and his people responded. More than forty such groups sprang up. They covered a wide range of activity, each important, each valuable, not only through its work but in the spiritual satisfaction that it gave to its members. The Widows Welcome Group; the Sacramental Teams; the Mums and Tots; The Rainbow Group; the Home Rosary Group; the Word of Life Group; the Justice and Peace Group, and the Renewal Prayer Group are a selection from the list. No sectional interest was denied a voice, and once established the groups were not left to drift, every page in the diary of this priestly dynamo had its quota of meetings for him to attend. In the middle of his stay he received a blow when it was discovered that the concrete in the walls of the church and the copper roofing were suffering from unanticipated defects and needed extensive repairs. He turned this blow into a motivating force, the parish rallied once again and in a series of ventures which embraced every faction the amazing sum of £86,508 was reached before he left. His was another golden age, if of a different kind, in the history of the parish. All too soon he was called away by Archbishop Worlock to serve a wider community as Bishop of Hexham and Newcastle, it was an emotional parting . . . sad on the one hand, proud on the other. The congregation at his installation in Newcastle contained two coachloads of his former parishioners from Leyland, and how thrilled they were when he went to the altar carrying the Crozier presented to him by the parish.

Fr Jonathan Cotton OSB succeeded him. Fr Jonathan had already served as curate at Leyland before going to St Mary's Brownedge as Parish Priest. Now he came back to fill the huge gap left by Bishop Ambrose's departure. It fell to him to help soften the blow when Leyland Daff, the largest employer in the district went into receivership. He and his curates joined the protest procession which walked through the town, and he organised an ecumenical service at St Mary's which filled the thousand seats in the church, and saw to it that St Mary's had a part in the practical follow-up to the crisis. But there have been good moments too for him, the beautiful services of commemoration held in the church for the several Fiftieth Year Anniversaries from the Second World War, each followed by social gatherings in the Priory Club, and this year, the series of events which have celebrated the 150th Anniversary of the return of the Benedictines. These have included a visit by the Ampleforth Chorists; a wonderful Pageant held in the church; a special Festival of Flowers and Talents, held over the Bank Holiday week-end in the ambulatory of the church, with musical happenings taking place from the nave, and finally, the great gathering at the Anniversary Mass, described earlier.

Now Fr Jonathan is faced with major restructuring of the Priory to give the monks the privacy of their calling while allowing access for meetings in

which the laity are involved. This work is to begin shortly, it will involve the parish in a great deal of expense, and Fr Jonathan has appealed to his parishioners for support, just as Fr Kershaw did 150 years ago. If Fr Kershaw's handful of parishioners had not supported him, the above history would never have taken place and how much poorer Leyland and its generations would have been. They did support him, and others supported Fr Bulbeck, and Abbot Prest, and Fr Parker, and Fr Edmund, and all those other rectors who, through the past 150 years have appealed to their congregations for help – and got it. Priest and people working together, that has been the real history of St Mary's, Leyland from its very beginning. May it ever be so.

Curates at St Mary's Leyland

The emphasis of this little history has, naturally, centred upon the activities of its Rectors. It would be less than fair to end without reference to the many curates who have given so much to this church and its peoples. There have been 38 of these, and while there is not space to list them all, a few may be mentioned to represent their brethren. First must come Fr Theodore Young who served the community for 27 years and never gave less than everything he had. His most valuable work was done with the young people of Leyland of all creeds. They knew him as 'Theo', and a mark of their love and respect for him was shown at his farewell party when the Priory Club was filled to the door with young men and women come to say 'thank you' to their special monk. Then there were the two great patriarchs of the parish, Abbot Byrne, who was still visiting homes in his nineties, another Benedictine intellectual who was able to walk amongst ordinary working-class people with a natural humility and interest in them and their families which endeared him to them; and of course, there was their very own Fr Anselm Parker, who ended his days sitting in the sun in the gardens he created. There was Fr Vincent Wace, who covered many miles on his bicycle, visiting homes, and was always popping into the schools to talk to the children; there was the gentle Fr Boniface Hunt; the kindly Fr Aelred Pering, who served in two World Wars, and Fr Gordon Beattie, who followed him as an Air Force Chaplain in the Gulf War. There was 'Uncle Damian' Webb, beloved by the children; there were Fr Gregory O'Brien, the hard worker; Fr Kenneth Brennan, the priest with the warm smile; Fr Piers-Grant Ferris, who swam Lake Ulverston to raise money for the repairs to the roof; there was the wartime Sea Captain, Fr Osmond Jackson, whose favourite meal was a meat-pie in the Priory Club. And now there are the present Assistants – Fr Maurus Green, best-selling author; Fr Wilfrid Mackenzie, who celebrated his Golden Jubilee recently with the parish; Fr Bonaventure Knollys, known as 'Bon', a most apt nick-name. Last (in arrival only) is Fr Charles Macauley, who is proving such a help to Fr Jonathan. Their support for the Rectors has been part of the adhesive which has bound priest and parish so closely together for 150 years. Long may this bond endure!

WHAT SIGN SHALL WE GIVE? THE PARISH IN THE YEAR 2010

BONAVENTURE KNOLLYS OSB

A group of novices in the early 1960s were shocked to hear an elderly priest scorn the latest ideas that were expected to emerge from the Council. 'My job as a parish priest,' he said, 'is to get my parishioners into heaven with their bums singed.' I wonder what he would have made of the Bishops' latest report on Collaborative Ministry, *The Sign we Give*. It lies on my desk as I write, beautifully produced, with Celtic curlicues in the margin, and explosive in its implications.

I write as a monk working on a Benedictine parish. The generous number of priests which our community living implies, excludes bare necessity as a reason for sharing our ministry with the laity. But the very nature of our life in community demands that we share with our parishioners both our life of prayer and our mission to the wider community. However the working out of a specifically monastic style of pastoral ministry must be left to another occasion.

The Bishops' report does not say anything unheard of; it simply spells out the consequences of Pentecost for the Church: We are a community whose life force is the Holy Spirit, the gift of Love shared by the Father and the Son. The Church carries out its mission by living its own life, living communion, so that all people and the whole of creation are drawn into unity and communion. The fact that the Church is composed of clergy and laity is secondary to this fact that we have one life to live, to share with each other and the whole world. And so this mission, this ministry, involves us all, each playing their part according to the gifts they have received.

As I say, this is nothing new. Fr Benedict Webb, speaking at Cambridge in 1962 on the coming Council, describes the Church as a Community, whose work will involve 'a striking degree of collective action, the development of a corporative sense, the forming of groups at parish, diocesan and national level, and co-ordination between them'.

The Church has always recognised a degree of collaboration between priests and laity, whether the Oratory founded by Philip Neri in sixteenth century Rome and whose musical and spiritual collaboration gave rise to the Oratorio, or the St Vincent de Paul Society, established by Frederick Ozanam to work among the poor in nineteenth century France. What has changed is the precise relationship between clergy and laity.

The story of the Catholic Church in England over four centuries is far from typical because of the pressures of the penal times, but it shows that more than one system can become the norm, be regarded as normal, given the circumstances that Catholics lived in:

Until the beginning of the seventeenth century the Catholic mission in England was very much a controlled body of travelling missionaries, Jesuit and Seminary priests, working under the organisation of the Jesuit Henry Garnet. They were highly trained experts, bringing the certainties of faith to a

demoralised laity, who accepted the link stretching to the Jesuit General in Rome. By the middle of the century this organisation had broken down and the majority of the missionaries were priests dependent on the Catholic Gentry for lodging and keep. In some cases their status was little more than higher servants, one complaining that his master had left him so much work as steward of the estate that he did not have time to care for his flock.

Towards the end of the eighteenth century many priests had left the country houses to establish parishes in the growing towns. But even here parishes were sometimes set up by local laity subscribing to build a chapel, and the priest found that it was they, not he, who expected to have control. Perhaps it was only the advent of the Irish immigrants of the 1840s who supported the priest in their hundreds but did not presume to have any say in the running of the church, who ushered in the familiar pattern of the priest with fullness of power who delegates some of it to his parishioners.

Perhaps this was never more than a caricature, yet, with the appearance of a better educated laity, we can expect to see yet another shift in the balance of influence between the priest and his flock. On purely sociological grounds this seems likely, and the whole thrust of post-conciliar thinking supports this trend.

It may be worth giving a brief description of the traditional parish in order to ascertain how far things have already departed from this 'norm', and how much farther they are likely to go. There was, of course, no norm; some town parishes had the rector and four curates, others in the country or small towns only had the one priest. However the presence of the housekeeper often maintained for the priest a certain remoteness. The priest said Mass and celebrated the other sacraments. Often funerals, baptisms and weddings would take up a considerable share of his time. Much time would be spent over parish finances which were wholly in his hands, even to spending Sunday nights counting the collection. (What ideas might the parishioners get into their heads if they knew how much money was banked each week?)

But a great deal of time was spent in the regular systematic visiting of the parishioners. This was the glory of the nineteenth century Anglo-Saxon and Irish Church. The priest knew his parishioners and they knew him. What had been the only way to maintain contact for the travelling missionary of the penal times became the cement of a parish which had no establishment props, as in the Catholic countries of Europe, and relied on this personal relationship between the priest and each member of his flock.

There were, of course parish organisations, principally the parish schools, which educated the children for their entire schooldays, from five to fourteen. The teachers, nuns or laity, were the main collaborators of the priest. The other organisations, were mainly for the spiritual benefit of their members, sodalities and guilds of various kinds, or for the practical help of the priest in fund-raising and social events. I have already classed the St Vincent de Paul's Society as an exception where valuable work in relieving the poor was undertaken. From the 1920s onwards the Legion of Mary was also conducting visiting and other missionary work under the close supervision of the parish-priest, and so

preparing the way for that collaboration of priest and laity that has now won acceptance in Church teaching but is not always in evidence on the ground.

It is good to look back on this picture of the traditional parish which served the Church so well and is so irrevocably of the past. The work undertaken by the priests was heroic and self-sacrificing. The result, a laity who knew their priests and their catechism, who frequented the sacraments and were loyal to the church.

At its strongest in the large towns of the north there grew up a closed community where, between Catholic schools and Catholic clubs, the whole web of relationships, outside of work and commerce, united them with other Catholics. Sometimes the cause of the demise of this old system is ascribed to the Second Vatican Council.

But the writing was already on the wall. The growing secularism and its accompanying tolerance could not fail to affect the Catholic community. They no longer felt compelled, by obscure memories of persecution and fear of heretics, to seek only the company of other Catholics. The spread of television brought into Catholic homes a set of ideas and habits of thought that were at variance with the old teaching of the catechism. The young, who now went on to schools outside the parish, and even to non-Catholic colleges, were assimilated to the youth culture of the sixties. The ideas they imbibed, together with the availability of easy contraception, resulted in their alienation from Catholic teaching on sexual morality.

The result, two generations later, is a church radically changed. The disappearance of the old catechism has produced a generation hazy about many points of doctrine. Many even of those who seek the sacraments of marriage or baptism no longer go to Mass.

What is the role of the priest in this new order in the Church? The temptation is to concentrate on those who still come to church, those who have been invigorated by the teaching of the Council, who have a better understanding of the sacraments, who find meaning in the new form of the liturgy, who are themselves at ease with a morality where conscience and optimism play a far larger role, and where the exact teaching of Catholic tradition is a little obscure.

But this is a fresh and exciting challenge for the priest. The parishioner of today often wants to be involved in the work of the parish and the need for his involvement is there. This need partly stems from the decline in numbers among the clergy. This is a gradual process. Most parishes still have priests, but rarely more than one; the curate is a figure of the past except as a young man serving an apprenticeship before a vacancy calls him to his first parish. The priests in general are older than they used to be. But then so are we, except for those young Catholics who are used to the idea of elderly priests.

Do I detect signs of a weary pessimism creeping into this article? In the Archdiocese of Liverpool a year of reflection and spiritual renewal has been termed *In Communion with Christ*, and recently every parish group has been asked the following questions:

Fr John looks after three parishes. He lives in one of them. Deacon Paul is the main point of contact in another, while the third parish has a parish pastoral council.

What would it be like to be a parishioner in each of these three parishes? In what sense can a priest be a leader of a parish if he does not live there? In what sense can a lay person be a leader of a parish community if he cannot preach or preside at sacramental worship?

Such questions plunge us into the heart of the new Church without room for regretful looks to the past. Fr John is unable to do routine visiting of his parishes: there is too few of him. At best he will respond to personal demands on his time, often at the presbytery, or visit the dying and comfort the bereaved. But he will have a large number of parishioners involved in various groups working in the parish. The parish where I work has upwards of forty such groups, some running scouts, others catechists who prepare children for first Communion, or provide instruction in the faith for adults.

It has been suggested that the modern parish priest should be more of a co-ordinator of such groups than maintain direct pastoral contact with individuals. This is a difficult directive since it is through this personal contact that he has been led to believe he is most directly exercising his priesthood. Certainly the latter activities are the most fulfilling.

But it might be asked whether much of this work cannot be performed by those with other charisms than the priestly one. Much counselling, bereavement work, etc., might well be done by trained laity with the right gifts. At the moment much of a priest's evenings will be taken up in instructing those candidates for the sacraments whom we described earlier as being vague about the teachings of their religion. Again lay catechists may well be doing this work, but they like, (feel more confident, that is,) to have the priest present. The acceptance of collaborative ministry implies that lay parishioners will receive the necessary formation to perform their new role with confidence.

The other two parishes, Fr John has care of, must also be considered. The permanent deacon is clearly well established in many dioceses, but there is the tendency to regard him as a jumped-up lay man by many priests. Because he is married? What will happen to married priests who were once Anglicans? Because he has not been through the refining fire of the seminary system? There is indeed a problem: through the Eucharist the local community becomes most fully the Church in that place; and the priest, through his eucharistic role, is manifestly the minister of that unity which lies at the heart of this local Church. Can a lay person, or even a deacon, be an adequate substitute for the priest as the leader of such a Church?

We can answer this question in two ways. We might say that the parish is more basic than its leader the priest. If such a community already exists as a cell of the Body of Christ in that place, where the unity of faith and love is made manifest, then to destroy its identity by assimilating it to some other distant parish would be harmful to the Christians of that area. The parish should continue, albeit with a non-sacramental leader, deacon or lay, to ensure its

everyday unity. A priest should come in, as often as possible, to celebrate the Eucharist, but since he will be out of touch with the other needs of that parish, he should relinquish the direction of its pastoral activities to a non-priestly leader acting in concert with a pastoral council. Such a situation exists often in the third world, where a vast missionary parish is divided into villages looked after and instructed by catechists, and only visited by the priest two or three times in the year. A eucharistic service might be celebrated if it is practical to obtain and reserve consecrated hosts.

But there is an alternative answer to our question. To divorce the role of the minister of the Eucharist from that of the leader of the parish would destroy the unity of sacrament and life in that parish. Would it not be better to ordain whatever lay leader is available, after suitable preparation of course, but regardless of whether he is married or not? This of course raises the whole problem of women priests, since the leader may well be a religious sister or lay women, but such a question with its implications for the unity of the Church must be left here.

From the point of view of the Bishops' report on Collaborative Ministry, every sort of confrontation must be avoided. The answer to Fr John's problems with his three parishes must flow from our vision of the Church as Communion. All Christians from the moment of baptism have received charisms which fit them for a particular ministry. It is not the priest who must run a parish but every member exercising his ministry on behalf of the community. Not that this means that hierarchy is abolished: but it is to be viewed as a structure of service, ordering and unifying relationships within the Church, rather than a structure of power.

So Fr John's role is to enable communion to grow in his three parishes, fostering relationships of love and mutual trust; firstly, of course, by celebrating the Eucharist, the Sacrament of Communion. But flowing from this are a multiplicity of ministries, which make this communion concrete in the life of the parish, and which he is responsible for. In each community, no doubt, he will need to take a different approach, according to the personalities there, and his ability to be present as their leader. As the Papal Encyclical *Christifideles Laici* points out, pastors may entrust to the faithful, when necessity requires it, such roles as are connected with their (priestly) ministry, but do not require the character of orders. So the leader of the priestless community may find themselves conducting baptisms, burying the dead, and officiating at weddings.

The change required to see this as possible will be radical. As long as the priest alone is considered capable of such a pastoral role, this will be unacceptable to the lay persons asking for the sacraments. So it is not perhaps the clergy who must change, but the laity. Or, as the Bishops' report says, we must not seek to change others but ourselves. This openness required is the consequence of receiving the Spirit: we are open to the presence of Christ in our midst, open to his presence in one another, open to whatever way the Spirit leads us in our mission to bring the world into this Communion which is the Church.

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MOUNT GRACE PRIORY, OSMOTHERLEY 1745

TERENCE RICHARDSON OSB

On 16 April 1995, the evening of Easter Sunday, a dignified procession left the Catholic Church in Osmotherley, to walk to the Anglican Church, calling at the Methodist Church on the way. In the procession were Bishop John Crowley of Middlesbrough, Bishop Gordon Bates of Whitby and Stuart Burgess, the chairman of the York and Hull Methodist District, as well as the local clergy (including four monks) and many lay people. But this was no routine ecumenical event. It commemorated 250 years since the first visit by John Wesley to the village, and the signing of a local ecumenical partnership. Perhaps the most striking feature of the procession was the reading of extracts from John Wesley's *Journal* and *Letters*. Osmotherley is thought to be unique in that Wesley's first sermon in the village was in the Catholic Church; subsequently he preached in the Anglican Church, then at the market cross, and on his final visits in the Methodist Church. All three Churches are still in use and so share a special ecumenical history.

Wesley records in his *Journal* for 15 April 1745: 'In the evening I preached at the Inn in Northallerton, where Mr Adams and some of his neighbours met me. On his saying he wished I "could have time to preach" in his house in Osmotherley, I told him I *would* have time, if he desired it, and ordered our horses to be brought out immediately. We came thither between nine and ten. It was about an hour before the people were gathered together. It was after twelve before I lay down, yet (through the blessing of God) I felt no weariness at all. Tuesday, 16th I preached at five on Rom. 3:22 to a large congregation, part of whom had sat up all night, for fear they should not wake in the morning. Many of them, I found, either were, or had been, Papists. O how wise are the ways of God! How am I brought, without any care or thought of mine into the centre of Papists in Yorkshire.' Wesley visited Osmotherley twice more that year, and at least fifteen times more before his death in 1791.

While the Catholics might now be proud of the Wesley connection, 250 years ago it was a great scandal. The Catholic Church in the village is very ancient, having been founded in 1665 by Lady Juliana Walmesley, of Salmesbury (next door to Brindle), Lancashire, but then living at Cowthorpe near Knaresborough. She arranged for the foundation of a Franciscan Friary in the village in the house now known as the Old Hall. The purpose of her foundation was not so much a parish or a gentry mission as 'for performing duty there for the benefit, devotion and comfort of pilgrims' to the nearby shrine of Our Lady at Mount Grace. The shrine, though roofless, continued to attract pilgrims right through the penal times, including Mary Ward, the foundress of the IBVM sisters who visited in 1642. Thousands continue to flock to the shrine today. The Old Hall continues to house the Catholic Parish Church above the living quarters, now a tiny Benedictine monastery.

The Friars remained at Osmotherley until 1832, years of intermittent persecution and harassment for Catholics. The Chapel was carefully hidden in

The East View of LADY'S-CHAPPEL, near Osmotherley in YORK-SHIRE — 1722.



This Chappel of our Lady, is pleasantly situated upon the mount, above the Priory of Mount-grace, and near to a curious Spring, with a Bason.

J. Busch delin. et. sculp.

The West View of MOUNT-GRACE near Osmotherley in YORK-SHIRE — 1722.



To the most Noble James Duke of Cumberland, Marquis & Earl of Cainsmore, Viscountess of Winton in Northamptonshire, Baroness of Huntingdon, Lord Lieutenant of the County of Northampton, of the County of Northampton & elsewhere, High Admiral of the City of London, Corporation of London, & elsewhere, in the County of Middlesex, Governor of the Society of the City of London, one of the Governors of the Charter House, one of the Governors of the University of St. Andrews, & one of his Majesty's Privy Council.

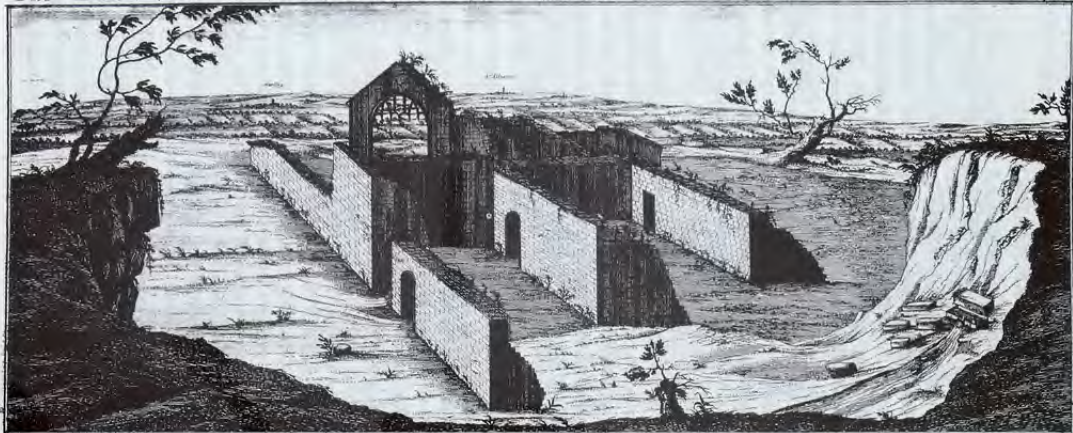
The Prospect is humbly presented by

J. Busch delin. et. sculp.



THIS was a Monastery of Carthusian Monks founded in the Reign of King Richard I. & dissolved by King Henry II. Duke of Normandy, in his Monastery of Beaulieu near Sarum, and by him dedicated to the honour of St. Mary the Virgin, Mary the Mother of God, & St. Nicholas, & called the house of Mount Grace of Angles, and he made Robert Pringle first Prior thereof.

J. Busch delin. et. sculp.



*This Chappel of our Lady, is pleasantly situated upon the mount, above the Priory of Mount
grace, and near to a curious Spring, with a Bason.*

The West View of MOUNT-GRACE near Osmotherley in YORK-SHIRE 1741



To the most Noble James Duke of Chandos, Marquis & Earl of Carnarvon, Viscount Chandos of Wilton in
 Herefordshire, Baron Chandos of Sudley Castle in Gloucestershire, Lord Lieutenant & Captain of the Tower
 of the Countess of Hereford & Radnor, High Steward of the City of Hereford, Corporation of Hereford, &
 of the County of Radnor, Governor of the Tower Company, One of the Governors of the
 University of the University of St. Andrews, & One of his Majesty's most Hon^{ble} Privy Council.
 This Prospect is humbly presented by
 may it please Your Grace

Y^r Grace's most Dutiful &
 Obed^t Serv^t Sam^l Bush



THIS was a Monastery of Carthusian Monks founded in the Reign of Rth
 Rich^d 1st second, by Tho^s de Holland Duke of Surrey, in his Monastery of
 Berderby near Cleveland, and by him dedicated to the honour of God's
 Virgin Mary, St. Nicholas, & call'd the house of Mount Grace of Angellby
 and he made Robert Prademy first Prior thereof.

at Mount Grace in July

the roof of the building, and it was possible to get to Mass in the chapel without being seen in the village, by coming down a narrow lane from the moor and up the inside staircase from the back door. The present steps through the garden up to the Chapel are modern. In 1702, the Friars opened a 'Popish school', and by 1716 it was noted to be 'almost quite full of scholars'. It is possible that there was a school in Osmotherley even earlier than the arrival of the Friars, as Fr Robert Meynell is said to have received his early education here, some time after 1608, before moving abroad to complete his education with the Jesuits at Saint Omer. A slightly older contemporary, Fr Lawrence Lowick, was born in Osmotherley, and became a monk at St Laurence's, Dieulouard in 1617. He was professed in 1620 and died in Gloucestershire in 1633.

The congregation in 1700 was reckoned to be only nine people. Nevertheless, the Chapel was re-roofed in 1736 (the date is carved into one of the beams) by one of the Friars, Fr Peter Adams (alias Watson). It was Adams who became friendly with John Wesley and who first invited him to the village. The Franciscan superiors were highly embarrassed by Adams' behaviour even before his friendship with Wesley. He appears to have married his housekeeper, and was regarded as an apostate priest from 1737. Fr Peter Gordon and Fr Matthew Collingridge were sent to replace him, but he refused to give up the house. The two friars had to board with the Coates family at Over Silton, about two miles from Osmotherley, and despite this handicap they ministered to the loyal Catholics, and looked after the small school. By 1766, Adams had been ousted from the property and the congregation had swelled to 25, and by 1780 had reached 33. Adams died in 1777, unreconciled, and was buried in the Anglican Churchyard. Wesley recorded in his *Journal* for 8 May 1777: 'About eleven I preached at Osmotherley. Found my old friend Mr Watson, who first brought me into this country, just dead, after living a reclusive life near fifty years. From one that attended him I learned that the sting of death was gone and he calmly delivered up his soul to God.'

While Adams was entertaining John Wesley, the two Franciscans Gordon and Collingridge were lucky to escape imprisonment. Later in 1745 an informer testified to the magistrates in Northallerton that they were priests, and that Fr Collingridge had been seen saying Mass in a house in Stokesley. In December of the following year this Mass house was attacked by a mob. The Catholics in the town appealed for help to the magistrates, without success. A second mob demolished the chapel and paraded around the streets of Stokesley in the vestments before destroying them. This outbreak of anger and persecution was a direct reaction to the invasion of Prince Charles Edward Stuart with an army of Highlanders. He had landed at Moidart in July 1745 with only seven companions, one of whom was Francis Strickland from the North Riding. The Pretender received strong support in the highlands and by September he had captured Edinburgh and won the battle of Prestonpans. The army advanced into England, through Carlisle and Manchester, south to Derby. The best of the English army was abroad fighting the war of the Austrian Succession. The government, on the verge of panic, ordered a

renewal of the persecution of Catholics, many of whom had traditional Jacobite sympathies. Many Catholic families in Yorkshire and elsewhere were rumoured, quite wrongly, to hold stocks of arms for the rebels.

The invasion produced widespread fear and confusion, as may be seen in contemporary diaries such as John Wesley's *Journal*. Wesley was himself caught up in the general panic the day after his second visit to Osmotherley. On Tuesday 17 September he reports: 'I saw the remains of the old chapel on the brow of the hill, as well as those of the Carthusian monastery (called Mount Grace), which lay at the foot of it. The walls of the church, of the cloister, and some of the cells are tolerably entire; and one may still discern the partitions between the little gardens, one of which belonged to every cell. Who knows but that some of the poor superstitious monks, who once served God here according to the light they had, may meet us, by and by, in that house of God "not made with hands, eternal in the heavens"'. The next day he continues, 'About five in the evening we came to Newcastle, in an acceptable time. We found the generality of the inhabitants in the utmost consternation; news being just arrived, that the morning before, at two o'clock, the Pretender had entered Edinburgh. A great concourse of people were with us in the evening, to whom I expounded the third chapter of Jonah; insisting particularly on that verse, "Who can tell if God will return, and repent, and turn away from his fierce anger, that we perish not?"' In fact the Pretender's army did not leave Edinburgh for some time, and then bypassed Newcastle by marching down the west of the country.

Six Catholic priests were arrested in Yorkshire, all because of informers. Three of these were North Riding missionaries, and they were not as lucky as Gordon and Collingridge. In December 1745, Luke Potts and Monox Hervey (who used in Yorkshire the alias *John Rivett*) were taken in the Egton-Ugthorpe area, inland from Whitby, exhausted from sleeping rough because none of the parishioners would let them stay in their houses. In a staunchly Catholic area, this failure of hospitality is an indication of the panic created by the invasion; the Catholics were simply terrified. The third priest to be arrested, Fr William Anderson, was arrested at Castle Levington, between Yarm and Crathorne. Anderson was the resident priest at Crathorne, a gentry mission. The Crathornes of Crathorne were persistent recusants from at least 1604, and they maintained a chapel in their house, always served by secular priests. The Crathornes also had a house at Ness, south of Kirbymoorside, and two of the family from there became monks, Fr Francis Crathorne at St Gregory's (he died in 1667), and Fr Thomas Anselm Crathorne at Lamspring (he died in 1746). The present Crathorne Church was built in 1821, in the Gothic style popularised at Strawberry Hill, and still retains its box pews and gallery today.

Of the three priests, the most eminent was Monox Hervey. A dedicated missionary originally from Suffolk, he entered the seminary at Lisbon in 1715 but was expelled seven years later. However, he was admitted to the Venerable English College in 1724 and was ordained in 1728. Returning to England, he worked in London from 1732 to 1734 before moving to Ugthorpe. He had

opened a school in London, and did the same in Ugthorpe, with the intention of sending students on to the colleges in France. The establishment of small feeder schools such as this one at Ugthorpe, or the one run by the Franciscans at Osmotherley, is a common feature of eighteenth century recusancy; they provided an income for missionaries, as well as a stream of students to the colleges abroad. On at least one occasion Hervey brought his school from Ugthorpe to Osmotherley to celebrate Our Lady's feast on 8 September. Presumably they all walked the forty miles across the moor. Hervey was a diligent priest, marrying Catholics, baptising their children and reconciling the lapsed. All his ministry is recorded in his register. In 1737 he noted 'On the fifth of June, att North Lofthouse, was reconciled to the Church by JR, Mrs Ann Coulson of Billsdale by Stoxley, whom the fallen and apostate Franciscan Fryer Watson of Osmotherley had perverted, and deluded under pretence of piety; but after three years wandering, she on this day, before the congregation of North Lofthouse, returned to the sheepfold of the Catholick Church.' JR is Hervey's abbreviation for his own alias, John Rivett. Lofthouse is the modern Loftus, north of Ugthorpe.

Anderson, Hervey and Potts were all committed to York Castle for trial at the Lent Assizes, 1746. We are fortunate to have the informers' sworn statements, and these were printed in 1914 by the Catholic Record Society in volume 9. For instance, the informer Thomas Fletcher swore on 9 July 1746 that '... he went to hear Mass at several chappels, and said that he has heard one Mr Anderson say Mass at a chappel in Stockton ... about five years agoe, and he observed at the said time that he held up a wafer with both his hands, and immediately after a cup in the same manner, saying something at that instant in a language unknown to this informant, and further saith that he had on at the same time a surplice, and a red stole about his neck, hanging down before, with a cross wrought in it at each end. And that the said Mr Anderson did then eat of the wafer and drank of the cup, and after gave the Sacrament to a man and a woman in ye said chappel. This informant saith that he has been at a Popish chappel in Craythorn in this Riding several times and has heard the said Mr Anderson say Mass in the like manner, only at certain times when there are prayers for the dead, he had on a black vestment and stole upon ye surplice ...'

All three admitted being Catholic Priests. Nevertheless they were found not guilty (presumably they had been charged with treason); indeed none of the evidence points to Jacobite sympathy in any of them. Despite the favourable verdict, all three spent eighteen months in York Castle, and were then released on condition they left the county. Potts went back home to Northumberland, Hervey to Montgomeryshire and Anderson to London. Potts died at Thropton, Northumberland in 1787; Hervey and Anderson died in London, in 1756 and 1759 respectively. It was after his spell in gaol that Hervey compiled his register, from memory. This occupies fifty pages of the CRS volume, and contains records of baptisms and marriages, as well as public and private reconcilings of lapsed Catholics. Another of the entries in his

register is for the 9 June 1746 wedding in York Castle of two prisoners, Edward Clavering and Elizabeth Grant. Hervey adds the comment that Edward Clavering was executed the following November and his wife was transported with several rebels in April 1747. He continues '... N.B. This marriage made a great noise, and JR, alias MH, was mightily blamed; but it was done *ad melius bonum*, in order to prevent sin: & out of the two evils the less, in that case, was to be chosen: & sin att all times should be, if possible, prevented.' Mrs Clavering gave a lengthy sworn statement on 20 June, less than a fortnight after her wedding, that she had been married by Hervey. Perhaps she hoped that giving this evidence would save her own life. It was, of course, against the law for Hervey to have performed this marriage, and it may be part of the reason why all three priests had to spend so long in gaol even after they were found not guilty. The subsequent fate of Elizabeth Clavering is not known.

The present Osmotherley parish now includes the Crathorne mission. The modern parish is thus the inheritor of a diverse tradition. At the same time as celebrating the preaching of John Wesley, it is right to remember the difficulties of Father Collingridge and Father Gordon as they tried to rally their confused flock in Osmotherley, and the faithful pilgrims who continued to go to the Lady Chapel to pray. Nor should the heroism of Father Anderson be forgotten; together with Hervey and Potts the three of them suffered for the priesthood and continued to exercise their ministry even inside the prison. The year 1745 was traumatic for the parish, a microcosm of the Church in England. In the midst of the social upset of the agrarian revolution came both an invasion and an itinerant evangelical preacher. It is only now, after two hundred and fifty years, that John Wesley, William Anderson and the others can be seen to share the same evangelical concern for the people. Perhaps Wesley's wistful comment after seeing the ruins of Mount Grace is the best memorial: 'Who knows but that some of the poor superstitious monks, who once served God here according to the light they had, may meet us, by and by, in that house of God "not made with hands, eternal in the heavens"'. David Butler's recent book (*Methodists and Papists: John Wesley and the Catholic Church in the eighteenth century*, Darton, Longman & Todd, 1995, £12.95) concentrates on a comparison of the theology of John Wesley and that of Richard Challoner, Vicar Apostolic in London from 1758. It is a shame that in this otherwise excellent book, Butler seems unaware of the unique circumstances in Osmotherley that led to Wesley's preaching in the Catholic Church. Wesley preached on the text of Romans 3:22, 'God's saving justice given through faith to all who believe'. Everyone, whether Jew or Greek, Methodist or Anglican or Catholic, shares that same need for God's gift of the grace of justification.

THE CATHEDRAL PRIORY OF CHESTER

FR ABBOT

Since the early seventeenth century a tradition of conferring the honorary title of Cathedral Prior on monks of our monasteries has been maintained in the English Benedictine Congregation. Thus we honour certain distinguished members of our communities and at the same time preserve the memory of our connection with the English cathedrals which were at one time Benedictine. In the middle ages the Cathedral Prior in these foundations had the status of a prelate and was at the same time the head of the community and leader of the cathedral chapter.

The present Anglican cathedral of Chester was a Benedictine Abbey in the middle ages. Although it had never been the cathedral church of a diocese at that time, the English Benedictines preserved their connection with Chester by giving the title of Cathedral Prior to one of their monks. It was given as a title of honour only, but the title was always valued as a symbol and a reminder of the spirit of St Benedict which had inspired the foundation originally and had maintained its daily prayer for 500 years. The spiritual link between the living prayer of a contemporary Benedictine community and the centuries of prayer of those former Benedictines in what is now Chester Cathedral was thus kept alive and was ecumenically linked with the current Anglican daily prayer of the Cathedral.

Although this traditional way of remembering our Benedictine past and maintaining that memory among ourselves was greatly valued, we experienced some anxiety about it especially as the spirit of ecumenism grew stronger after Vatican II. We feared that our concern about this link might be misunderstood. All such anxieties were swept away and a new era, so far as Chester is concerned, opened in 1987 when the Dean of Chester, Dr Stephen Smalley, wrote to me to ask whether a group of our monks might take part in an ecumenical service of pilgrimage in the Cathedral in August 1988. This service was to be held in connection with an international ecumenical conference based at Chester College. We accepted the invitation, and some of us took part in the pilgrimage and sang Compline at the end of it. It was in connection with the organisation of this service that I spoke to the Dean about our tradition concerning Cathedral Priors. At the time Fr Edmund FitzSimons had recently been made Cathedral Prior of Chester by the President of the English Benedictine Congregation. The Dean was delighted to hear about it. With wonderful generosity he invited Fr Edmund over and they quickly got to know each other. By the time of the service at which we sang Compline in 1988 Fr Edmund, as Cathedral Prior, was given a special role in a prayer of reconciliation at the end of the service. After that Fr Edmund was invited by the Dean to many occasions at the Cathedral. The Dean himself began coming to visit us at Ampleforth to take part in our community life and prayer for a few days. He is always a welcome guest, whenever he can come.

Already in 1987 the Dean spoke to me about his plans for the celebration in 1992 of the 900th anniversary of the foundation of the Cathedral (as St

Werburgh's Abbey) by the Earl of Chester and St Anselm. He invited me to become a patron for the celebration to take part in the great Service of Thanksgiving on 10 June 1992 together with the Abbot Primate, the Abbot President and many other Abbots including, of course, those from Anglican Benedictine monasteries. Our own English Benedictine nuns from Curzon Park in Chester were also present. At this celebration the Cathedral Prior of Chester was given a special and prominent place in the procession attended by his chaplain Fr Gregory O'Brien OSB. In the same year the Dean went further and gave us, and the Cathedral Prior, another special role in the year of centenary celebrations. He invited us to sing First Vespers of St Benedict on 10 July. It was another very moving occasion when Latin Vespers (and Vespers of St Benedict at that) were sung in that old Abbey Church for the first time since the dissolution in 1540. Afterwards the Dean and Chapter invited the monks to supper in the old monastic refectory off the cloister.

In the next year in April Fr Edmund FitzSimons died in our parish of St Mary's Warrington. Fr Dominic succeeded him by the appointment of the President in 1994. The Dean and Chapter cordially welcomed him to the Cathedral together with Fr Gregory who was by now well accepted by the Dean and Chapter as the chaplain of the Cathedral Prior. The Dean would have liked to hold a special service of 'installation' last year but it was not possible to find a convenient date. So it happened that it was not until 1 September 1995 that the ceremony took place in the Cathedral. At the invitation of the Dean and Chapter monks from Ampleforth Abbey and its parishes sang Vespers of St Anselm in the Cathedral.

Fr PRIOR writes:

A large congregation, Anglican and Catholic, was present to witness this unique occasion and underline its significance as a fraternal and ecumenical gesture. The Archbishop of Milwaukee, Dom Rembert Weakland OSB, who was Abbot Primate when Fr Dominic was Prior of Sant' Anselmo, extended a visit to England in order to be present at Fr Dominic's installation.

The Very Revd Stephen Smalley, the Dean, wrote in his introduction to the Order of Service:

In 1092 St Anselm of Bec helped Hugh Lupus, the second Norman Earl of Chester, to found the Benedictine Abbey of St Werburgh on this site. In 1541 the Abbey became a Cathedral, and the last Abbot, Thomas Clark, became the first Dean.

In 1992, our 900th anniversary year, and because of our important Benedictine heritage, the Dean and Chapter invited the monks of Ampleforth Abbey to sing Vespers in this Cathedral, for the first time since the Reformation. We are delighted to welcome back members of the Benedictine Community of Ampleforth to sing Vespers in the Cathedral this evening. This is a symbol of our existing friendship, and an expression of our mutual desire for unity within the Church of Christ.

Vespers will be followed, arguably for the first time in history, by a brief ceremony designed to give proper recognition to the recent appointment of The Very Reverend Dom Dominic Milroy as Cathedral Prior of Chester. Catholic Cathedral Priors are counterparts of some Anglican Deans, including Chester. Their role dates from 1541. In this Cathedral today we are glad to affirm that office, as a further mark of our growing together, and of our intention to build on it ecumenically.

Meanwhile, we receive its present incumbent among us today with warmth and affection.

The Blessing given at the end of the service of installation by the Abbot and the Dean expressed the hope for unity that inspired both the Dean and Chapter and the Abbot and Community in this service:

Christ the Good Shepherd, who laid down his life for the sheep, draw you and all who hear his voice to be one within one fold; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you always.

The Cathedral Prior of Chester, the Very Rev. DOMINIC MILROY OSB then gave this Address:

I should like to thank the Dean and Chapter of Chester for the honour that has been done this day to the monastic roots of this great Cathedral Abbey. The generosity and the imaginative vision which led to this invitation have transformed what was already a relationship of cordial respect into a unique gesture of charity and of hope, the consequences of which no one can measure.

We, the monks of the English Benedictine Congregation, are deeply aware of, and grateful for, the years of dedicated and loving service which have preserved this place, since the time of the monks, as a place of holiness, of beauty and of prayer. It is a joy for us to be associated, today and in such a special way, with the prayers of those who habitually pray and worship here.

The stones of monastic buildings have long memories. As T.S. Eliot said in *Little Gidding*, 'You are here to kneel where prayer has been valid'. Where prayer has been valid . . . Holy places are holy because they are dedicated to, and evoke, the presence of God. They do this partly by absorbing, and retaining, the mood and the aspirations of those of who have prayed in them. 'This stone,' said Joshua to the people, 'shall be a witness . . . because it has heard all the words that the Lord God has spoken to us' (Josh. 24, 27).

Eliot goes on: 'The communication of the dead is tongued with fire beyond the language of the living'. Today we celebrate that communion of prayer which is shared between the living and the dead. In doing so, we pledge ourselves to continue praying that our shared witness to the Word of God may bear ever deeper fruits of unity and of peace. We pledge ourselves also to be willing to face whatever costs this shared commitment may bring. May these stones be a witness to that pledge.

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COMMUNITY NOTES

September 1995

ORDINATIONS

For the first time, ordinations to the diaconate took place on our patronal feast of Saint Laurence, Deacon and Martyr. Br Andrew McCaffrey, Br Raphael Jones and Br Cassian Dickie were ordained by Cardinal Basil, who was at Ampleforth taking part in the community retreat given that week by Fr Jean Louis Ska SJ, a Belgian Biblical scholar.

Fr Paul Browne was ordained priest by the Bishop of Middlesbrough, Rt Rev John Crowley, on 25 June, the last Sunday of term.

SIMPLE PROFESSION

Br Julian Baker made his temporary vows for three years on 27 August.

SOLEMN PROFESSIONS

On 2 September, Br Xavier Ho, Br Anthony Marett-Crosby, Fr George Corrie and Br Laurence McTaggart made their solemn professions, in the presence of the Abbot and Community, their families and friends including Bishop John Brewer of Lancaster and Bishop Hugh Lindsay, Bishop emeritus of Hexham and Newcastle. Archbishop Rembert Weakland OSB of Milwaukee, USA, was also present.

Br Xavier's secondary education was with the Cistercian monks in Vietnam, but he fled from Vietnam by boat in 1979. He first came to Ampleforth, with Fr Barnabas Nam, in 1980. He spent some years away, gaining the International Baccalaureate in 1984 and his nursing qualifications in 1989 before joining the novitiate in 1990. He is now studying Theology at Blackfriars in Oxford.

Br Anthony was in St Oswald's House from 1982-87. After leaving the school, he read history at University College, Oxford and joined the novitiate in 1990. He is now at St Benet's Hall, reading Theology at Blackfriars.

Fr George was closely associated in his youth with our parishes in and around Workington, and in particular with Fr Sigebert D'Arcy, who baptised him. He read Law at Liverpool University and Chester College of Law and then went on to be ordained as a priest of the diocese of Lancaster, coming to the novitiate at Ampleforth in 1991. He is continuing his study of Canon Law at Ampleforth, teaching in the school and is a tutor in St Oswald's House.

After leaving Nottingham High School in 1988, Br Laurence read Theology at St John's College, Oxford before joining the novitiate in 1991. He is at present reading Mathematics and Philosophy at St Benet's Hall, Oxford.

NOVICES

Five men arrived on 2 September to start their novitiate. Three are diocesan priests coming with the generous permission and blessing of their bishops, the fourth a recent graduate and the fifth a Vietnamese. In order of monastic seniority (determined, in accordance with St Benedict's instructions, by the order in which they applied to join the monastery): Erik Varden comes from

Norway, via Atlantic College and Cambridge University, where he read theology; Fr John Walsh was ordained in 1983 and comes to us after 12 years in parochial work in the Archdiocese of Liverpool; Fr John Metcalfe, a priest of the diocese of Hallam, has for many years been a friend of the community and particularly involved with the school retreat in St Hugh's House; Fr Digby Samuels is an Old Amplefordian (D67). He read Law at Aberdeen University and was then ordained for the Archdiocese of Westminster, where he has most recently been engaged in giving retreats and guidance to parishes and groups seeking to deepen their life of prayer; Hai Tran, a young Vietnamese from Nottingham, arrived in England when he was 17, and came to know us through contact with our other Vietnamese brethren, Fr Barnabas, Br Xavier and Br Bruno. At the clothing ceremony on 10 September they were given their monastic names: Br Edwin Yarden, Fr Paulinus Walsh, Fr John Metcalfe, Fr Fabian Samuels and Br Paschal Tran.

THE ABBOT PRIMATE

The community was saddened by the news of the sudden death in Rome on 11 September of the Abbot Primate, Abbot Jerome Theissen, formerly Abbot of St John's Abbey, Collegeville, USA. He had visited Ampleforth in the summer. His friendly, self-deprecating and unpretentious approach endeared him to the community. May he rest in peace. Abbot Francis Rossiter, Abbot President of the English Congregation is Vicar to the Abbot Primate and, until the Abbots' Congress meets next year to elect a successor, will act as Primate. We offer him our support and prayers.

Fr DOMINIC spent four months in Chile last year with the Manquehue Movement. Whilst in Chile he preached the community retreat to the monks of Las Condes (the Benedictine monastery in Santiago with which the Movement is closely associated). He was also part of the British delegation to the meeting in Mendoza, Argentina, of the Argentine-British-Conference (ABC), in which groups representing parliamentary, business and general cultural interests (on both sides) met, together with a group from the Falkland Islands.

Since his return, he has been based in the Abbey, and is Master of Oblates. In addition to the retreats for Oblates at Ampleforth, there have been days of recollection in Kent, Oxford and Lancashire. He attended the annual meeting of French and Belgian oblate-masters at the Abbey of Liguge in France.

He has been a member of two international Benedictine groups – a committee based in Rome to review the role of the Abbot Primate in relation to the various aspects of the Order, and a group of European monastic superiors (which has so far met in Belgium, France, Spain and Italy) which has been set up to explore the contemporary monastic influence in a changing Europe – this includes the Orthodox east, and the group has been invited next spring to Russia. In this group, Fr Dominic represents Abbot Patrick and the English Benedictine Congregation.

He has also preached retreats, to diocesan clergy in this country, and to

Benedictine and Cistercian monasteries in Spain and Belgium. A retreat (to English-speaking pilgrims near Compostela in Spain) was the first of a new venture called *Retreats beyond Dover* run from St. Etheldreda's, Ely Place, London. He has also spoken at educational conferences, for teachers from the Maintained and Independent Sectors, and has spoken or preached in a number of schools.

THE ABBOT'S ECUMENICAL GROUP

Earlier in the year, the community sang Vespers in York Minster, and on Whit Sunday the new Dean of York invited Fr Abbot to preach there. These and similar events are the high profile ecumenical occasions that catch the public eye, but there is a continual though quieter concern to sustain and develop ecumenical relations. One among these is the 'Abbot's Group'. Established when the Cardinal was Abbot, it has met regularly through the years under the Abbot's chairmanship, with a changing membership made up of members of the monastic community and local Anglican and Catholic clergy. Meetings take place by turn at the abbey and in local Catholic and Anglican parishes. They follow a simple format: a paper, a discussion, tea. The papers are varied, the discussions off the record, sometimes robust, always friendly, frequently bringing a new perspective to our understanding of each other's spiritual, ecclesial and religious 'worlds'. This year's papers have covered:

Fr Prior	The Catechism – what is it for?
Deryck Goodwin	Time and Eternity
David Morland OSB	The Future
Robert Holtby	What I admire in the Catholic Church and deplore in the Anglican Church
Aelred Burrows OSB	What I admire in the Anglican Church and deplore in the Catholic Church
Alberic Stacpoole OSB	Arctic I – update on the Eucharist & Ministry
Leslie Stanbridge	Arctic II – Making moral decisions

Members of the Abbot's Group: The Abbot, Rt Rev Patrick Barry OSB, Very Rev Justin Arbery Price OSB, Prior; The Rev Hugh Bates; Rev Aelred Burrows OSB, The Rev Canon John Cockerton; The Rev Tim Elbourne; The Rev Ian J. Fox; The Rev Deryck Goodwin; Rev Bernard Green OSB; The Rev Peter Hamilton; The Rev John Harris-Douglas; The Rev Tony Hart; The Rev Tony Hodge; The Very Rev Robert Holtby FSA; The Rt Rev Mgr David Hogan; Rev Robert Igo OSB; The Rev Simon Iredele; The Rev Canon Geoffrey Lawn; The Rev Canon David R. Lickess; The Rev Tom McCoulough; Rev David Morland OSB; The Rev David Newton; The Rev Michael Searle; Rev Alberic Stacpoole OSB; The Ven Leslie Stanbridge; The Rt Rev Humphrey Taylor, Bishop of Selby; The Rev Canon John Toy; Rev Vincent Wace OSB; The Rev Edmund Whear SSM.

JOHN ALLCOTT

Last year Fr Abbot appointed John Allcott to be Co-ordinator of New Pastoral Developments and Warden of Redcar Farm. It was the first time that a lay person had been appointed at Ampleforth to a position of pastoral responsibility outside the school. John brought great energy and enthusiasm to the job, and oversaw the development of Redcar and the expansion of its clientele and of our contacts with the diocese. His knowledge of the community and its priorities, built up over many years of involvement in the school as teacher, coach and assistant housemaster, placed him in a unique position to contribute to its new pastoral developments, a job he did with notable success. He has now been appointed headmaster of the junior school at the King's School in Worcester. He has the thanks of the community for all he did here, and we wish him, his wife Cecilia and their children every happiness and success.

A FOUNDATION IN ZIMBABWE

At the annual Conventual Chapter, 14-18 August, the Community agreed to establish a monastery in Zimbabwe. The invitation came from the Archbishop of Harare, with the support of the Zimbabwe Catholic Bishops' Conference. Over the last four years the Abbot and members of the Community have made exploratory visits, consulting bishops, religious and laity and learning about the needs of the Church in Zimbabwe as it grows beyond the first phase of evangelisation. The Archbishop of Harare, the Most Rev Patrick Chakaipa, sees a need for the kind of spiritual centre for prayer, liturgy, retreat work and catechesis that only a monastery can provide. Certainly, the devotion and hunger for spirituality of the people have impressed and moved the monks who have visited. The Precious Blood Sisters have offered buildings and land for the initial phase of the project on a mission called Monte Cassino near the town of Macheke, 65 miles from Harare. The mission was given its name in the 1900s by the Trappist monks who established a mission there, though they moved on to become a missionary congregation in South Africa.

The Abbot believes that the Ampleforth Community should respond positively to the call from Zimbabwe because it has been blessed with a steady stream of new members. He intends to send the first group of monks at the end of 1996. The intention is to send a group of four or five monks to make a start on the foundation. As soon as possible Zimbabwean vocations will be encouraged and the foundation will become a truly Zimbabwean monastery.

The monks will support themselves at least in part by their own work in areas such as retreat giving, adult education, hospitality, working the land and desk top publishing of catechetical, liturgical and spiritual material.

The Zimbabwe initiative does not diminish our commitment to our other works, but will benefit them by being an enrichment of the community's life.

Fr STEPHEN WRIGHT *has spent an interesting year, including visits to South Africa and Chile. He writes:*

My first three months of the Sabbatical were with the Redemptorists in their Conference centre near Shrewsbury. We were 55 men and women religious, English speaking but from all over the world. We were all roughly the same age, and most of us had spent many years in our communities at different works. We prayed together, reflected on our lives, listened to lectures and were given updates on different aspects of spirituality and the care of souls. I had spent my theology time at Ampleforth in the '60s doing a lot of teaching and coaching and CCF in the school, so this was the first time that I had devoted any concentrated time to the different spiritual and theological disciplines. Fr Denis McBride CSsR on the Gospels was the highlight but other lectures especially Hamish Swanston, Sean O'Riordan and Adrian Smith WF (W48) were above average in form and content. The course is now being open to laypeople - well worth going to. While there I met Ronnie Channer (D56) in his school in Wem, and Francis and Kate Stafford, also the Drs Byrne whose son is in St Dunstan's. I visited Tywyn to say Mass in the parish of Norman and Alison Corbett (and parents) (O60).

Having had this privilege I wanted to do something useful before going to Chile. It fell out that I should go to South Africa. Fr Timothy and Fr Dunstan had been to Hermanus, Cape Province and since they had no priest I was welcomed there. I found a country in which after the elections the sense of a miracle experienced was very close to the surface. My community there was mostly white, Hermanus being the vacation and retirement home for many in the Johannesburg area. I met a number of friends of Ampleforth, including Patrick Heagerty (O47) and John Gaynor (D52) who had houses in the town.

I had decided to 'hit Hermanus running' so to speak so that I would have a programme to put into place. It involved fine tuning the liturgy, improving the music, having a weekly discussion group, and prayer group, and finally a day for reconciliation and healing on the Fridays finishing with Mass. I think once the parish got used to it, they liked it. Nothing like it had happened before though the diocese had had a programme called Renew which had done a lot to raise the consciousness of the people about community and the Church. They were so welcoming in the parish that I soon was among friends, and they made sure that I was introduced to local people and places while giving me space to do what I wanted.

Then to Chile. I was welcomed by the Manquehue community. This is a lay movement of men and women in the Chilean Church, recognised by Rome and with close Ampleforth links. Based on a prayer group principle of scripture sharing, they have spread to consist of 400 people (with about 70 in England) organised in some 40 prayer groups. They have strong links with Benedictine spirituality guided by the Abbot and Community of Las Condes. There are 40 vowed members of the movement, with some ten celibates - including two Englishmen. They decided in 1980 to start a school based on

prayer groups run by members of the movement while most of the teaching is done by ordinary teachers sympathetic to the movement.

The success of this school means it numbers 1400 and a school in the poor part of Santiago run on the same principle but supported (60%) from charity in one form or another. So I worked in the School, giving classes in English on topics which I knew something about, celebrating an English Mass, Reconciliation periods, and taking a lead in the main Liturgies of Holy Week and Pentecost. I joined the retreats (each class goes to the retreat centre once a year for a week end) at Punta de Talca on the Pacific which can sleep 1000 and is run by nuns and a team of helpers.

All the time my bed (and lap top computer!) was in the abbey of Las Condes on a hill overlooking the city. The Community was founded by Beuron (Germany) in the late 1940s. There are still three Germans there, but the other 14 monks are Chilean with a Chilean Abbot, Padre Gabriel whose talks to an unbelieving Jose Manuel were the starting points of the movement. We rose early (4.15) and all the work of the monks was in the monastery – there was no apostolic work except private spiritual direction and a Sunday morning Mass.

I got in touch with the prayer groups in Santiago and those involved in the Charismatic Renewal and this was a further blessing because I met more ordinary Chileans and was able to go to Valparaiso, Vina del Mar and the Cistercians at Miraflores. I joined a men's prayer group and a general prayer group.

I also got in touch with the Columban Fathers, who had a reputation of being communists in the Pinochet period, and in whose house Sheila Cassidy had been caught. I visited their house in the centre of Santiago and also their parishes in the poor areas.

If I were to sum up what new vision I learned during this year, it was to look at Christian communities (whether lay, religious, parish, monastic) and discover how developed was their life and work in four areas: Prayer, Community, Healing, Evangelisation. If they are active and powerful spiritually in these areas they are healthy parts of the Church. A failing community is usually one which is lacking in one of these areas. I also understand the success of the Manquehue school and community because it ties in with my own experience at Ampleforth in the 1970s just at the same time as Manquehue was founded in Chile. We have much to learn from them, and they have something to gain from us, but they have a modern solution to the more important problem – the spiritual formation of the young.

BERT SKINNER

Fr EDMUND HATTON (*now parish priest in Warwick Bridge*) writes:

Mr and Mrs Skinner arrived in the North Riding when she was appointed as Teacher in the village school at Gilling. He applied to the Procurator for work and only incidentally revealed that he had been for many years charge hand on a 300 acre fruit farm in Essex. At the moment when he applied, Billy Watson was still running the orchard and there was no immediate prospect of a job for

him anywhere in the college. However, within a few days, quite independently, Billy decided to set up on his own and resigned from his work in the orchard. Luckily, Bert was without a job and he accepted the appointment.

The orchard to which Bert came was virtually an unplanned and haphazard collection of varieties. The resources in the way of equipment were limited. What became the New Dessert Plot was under soft fruit, the Middle Orchard a mix of pears, plums and apples, the Infirmary Orchard a very mixed collection of large standard trees, cordons and pyramids. The Top Orchard was, in Bert's own words: 'the finest Brambley orchard in the north of England'. The arrival of Bert changed the prospects of the orchard. Fr Terence Wright, the Procurator of the day, gave as the aim: 'to produce as much fruit as possible for as much of the establishment as possible for as much of the year as possible'. Bert set about grubbing the soft fruit and planting dessert apples in the New Dessert Plot. He then turned his attention to Cherry Tree Field which added another six acres to the three and a half already planted. In his 18 years, Bert saw Cherry Tree Field through from arable to a mature orchard. He presided over the fencing, the draining and the planting. The north end was given over to soft fruit, the middle area to culinary apples and the southern area – just over two acres – to a succession of varieties which would hopefully meet the needs of the school until Easter. Fr Terence and Fr Robert showed their appreciation and confidence in Bert by providing all the equipment that he needed and in due course building a cavity wall store for the apples.

As a rule of thumb, it was customary to think of one man for every ten acres of fruit. Bert had just over nine acres but was not only involved in producing the fruit, but also in storing, grading and delivery from store, as well as the paperwork. His 18 years was a time of fulfilment. His dedicated work laid the foundation for the reputation that the orchard later gained.

Bert was of a gentle, warm and attractive disposition. He made friends easily. Many of the maintenance staff came to help out for various needs in the orchard, maybe planting, maybe grubbing, maybe picking. Bert made special friends with Carl Garbutt, Bernard Chase and Bob Burnett and also with the Grounds Staff. Members of the community were regular workers in the orchard, especially Fr Barnabas and Fr Gilbert – whose work on the hedges was maintained long after Bert left – as well as generations of novices. We will remember him with his beret firmly set on the horizontal and his gentle chuckle and love of a joke. However, Bert was a bit of a worrier and sometimes raids by rabbits and bullfinches had got him down, so also when others did not give the orchard the same priority as he did. Bert did not only shine in the orchard, he was also a skilful wicket-keeper. He used to play in the monastic team and for local clubs in the area. When Bert retired, he moved with his daughter, Barbara and family to Shipley and subsequently to Andover. Bert was one of those many loyal workers who had given of their best in both the monastery and the school. Latterly, he lived in a retirement home in Andover and died after a short illness in hospital. May he rest in peace. To his daughter, Barbara and her family, our most sincere sympathy.

CYCLING FOR OUR YOUTH

TIMOTHY WRIGHT OSB

Question: How do you arouse interest and promote a cause?
Answer: Do something eccentric and out of character.

This was the origin of the cycle ride from Land's End to John o'Groats. Planned as eccentric and a little crazy, it ended up being eye-catching and effective. It was more a pilgrimage than a stunt; more a feat of endurance than a holiday; more a means of promoting Ampleforth than an exercise in fund-raising.

Anthony Glaister (J71) provided the idea, Robin Andrews (O60) supported the initial enthusiasm and the Mayers – Alan (B58) and his wife Anna, and their third son Alexander (J91) – put the idea into reality.

It is not the temperature, nor the rainfall, nor the cloud, but the wind which determines the level of frustration for the cyclist. The weather in early July is, according to the experts, usually unpredictable, and the prevailing wind is predominantly from the south or south-west. By cycling from south to north we would have the advantages of these winds, and benefit from the lengthening day. We had two days of rain, predictably the day we went over Shap and the final day to John o'Groats; we had two days of frustrating



Left to right: Fr Timothy, Jonathan Fox, Robert King, Robin Andrews, Alexander Mayer, Harley Jaffa, Dominic Fox

CYCLING FOR OUR YOUTH

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headwinds through Scotland from Fort William to Dingwall. For the rest we had the usual mixture of sunshine and cloud, accompanied by calm or a following wind. We could not have asked for better.

Our trip was not simply a challenge of physical endurance. It was an opportunity to meet the Old Boys, Parents and Friends of Ampleforth. Each evening we celebrated Mass and enjoyed a meal with friends. These gatherings became vitally important for the encouragement we received, the prayer for our safety, and the resulting boost to our morale.

The mood of the project was well captured by Mark Pickthall (B76), who designed the leaflet and the follow-up card. He managed to combine the eccentric and the boldness with the importance of the cause.

The daily celebration of the Divine Office in the breaks, following each two hour cycling session, defined our perspective. At the end of the day we celebrated Vespers with Mass. As the days passed, we grew to appreciate the importance of this routine. It gave the event its integrity and identity. Even among the tarmac, fumes and oil of the road, not to mention the noise and danger from traffic, we could celebrate God in our midst. Such moments of recollection reinforced our perspective, subsumed our aches and strengthened our resolve. We were, after all, doing it for His glory.

We celebrated ten Masses: two in parish churches – Cheddar and Leyland; one in a prep school chapel – St Richard's, Bredenbury Court, Headmaster Richard Coghlan (T60); one in Oulton Abbey, Stone – a Benedictine convent; one in a retreat House – Craig Lodge, Dalmally; two in family private chapels – Warwick Hall, Richard Murphy (C58) and Moniach Castle, Philippa Fraser; and four in private houses – Okehampton – John Burnett (B63); Irvine – Mario and Lorna Campagna, Leo was in the School (J91); Roy Bridge – Richard Sidgwick, father of Peter (C), and Berriedale, Caithness – Robert and Devina Howden, friends of Andrew Hamilton. On each occasion we were joined by Old Boys and friends.

So what of the ride itself? Each of us has different recollections but a general conclusion was that it was less arduous than expected. Exhausting it certainly was, but not so tiring that the following day became impossible. There were two reasons for this. The first was the efficiency of the support party, composed of Mrs A. Mayer and Mrs S. Tams in England and Mrs J. Howard and Adrian Mayer (J89) in Scotland. They were at hand to supply every need and we are particularly grateful to Thomas Tate (O65) of Tate's in Leeds, for supplying us with a new Ford Transit. The second was the decision to start early each day, a recommendation of Fr Cyril, who, it will be remembered, did the double journey in twenty days a few years ago. We aimed to start cycling by 6.00am. The result was that we could complete three sessions then settle for a late lunch having covered over 80 miles. This was good for morale.

We were surprised by our speed: a planned 102 miles on the first day was deemed excessive by the experts, but it was achieved without excessive strain. After two or three days of similar distances we were confident that we could

complete the ride in eleven days. It meant a longer distance to the overnight base, a frustration we accepted, to give us time at the end.

Alexander Mayer (J91) and Robert King (T) were at the start and we ended with nine. Day three saw the arrival of Robin Andrews (O60); day four, Harley Jaffa (A); day seven Jonathan Fox (D63) and his son Dominic (D91), and day eleven Andrew Hamilton (father of Archie (E94)) and his friend Hugh Lockhart. We cycled into John o'Groats together, two boys from the school, two recent Old Boys, and five 'older' men!

Land's End was not an inviting place on Sunday morning the second of July. It was darker than we expected, overcast and silent. It was the A30 for most of the day, and the absence of traffic, the cool weather and the reasonable gradient meant good progress for the first two sessions. Bodmin Moor was less of an obstacle than the maps suggested, and the early problems, punctures and chains coming off, were efficiently overcome. The support party was summoned by the mobile phones, generously supplied by Paul Townley (father of Peter (T91) and Joe (T)).

That evening we were entertained by John and Billie Burnett who welcomed a group of friends from their parish to Mass and a buffet supper, among whom was Mgr George Hay (C49).

The second day took us through Taunton and the Mendips to the edge of Bristol Airport, and brought the local knowledge of Christopher Rimmer (O58), himself a keen cyclist, who showed us the quiet route from Tiverton to Taunton. The evening was spent with John (C55) and Jane Morton, who organised a large gathering of Old Boys, wives and friends. Among the Old Boys were John Eddison (D68), Christopher Andrews (O64), Chris Ainscough (C73), Ben Edwards (D76), Stephen O'Malley (W58), John Horn (B58) and Anthony Brown (H62).

On the third day the group lost each other coming through Bristol but were reunited on the A38, to the north of the city. Record speeds were maintained through Gloucester and Worcester to Kidderminster. John Dore (A91) and Nicholas Kenworthy-Browne (E90) joined us for part of the day. At St Richard's we celebrated Mass with the school and a large number of parents and friends. Among the Old Boys were Ian Hodgson (T59), Michael Leigh (A58), Christian Tyler (O62), William Moore (C71) and Philip Gretton (B65).

From Kidderminster we were joined by Richard Hobbs (D) for part of the day. After some confusion in locating the cyclists, some of us paid our respects to Fr Augustine at St Mary's Warrington, and Brian Gillow (C44) at Market Drayton. Among the party was Philip Ockleston (J92) but the demands of BBC Radio Stoke and BBC Radio Shropshire interrupted the conversation.

At Oulton Abbey we were entertained by the Prioress, Mother Benedicta. Mass in the Chapter House and was followed by an excellent meal. Old Boys present included Michael Harrison (W78), Richard Defoe (B59), Nick Davenport (D71), Stephen Herbert (T65), along with Dominic Brisby

(D) and Jamie Paul (J), Ken and Claire Dando (Oblates) and Susan, Margaret and Alan Beckett (Br Luke's family).

The following morning, to our surprise and possibly his too, Lord Stafford (C72) came to see us on our way. We progressed quickly through the industrial towns of central Lancashire. This was our 'parish' day. We did not quite make Midday Office at Bamber Bridge, but did achieve a short cycle ride with a group of young people from Leyland, representing the young of our parishes. We ended in low cloud just outside Carnforth and made our way back to Simon (C61) and Julie Blackwell, at Garstang where a hot bath was particularly welcome. The evening Mass, specially prepared by the children of the Primary School, was celebrated at Leyland and afterwards Fr Jonathan, Fr Charles, Fr Bonaventure and Fr Maurus, with members of the parish entertained us.

Shap was always going to be a challenge, and the weather closed in to make it more beastly, but spirits rose on meeting Philip and Mia Oulton (parents of Charlie (A82) and Timothy (J85)) at the summit. It was still early and we had made good progress through the mist and the rain. The weather improved as we descended towards Carlisle. At the second stop we were joined by Fr Terence and Fr Ian, who came from Osmotherley. At the Scottish border we were piped over by Michael Johnson-Ferguson (C52) and felt the force of a contrary wind as we made our way with some difficulty towards Dumfries. Rupert Morgan (C58) and John Bridgeman (O56) gave us considerable support by cycling this section.

That evening we were entertained by Richard Murphy (C59) and his wife Mary at Warwick Hall. We celebrated Mass in the private chapel and the Old Boys present included Hugh Lawson (C54), Ralph May (C45), Rupert Morgan, and Michael Johnson-Ferguson. Others included Simon Stewart, a current parent, and Andrew Hamilton, a former parent, along with wives and children.

From Dumfries the roads became quieter and the evening parties smaller. We made for the ferry point at Gourock and came back to Irvine for the night where we were joined Nick Farrell (H80) and his father for Mass. The following day, overcast and cool, gave us the first taste of the Highlands. An excellent scenic route through to Connell Bridge was much appreciated. Our evening was spent at the Craig Lodge Retreat House where we celebrated Mass with the small community.

The north-easterly wind was stronger the following day, which made our journey to Fort William and subsequently to Fort Augustus difficult. But the scenery and sunshine provided a welcome contrast. We toured the exhibition at Fort Augustus Abbey, impressed by the number of visitors it had attracted. We returned to the home of Richard Sidgwick - father of Peter (C) - where we celebrated Mass attended by Rory Macdonald (O51) among others, and enjoyed the stunning views of the Highlands on a glorious summer's evening.

The route from Fort Augustus took us along Loch Ness to Inverness then across Black Isle to Dingwall and so into the last stretch, up to the north-east corner. We spent our last night at Moniach Castle, home of Philippa Fraser and

her son Kit (W71) and his family. We celebrated Mass in their family chapel and enjoyed a lively family meal – they absorbed our expanded team, now eleven, without apparent difficulty.

The final day was wet and overcast. Progress however was good and we negotiated the Helmsdale and Berriedale Braes, possibly the steepest hills of the whole journey, with relative ease, an indication of increasing fitness. Our route took us through the bleak and bare countryside of Caithness, passing by Thurso, and crossing the finishing line at 3.30pm on 12 July, 956.7 miles from Land's End, covered at an average speed of 14mph. The task had been completed and a sense of achievement and relief was evident among all. But there was no official banquet to mark it for the party split up immediately, though seven of us were well entertained by Andrew Hamilton with his friends at Berriedale.

Looking back after three months, the interest generated has amazed us. With hindsight the grace of God was powerfully in evidence. This should have been little surprise, given the powerful stream of prayer by the Community, by the Carmelite nuns, and by the many hundreds of friends and supporters who kept us in mind over those eleven days. This was communicated to us by the frequent telephone calls expressing good wishes, and the daily progress report requested by the Abbey.

In raising the profile of Ampleforth and all that it represents as a monastic community, the event appears to have been successful. But it is too early to evaluate its success as a fund-raising venture. At the moment of writing, 13 September, over £150,000 has been received, from less than 15% of the people circulated. The replies are still coming in which means that this percentage will increase.

We are grateful that so many backed such an eccentric event, so generously. The money will be distributed among the charities later in the year and a full report will be sent to all.

Question: Would you do it all over again?

Answer: It is too early to say, but . . .

MANQUEHUE APOSTOLIC MOVEMENT A Personal Testimony

MARTIN MULLIN (B92)

The following article is taken from THE SCRIBE, the Journal of the MAM, Issue Number 1, January 1995.

Now when I came to you, brothers, I did not come with any brilliance of oratory or wise argument to announce to you the mystery of God. I was resolved that the only knowledge I would have while I was with you was knowledge of Jesus, and of him as the crucified Christ. I came among you in weakness, in fear and great trembling and what I spoke and proclaimed was not meant to convince by philosophical argument, but to demonstrate the convincing power of the Spirit, so that your faith should depend not on human wisdom but on the power of God.

These verses have become increasingly important for me in continuing to search God's will for my life. I have the roots of faith in my family, a Catholic background and, for England at least, an unusually large number of cousins. At Ampleforth I was said to be 'involved' in various prayer and confirmation groups. This led some to believe that I had monastic inclinations, one of my nicknames being 'Brother Martin'. But my faith tended towards doctrines and institutions, rather than the living person of Christ.

My time with the Movement has helped my outlook to change. It was in January 1990 that a great brute of a top year invited me to a prayer group with another sixth-former. These sessions were run each week by an extremely well-dressed Chilean, who would arrive cheerfully from the cold, yet often exhausted, and we would prepare around a theme. Rodrigo, my first Chilean friend, was a dear friend in Christ, and remains very much so. In time, he returned to Chile and the other two boys went on to University. In their absence, I continued what I discovered were known as 'meditations'.

I knew that each year some old boys from Ampleforth went during their year off to help at two schools in Chile. I had no idea that this was related to the weekly meditations. Fortunately, a friend persuaded me to accompany him to a talk and I found myself on the list to go to Chile. I remember the idea of helping to teach English did not particularly attract me.

Leaving Ampleforth after eight years, I suddenly realised that the world outside didn't have a Benedictine flavour, nor, necessarily, Catholic; in fact, some people didn't even believe in God. Religion was completely optional now and I felt at a loose end as to how to approach it. I turned to reading but the books were all secondary works, stories of people's experiences, etc. I had been given a copy of the Rule of Saint Benedict which I read from cover to cover and found it to be quite interesting, but of no real relevance to those of us living outside the cloister.

Arriving in Chile, God, Catholicism and St Benedict were all back in the picture. I was absolutely overwhelmed by the scale of activity and the

enthusiasm with which it was carried out. José Manuel, the headmaster of San Benito, spoke to us gringos about building a community of love:

In love there is no room for fear, but perfect love drives out fear, because fear implies punishment and whoever is afraid has not come to perfection in love. Let us love, then, because he first loved us. Anyone who says 'I love God' and hates his brother, is a liar, since whoever does not love the brother whom he can see cannot love God whom he has not seen. Indeed this is the commandment we have received from him, that whoever loves God, must also love his brother.

I listened but I did not understand. I saw lay people praying the Divine Office, a rhythm I was accustomed to, although the Spanish was a novelty; 'En tus manos, Señor, encomiendo mi Espíritu' sounds much more godly when sung in Spanish than 'Into your hands, Lord, I commend my Spirit'. Similarly, lay people following the Rule intrigued me. Talk of 'Lectio' on the 'Word of God' was something I couldn't truly come to terms with.

The shock of my arrival over, I gradually came to understand more Spanish. Moreover, I felt God speaking to me in a completely new way. Suddenly, the Bible spoke to me in a completely new way. The Word was revealed to me as if for the first time and I was uplifted by its richness. I now linked the Word to a God that is alive in the world today. I endeavoured to take heed of Paul's plea in Colossians 3 v 16 'to let the Word, in all its richness, find its home within me'.

Simultaneously, one of the mottoes of the Movement, 'No one can have greater love than to lay down his life for his friends', was being demonstrated to me at every juncture. I was very familiar with St Paul's hymn 'to love' in 1 Corinthians 13, as we used to pray it at school, but I had never before seen myself as simply a gong booming. I began to feel that perhaps I was changing. I even began to love gringos whom I'd never spoken to at any great length whilst at school. It seemed as if anything was possible. All my thoughts came back to love, such as the spiritual friendship forged between a monastery in Yorkshire and a group of lay people in South America.

Soon I realised I had to do more than just listen contentedly to the Word:

Anyone who listens to the Word and takes no action is like someone who looks at his own features in a mirror and, once he has seen what he looks like, goes off and immediately forgets it.

I had to put it into practice, as St Benedict says, to 'accept it and carry it out vigorously'. I found tutoría was one of the best experiences of friendship in Christ, and was even bold enough to test out my awful Spanish in order to meet Christ in the ten year old boys I was with. The love I felt from both God and those around me was utter liberation, like being reborn:

Since by your obedience to the truth you have purified yourselves so that you can experience the genuine love of brothers, love each other intensely

from the heart; for your new birth was not from any perishable seed but from imperishable seed, the living and enduring Word of God. For all humanity is grass, and all its beauty like the wild flower's. As grass withers, the flower fades, but the Word of the Lord remains for ever. And this Word is the good news that has been brought to you.

The time came for me to travel for three weeks, and leave Santiago, the centre of my experience. Would God still speak to me and the revelation continue? Friday 9 July 1993 and we were in La Paz, Bolivia. A rather shifty Australian had, without invitation, joined our group and we were trying to arrange for some clothes to be washed at our residence. I remembered it was the first anniversary of my grandmother's death, so I left the debacle downstairs and went to pray Midday Office. To my astonishment, after the psalms, I came to the reading from Wisdom 1 vv 13-15:

For God did not make Death, He takes no pleasure in destroying the living. To exist – for this He created all things; the creatures of the world have health in them, in them is no fatal poison, and Hades has no power over the world: for uprightness is immortal.

God spoke to me in La Paz and granted me great peace.

On return to Santiago, my thoughts turned, naturally enough, to England: England, my England, drab, dreary, cold, godless England. The phrase 'Busque la paz y síguela' (Seek peace and follow after it) stood out in the psalms. I became totally confused as I decided that if I wanted to stay so close to God I would have to stay in Chile. I prayed and prayed for God to show me the way and decided to make a promise of stability, obedience and conversion of manners, in the hope that wherever I went, I would remain faithful to the new path of faith I had set out on:

The wind blows where it pleases; you can hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit.

On return to England, I was filled with the sense of wanting to change the world. Perhaps this was my own romanticism, but Saint Benedict and the Rule had transformed the world before. The reality, unfortunately, was conversation about mortgages and the economic situation. 'What was Chile like?' people would ask me, referring to the food, the weather, the girls, etc; few were interested in hearing of a 'religious' experience. From Heathrow to my house is a five-hour journey. Emotionally and physically exhausted, I tried explaining everything to my parents, with little success. I took heart in Benedict's assertion that the beginnings must needs be difficult. But the reception wasn't always warm. One relative called me a 'Bible basher', another was scared that I would become a priest. It was the classic story of someone who had 'got God'.

All of a sudden, I was at University where I felt ostracised and there was no one I could relate to. Students, I decided, couldn't believe in God and there

would be no faith at University. How wrong I was! There was a whole host of faiths, but I soon learnt that being a Catholic meant belonging to a minority. Whilst drying some dishes on one occasion, two students described how they used to live with two Italians, who, like all Catholics, they suggested, merely worshipped the Pope. Another Christian prayed for the evangelisation of Catholics; awful, I initially thought, but then we all need to be evangelised, to be continually renewed by the Word and the message of the Gospels. 'When did you become a Christian?' was a common question; I found it quite difficult, at first, to give a response that non-Catholics would understand. More often than not, others would be quite disappointed to discover that I was a Catholic. Many were extremely suspicious and sceptical of the 'Movement'; it sounds rather like an underground mafia.

It helped immensely having Paddy, who had been with me in Chile, only 20 minutes away at Durham. Very early on we formed a weekly community which was one of the few rocks of stability amid the bustle of University life. Paddy asked me to invite some people along. Having explained about meditations, Sid jokingly asked if we had to hug each other at the end. He and Steve are now my house mates and at the moment are all that are left of the community of St Bede, which regularly had seven people attending. I also started attending the University Catholic Society, where a friend (now my girlfriend) picked up on my unhappiness. I spoke to her at the Christmas party and she subsequently told me how she thought the only thing I wanted to do was jump on a plane to Chile. It was true in many ways, and for much of the first term I had seriously considered leaving University. I began to think I would never be fully happy unless I was in Chile. Even my *lectio* had entered a particularly dry phase.

After Christmas I decided that if God wanted me at Newcastle then I'd better get on with it. I thought of the apostolate of the Movement in Chile and got involved in a school. But my experience of tutoring history to some sixth-formers in no way matched that of the tutoria. I realised the striking difference between the two when I met one of the pupils in town and saw that it was a medieval text that was the common ground between us, rather than Christ. At about the same time, inspired by the Gospel, I started visiting prisoners in Durham on the same day as our meditations. I felt a bit ill at ease initially, especially when some inmates weren't particularly welcoming. But there are two prisoners whom I shall never forget. The first explained to me how he would have committed suicide had it not been for his faith. The second, the most unlikely of all for some of his mannerisms and his build, described the awful conditions he faced; I felt helpless, but was completely taken aback when he said, 'just pray!'

I still feel there are some inevitable tensions with my faith. Often I am torn between wanting to be active whilst being able to be contemplative, to withdraw and retreat. I remain slightly awkward praying in a public place, although it is often a good start of conversation. On numerous trains I have met everyone from atheists to Jehovah's witnesses. But more often than not, people are quite mistaken, assuming that I am training to be an Anglican vicar. Just

yesterday I was unable to persuade one man that Paddy and I were anything but American Mormons. There is a great deal of myth in England about what Catholics do or do not believe. Similarly, we Catholics tend to get bogged down with the issues of sex, homosexuality and contraception, women priests, the Papacy, etc. Often this debate is destructive and serves only to divert us from the centre of our faith and we lose direction.

Just as Newcastle was one of the last places in the world I wanted to be at the beginning of the year, so too, history was one of the last subjects I wanted to be studying. But Faith and the Church, St Benedict and monasticism have followed me in to my studies, and I have come to love my subject. For one of my courses, 'The Birth of Europe', the first book on my reading was St Benedict's Rule. I see the rule more as a way of getting closer to God rather than an economically convenient system, as proposed by one of my classmates.

I have been back in Chile for two and a half weeks now and there have been times during that short period when I have been tempted to stay. But I do not think that would be right as I feel sure that that is not what God is calling me to do. So, why did I come back? As the year went on, the idea of returning diminished and I made plans to go to Kenya or Spain. I had experienced Chile and ought to pursue something different. I thought thus until lots of little signs pointed me back in this direction. These culminated in a letter from one of the boys in my tutoria group. I knew that to return was the last thing in the world my parents wanted me to do, but I felt I had to. It somewhat upsets me that they don't appreciate what this means to me. It is sad that I never quite got round to telling my parents that I made a promise last year.

But, most of all, I came back to be refreshed in the spirit of the Movement, to discern more of God's path for my life, to be charged up in order to return to England. This year has inevitably been different from last. I have been able to see again what makes the Movement tick. I have seen a whole new set of gringos welcomed like Christ, and am convinced that it is this capacity to love which is fundamental:

If this enterprise, this movement of theirs, is of human origin it will break up of its own accord; but if it does in fact come from God you will be unable to destroy them.

No doubt there are many differences between University life in Chile and England, but the need for and the task of evangelisation remains the same. I am particularly excited at the moment by the founding of a house in Newcastle with two members of my community and another friend, which we hope will be truly 'a school of the Lord's service'. We would be very happy to welcome any of you there:

Like a mother feeding and looking after her children, we felt so devoted to you that we would have been happy to share with you not only the gospel of God, but also our own lives, so dear had you become.

Martin Mullin is now, Autumn 1995, in his final year at Newcastle University.

TEN DAYS' IMPRESSION OF MYANMAR

DAVID BINGHAM SJ (B50)

With Aung San Suu Kyi's release from detention, Myanmar is in the news, and so I pitch in with my own very limited impressions of the Myanmar scene, gleaned from ten days in a country about which I had hitherto known next to nothing.

General Impressions

My first impression as the plane dipped down through thick cloud was of an improbable, white Arctic landscape. It took me a moment or two to realise that I was looking at acres and acres of water-logged padi fields which reflected and almost merged with the low, grey-white monsoon clouds. It was also a landscape studded with the domes of innumerable small, white pagodas.

I arrived fully of trepidation and misgivings. 'This trip surely is a mistake.' Some priests who had visited the country at various times over the past decade had fed me with horror stories of corruption, brutality, discomfort, disrepair, poverty and general demoralisation amongst the people at large. Certainly after the magnificence of Singapore Changi Airport, Yangon airport looked very down-at-heel and nondescript. It did not help in my nervous state to find myself confronted by a stern, ghoulish lady whose face was plastered with a mask of white paste. 'Good heavens,' I thought, 'is this done specially to unnerve the foreign visitor?' It was she who relieved me of US\$300, and in return handed me a packet of monopoly money, so-called Foreign Exchange Currency, each unit of which, in official establishments such as hotels and railways, is worth 6 kyats, but elsewhere, fortunately, fetches the going black market rate for the US dollar of 100 to 112 kyats. These units are unredeemable. Any that are left over you give to friends. Cunning. There is no hope of doing Burma on the cheap, but I think the wide-boys in Thailand and elsewhere will find these units easily forged.

After this initial shock, it was with some surprise that I found myself rapidly and painlessly processed through Customs and Immigration, into the (metaphorically) waiting arms of Sister Raphael Shin, local Superior of the congregation of the Sisters of Our Lady of the Missions. It was she who had sowed the idea of my visiting Myanmar, when I met her, with two other Burmese sisters, on a Renewal Course in England.

Rangoon, or Yangon as it is now called, must be looking up, as all the main roads seemed to be in reasonably good order. There are even some very elegant boulevards. With lakes and parks in the centre, it is potentially a very attractive city. True, downtown the buildings look somewhat seedy, with a great conglomeration of small businesses spilling out into the streets. There are none of the sleek glass-fronted mega shopping complexes of the South East Asian boom towns; and yet I did discover one small supermarket, surprisingly

well stocked with quality goods – and surprisingly crowded – evidence of a moneyed class.

One is struck by the number of enormous buildings springing up, and in every case they seem to be hotels, in preparation for 'Visit Myanmar Year' in 1996. Frenetic sprucing up is in fact in evidence at all possible tourist venues throughout the country, and a burgeoning of even more Buddhist shrines seems to be a by-product of the building boom.

Public transport, however, is certainly not up to much. Ricketty old buses together with equally battered old trucks are packed beyond capacity. Out in the countryside there seems to be no limit beyond the laws of physics to vehicle loads. Vans packed with humanity – on top of great piles of luggage – even petrol drums – and then astride the pile, riding cowboy style will be another stratum of daring upper deck passengers. In Yangon there are plenty of taxis, but certainly not built for large Europeans. They are mostly mini Mazda pickups, not much larger than funfair bumper cars, into which one crawls and crouches. There are of course the inevitable trishaws, in which passengers sit back to back, while outside Yangon horse drawn vehicles are fairly common. Up in the hill station of Maymyu, a former British military cantonment, there are elegant mini stage coaches.

The 'express' train service to Mandalay did not seem too bad. Reasonably comfortable and an excellent way for seeing the beauty of rural Myanmar – but no sleeper for the all-night journey – and certainly not very express. It takes 15 hours to cover 375 miles, plus, in my case, an extra two hours for a breakdown; but then I was not in a hurry.

Veteran visitors, absent for a few years, remark on the growing volume of traffic in Yangon, which alas, seems to be setting its sights on becoming another Bangkok. It is worth noting that Yangon does seem to be a world front-runner with its digital traffic lights. One knows the precise moment they are due to change.

One had heard a great deal about the oppressive military dictatorship, but for a transient ten day visitor, this side of life did not impinge too much. True, military presence is apparent – armed troops are stationed at various points, but they seem ready to smile and respond if one greets them. It would seem that things are much more relaxed now, but I think most people bear psychological scars from the bad times.

A friend of the sisters, who was so kind as to show me around, had taken part in the student uprisings in the '70s, when he said thousands had been shot. He himself had been amongst those rounded up by the military and incarcerated for three months, during which time his family had no idea whether he was alive or dead. Ferocity seems to have been matched by ferocity. As he drove me through an ill-lit suburb one night, this same friend said: 'It was here they roasted and ate a policeman during one of the uprisings!'

In times of tension during the '70s and '80s, I was told, people were afraid to be seen talking together in groups, and it was dangerous to be seen talking to a foreigner. Even now, I was told, government officials are not supposed to converse with foreigners, beyond necessary business. But I did not experience much evidence of such a restriction. In fact I was rather surprised how free people felt to criticise the government. Yet, I was told, do not be deceived. Some diplomat has reckoned that one in seven Burmese are government informers. The whole apparatus of oppression remains intact.

The military seem to have a hand in all aspects of life. They, I was told, are behind all the big business ventures – construction, hotels, quarries etc. It is they who control the marketing of fuel, both in the official and the very open so-called black market. Fuel is rationed to a derisory 5 gallons a month, sold at the very cheap rate of US25 cents a gallon – then one has to purchase the black market stuff, often adulterated, as US\$1.80 a gallon. Expensive for a country in which the average wage for a labourer is about US\$10 – a month!

In the '60s the country passed through a period of extreme socialism and widespread nationalisation, including, it seems, most agricultural land, which means that millions of farmers are now tenants of the government – they have to pay a certain amount of rice as rent and can be moved off the land on which they depend, without compensation, at any time the military deem necessary. Several such sites were pointed out to me, where former farming communities had given way to some military enterprise. The farmers had been left to shift for themselves in finding an alternative site.

The Church was badly hit by the '60s nationalisation, when, without warning, all their schools and colleges were taken over, of course without compensation. This very high-handed act still rankles. Practically every church is cheek by jowl with a school that was once Church property. In some cases the church and clergy house is, as it were, marooned in the middle of what is now government property – formerly their own compound.

One Church institution, dating from the end of the last century, that the government did not take over was the huge Home for the Aged in Yangon, run by Franciscan sisters. Clearly the military did not want to be saddled with such an unprofitable enterprise – though they are anxious to advertise any subsidies they make. Sister Louise in charge of the home said she received quite enough funds from private sources and preferred, as much as possible, to be independent of government help. It casts an interesting light on the strong Buddhist ethic of alms-giving, albeit the country is so poor.

Myanmar is notorious for forced labour, and indeed there was plenty of evidence of this. The huge moat surrounding the Mandalay old palace compound – I think some four miles square – formerly a mass of weeds and decaying rubbish, has been cleared and most impressively refurbished, and all encompassed by a great dual carriage boulevard – all this is the fruit of forced

labour. I was told the headman of each community or village would be made responsible for a section of the work, which might last a month or two more. I thought I detected a slight ambivalence of feeling about this policy: a painful awareness of the oppressive nature of the regime, but yet a certain pride and satisfaction in such achievements.

Returning from Prome to Yangon by bus, we passed many large gangs of obviously conscripted labour from the villages, working under supervision of soldiers. They were digging a deep ditch between the road and the flooded padi fields. The earth they excavated was being piled up into mounds, on which they were planting teak saplings. It does seem to the credit of the governments that they appear to be planting a lot of teak all over the country, though there are reports of the big teak forests of the north having been denuded. The mystery here was why these saplings were being planted on the edge of the water-logged padi fields? A young man on the bus who knew a bit of English and had studied biology at the university contemptuously implied that such was the inanity of the military – they were apt to embark on schemes that had no future. The trees would die, he said. Yet he did admit that teak has a very long tap root, digging some 20 feet into the ground, and so perhaps they might survive the water-logging, which anyway is not all year round.

Prisoners also play an important role in construction work. I saw one such band of shackled men at work. However prisoners at work on a pagoda and in Mandalay palace were not shackled and did not appear to be under very close supervision. They held out their hands and passers-by willingly gave them alms.

The police and military are poorly paid and arbitrary on-the-spot fines are a hazard for motorists. As we emerged from the Mandalay palace compound, the military policeman at the gate suddenly switched the traffic light from green to red, catching our driver unawares. He was detained for a seemingly unconscionable time – troublesome, as I had a train to catch – and then fined the equivalent of US\$5, half a month's wages for many people

The country is one of the poorest in Asia. The basic labourer's wage is about US\$10 a month. If he has to buy rice, he pays about US\$1.30 for 3 kilos; so at least half his pay would go on rice, leaving very little for other food items, schooling and possible medical expenses. Seemingly the hospitals do not provide medicine, only prescriptions, and the patient has to purchase the medicine himself. Housing for the great majority in rural areas seems to consist of simple one-room palm leaf or split bamboo huts. Luxuries such as TV would be extremely rare. Even radios are limited. But I did meet a young man – headman of a village – who was in the business of a travelling video show. Yet in spite of the poverty, most people I saw looked reasonably well fed and there are very few people begging; but then I was told the police and military keep the beggars off the street. Of course for the many thousands of Buddhist monks, begging is part of their daily religious routine. But then I was told they

were begging not only for themselves but for the destitute and orphans who often find a home in the monasteries. In theory they are only begging for food, but one young monk certainly indicated that he was not averse to receiving money, after I had unloaded half my rations for a train journey into his begging bowl.

The Church

One of the most gratifying surprises was the flourishing and resilient state of the Church, notwithstanding some 30 years of semi-isolation and little contact with the outside world. Out of a population of about 43 million, some 470,000, or about 1%, are Catholic. There are 12 dioceses, 16 bishops, 398 priests and some 170 seminarians in the philosophy and theology seminaries. I was fortunate to arrive in Yangon in the middle of the bishops' annual conference and so had the opportunity to hear some interesting comments on the situation. The standard of English amongst the clergy is surprisingly high. At the philosophy seminary in Maymiu, where I spent a couple of nights, I found that each week the students had three masses in English, two in Latin and two in Burmese. No doubt there are hardly any theology or philosophy text books in Burmese, and so a knowledge of English is essential. Certainly vocations are numerous. I was taken to one village in the town of Prome (or Pye), originally made up of immigrant labour from all over the country, who had been settled on a plot of land bought by a La Salette priest some 40 years ago. From this village alone, out of some 50 or so families, had come four priests, four brothers and three sisters. I think the Buddhist ethos helps, in which it is not extraordinary for boys and girls as young as 14 to become monks and nuns, with the possibility of a life-time commitment to celibacy. I saw a couple of minor seminaries, each of which had up to a couple of hundred boys, who are boarded and fed and do their secondary schooling at the diocese's expense. An expensive undertaking for a poor Church, but it would seem that a fair number do go on to the major seminaries.

Certainly it does not seem like a Church in the doldrums. In Yangon a dynamic National Youth Co-ordinator, Fr Justin Sauwi Lwin, had led a party of 18 young people to experience the World Youth Congress in Manila in January – a gratifying indication of the government's relaxing former restrictions. A certain Fr Raphael had done a six month course in France on audio-visual communications and now, supplied with the necessary expensive equipment, was busily dubbing religious videos in the Burmese language. The distant hill station town of Maymiu I discovered is a hive of thriving convents, novitiates and seminaries, where one had the pleasant impression of high spirits and high morale. Whereas in Malaysia the De La Salle brothers face a crisis of lack of vocations, not so in Myanmar. Without any more schools, their main function is catechetical. My hosts, the Sisters of the world wide congregation of Our Lady of the Missions, impressed me as being a particularly happy community, active and pastorally involved. Quite a few had done renewal courses abroad, such as the Scripture Course at Nemi in Italy, and were, as they say, 'with it'.

I got the impression that the Church was cautious regarding the evangelisation of Buddhists. The retired Bishop Thaung Shwe had apparently been active in reaching out to Buddhists and winning converts, but not without experiencing hostility and opposition from the authorities. Nor were forms of inculturation which adopt Buddhist symbols and forms of worship without pitfalls. The Buddhists accuse the Christians of fraudulent plagiarism, while traditional Catholics resent being pulled back into the Buddhist ethos.

One of the early origins of Catholicism in Myanmar seems to have been in the 16th century, when a whole settlement of Portuguese soldiers were taken prisoner by the king of Mandalay. Subsequently he re-engaged them as mercenaries in his own army. So they settled down, married Burmese women, and were allowed to practise their own religion. But I suppose it was under British rule that Christian missionaries first had a fully free hand to evangelise.

I did not get the impression that the Church in Myanmar has ever suffered such persecutions as experience in Indo-China and Korea, though quite a number of the early missionaries were martyred. When I asked whether the Church had suffered under the Socialist and military regimes, the answer was that it was not so much active persecution as of the regime riding rough-shod, totally indifferent to its status and rights, as with the confiscation of its schools. However, they could only mention one priest who had suffered imprisonment in recent times, namely a French priest who had tried to help a political dissident escape.

The Church, representing only a very small minority of the population, has not been in a position to be vociferous over human rights, as, say, in South America or the Philippines. In fact the Church does seem to have some contacts with the present regime. I saw a photograph of a couple of bishops alongside Khin Nyunt, the First Secretary and the real power in the government. I was told that the bishops had been acting as intermediaries between the government and insurgents. I was also told the Archbishop of Yangon is a close friend of Tin Co (spelling not guaranteed!) who has the important post of Second Secretary in the military government. Let us hope these links can have a salutary effect on government policy. I was quite surprised to hear Bishop Philip Za Hawng, auxiliary bishop of the northern diocese, deploring the years of Kachin insurgency in his area. He said that Kachin nationalism had been hijacked by Christians of the Baptist Church, who had adopted a too aggressive stance against the government, and that as a result of the years of fighting all development had come to a standstill, and a whole generation of young people deprived of education.

In Yangon there is a very fine Catholic cathedral – a great solid redbrick gothic, put up at the turn of the century by a Dutch Fr Janssens – a perfect replica of some of the more imposing Dutch basilicas.

Catholicism is not the only Christian body in Myanmar. According to statistics, there are more than twice as many Protestants. Anglicans survive from British days, with an equally impressive, but smaller cathedral, and there are Methodists, a very large number of Baptists, and militant evangelicals, such as the Assembly of God, the product I imagine of American missionary endeavour.

Buddhism

The overwhelming religious presence is that of Buddhism, symbolised by the great gold-leafed Shwedagon Pagoda, Yangon's most prominent landmark, and the presiding centrepiece of that city. True, there are quite a number of Hindu temples to be seen, and further north, towards Mandalay, I saw quite a few mosques, but it is Buddhism that dominates the spiritual scene. Looking down over Mandalay from pagoda hill it almost seemed as if there were as many pagodas, great and small, as houses in the city. Equally visible are the great numbers of men and women in the red-brown robes of Buddhist monks – or a more feminine pink for the nuns – both young and old, even almost toddlers, all with shaven heads, more often than not in groups, doing their daily stint of begging. I would not know how many are in for life and how many just for a few years. Seemingly the monasteries take care of the education of their robed children. I was told that formerly special places were reserved for monks and nuns in public transport to protect them from the danger of physical contact with the opposite sex, but now their regimen is more relaxed.

Some priests scoff a bit at the popular ignorance of the real tenets of Buddhism in which there is no personal god, whereas most devotees approach the Buddha shrines as suppliants to a personal god. For them, his is the face of deity. But it would seem that the basic intuition, planted deep in the human soul, as to the reality of a personal God to whom homage must be paid, has to find expression in some form or other, and so for the majority of the people the statues of Buddha are the focus of this homage. They could do a very great deal worse. Moreover, as I gathered once from some lectures by Fr Aloysius Pieris SJ, the Sri Lankan expert on the subject, Buddhism is a complex religion, accommodating varying perceptions or strata of reality.

An attraction, if one may use the term, was pitch and toss with coins, reminiscent of the fairground, to divine one's future. A couple of laughing teenagers invited me to have a go, giving me a handful of the special metal discs which the pagoda for the purpose. One had to try to toss the disc into a funnel at the top of a tall cupboard. If successful, the disc fell through, coming to rest on one of the eight or nine shelves in the cupboard, each of which signified one's proximate fate, benign or otherwise. Strange to say, the better shelves did not promise Nirvana or Parinibbana – total escape from the cycle of reincarnation – or release from the chains of all earthly desires, but rather excited those very desires with promises of wealth, business acumen, prestige and power, according to the translation by my Burmese friend. With one disc I was told to be prepared to make a journey abroad, True enough; I was due to return to Malaysia the next day. A second disc fell on a shelf with a message urging me to do more good deeds. Well, one cannot fault that one!

The slow conception and birth of the Kingdom of God in this world is a mysterious and hidden process, but I feel that the Buddhism of Burma is a better platform – if I may mix metaphors – for this process than rampant secular materialism or the eccentric do-it-yourself vagaries of New Age platitudes.

HOME AGAIN

JOHN BURLISON (C58)

I found a pound note the other day. The shops did not want it and it made me think back to the days when they did. I left the school in 1958 and went straight into the Army, serving mainly with the Brigade of Gurkhas and overseas. This year, 1995, I have retired back home and set up house. Cardinal Hume is reported as saying that the one thing certain in life is change. In my three and a half decades absence a lot has certainly changed in Britain, although perhaps less noticeably if you have been here all the while.

Decades ago the BBC World Service ran a competition for a newspaper headline to be appropriate for the year 2000. Amongst the winning entries were: 'Arabs Buy Oil', 'Brit Wins Wimbledon Men's Singles', 'Good Harvest On Mars', and 'Dogs Get The Vote'. They may have been laughable then but some are quite near the truth now, so much has changed in the meantime. The competition winner, too, has a certain topicality today. The prize went to 'Pope To Marry'.

Changes in society occur because the foundations of that society have themselves changed. The foundations to the British attitude until recently have been Empire, Defence, Religion and Monarchy; but all have changed dramatically. Let's look at these first.

Empire was ending in 1958, when I signed on in the Army, but still much of the map was red for another ten or so years. The colonies had provided incentives to the nation for trade, administration, responsibility, influence, moral motivation and an alternative to life and works at home. By 1970 there was not much left and by now (1995) there are only 15 mini-posessions left (*pace* Hong Kong). There is of course still the Commonwealth, but this is not the same thing at all. There is no longer that supplementary dimension to Britain instilled by overseas possessions. To the new generations 'lost an empire and not yet found a role' is history book stuff as they never actually experienced the empire nor its influence. They take life as it is now in singular Britain.

Defence after the Second World War has been based upon membership of a treaty block, and thankfully there has been no individual threat to Britain. Territories overseas where the flag once flew to be defended are depleted. The generations growing up in this half century, unlike their predecessors for some two hundred years, have no direct knowledge of a war to absorb all the nation, apart from the brief Falklands campaign. Fortunately there has been no need to practise 'Defence of the Realm'; on the other hand there has been no thunderous occasion to demonstrate the nation's pride and to provide a binding force. (One could interject that the recent World War Two commemorations well illustrate the nation's penchant for a national occasion.)

Religion was challenged in the 'Swinging Sixties'. The years became seen as a period of release from responsibility and were open season to confront old principles. (Do you remember the 33-rpm Peter Sellers record 'Fool Britannia'?) Silent acceptance of religion fell prey to this, and the Established

Church has been dancing to the tune of reform ever since. Perhaps it has compromised on the fact that such institutions are better moved by evolution than by revolution. Fragmentation is the result.

The nation's population mix has also changed. According to Whitaker's Almanac there are 1.4 million members of the Church of England electoral role. Whitaker's also shows that in Britain the Buddhist, Hindu, Sikh, Moslem and Jewish religions total over 2 million. It is difficult to put one's finger on comparative figures for the Catholic population; it could be as many as 2.5 million adherents according to the Catholic Directory. C of E is not now the majority religion of Britain.

Discussing this some few years ago with an Anglican Dean of a Westminster address he commented: 'Others may have the numbers but we have the prestige'. I bit my tongue before asking him to justify all those Bishops in the House of Lords when they no longer represent the majority of the nation; maybe others should now share that political platform. The Established Church that once provided so much cohesive influence to the nation is losing its following and has lost its dominant position. Britain no longer has a core 'traditional religion'.

The Monarchy traditionally oversees these three constituents and crowns them in a single figurehead. Again over the last 30 years one sees that while the position of the Monarchy has remained secure some of its elements have rather disappointed the supporters. As a foundation for all things British and as a secure authority within the country, Monarchy has slipped from its pre-eminence as a magical mystical source.

All this may be a bit lugubrious but it is so apparent when one comes home again that these old landmarks have shifted. One also sees, or reads, that heavy industries hardly exist, and much of the industrial base is foreign financed; that service industries abound and prosper; that 64% of the working population is involved with small businesses; that self-employment is typical and is lucrative; labour is mobile and part-time working is common; and so on. It seems Britain is an assembly plant and service station, as well as reverting to the earlier role of a nation of shop keepers, and doing very nicely at it all.

There is also a broadness of outlook and an independence of mind, sometimes a bloody-mindedness. This is a refreshing relief from the deliberate and heady days when the world looked to Britain for a lead. Maybe we are back to our natural place in the world as it was until the end of the 18th century, after which Britain assumed the position of 'top dog' and Empire followed. Britain is joyfully once again an individualistic and mercurial island, albeit attached to Europe.

Strangely there is much more internationalism in the country than 30 years ago. Vast sums are in foreign investments and more people work overseas now than even in the heyday of empire. Some of this is European Community inspired. Most British people take a holiday abroad, some twice a year. Of course travel is easier and the world thus seems smaller. Shopping is now international and feeding habits are cosmopolitan. Avocado pears and papaya,

for example, are in the village greengrocers when once they were foreign delicacies available only at Harrods, of course.

There has also been a sharpening effect to all this. Industry has had to risk new products and methods because of foreign competition and conventions, and our farmers have been forced to be more energetic. British growers can not rival those in lands with easier climates and who can now sell here. Apart from children no longer knowing the true season for garden peas and home strawberries, because the supermarkets sell foreign ones the year round, much land is now unused. Imposed 'set aside' is hardly a plan for employment and prosperity, and farmers are selling up. Only British 'grass culture' thrives; there is also an increase in forestry - and golf courses.

Coming back to Britain now you also see much more wealth and a new degree of smartness and individual pride. Perhaps it is a manifestation of the more personally satisfying life of being self-employed. People seem to dress better, care more for their homes and gardens, I live opposite the village playing fields and the youngsters I see kicking footballs and flying kites are in neat colourful gear, often proclaiming some major team (or Korean manufacturer), with tidy hair and a clear enthusiasm. And so are their mums well turned out. Of course at holiday time one encounters youth's unkempt look so cultured at boarding schools - but the gentry always did avoid trying to look smart!

Every family has at least one car and they are everywhere. Unfortunately the village high street is blocked with vanity wagons: those cavernous Volvo 'estates' trying to be parked by mother, with a child on the back seat and a dog at the rear window; or the high-riding cross-country vehicles crushing the pavement edge with grotesque tyres which have never been on land that warrants them. It is difficult now to find a house that has not got a new shiny PVC conservatory bolted on. Houses sprout dish aerials which even Virginia Creeper won't cover, and regrettably local culture is being overcast by satellite TV importing the attitudes and agendas from alien lands.

There is also a negative side to material prosperity, a converse aspect to affluence. One of the first scenes one is faced with on returning to this country is the sight of the homeless and the boozers in their boxes in doorways of major towns. Thirty years ago there were tramps but not in the quantity of drop-outs there are today. They are, I suppose, reminiscent of 18th and 19th century prints of old London and those pungent cartoons in *Punch*: 'Gin Alley', the waifs and strays and cries of old London. They are as phantoms of despair from the past, and the sort of poverty one more usually associates with the Third World. In fact they are probably inevitable now everywhere - except in Heaven.

Drunkness actually has lessened over the last 50 years according to the Licensing Authority and is decreasing with the new generations. The rising scourge is drugs. Murder is steady at 2.2 a day (1992 - RMP) which is down on the past considering the rise in population. The increase in burglaries and muggings is thought of as something new. In fact, over the last two hundred years such activities were common place. There were highwaymen and

footpads, the Artful Dodger, assassination attempts on Queen Victoria, and those dark bearded fanatics lurking with a smoking bomb of cartoon caricature. Now, after the community discipline imposed on the population by and after the Second World War, we have reverted to a natural and inevitable level of criminality. We live in a world of 'minders', alarm buttons, bells and vigilance cameras as our predecessors had lived with outriders, gate keepers, and night watchmen.

When you suddenly re-enter British society you become aware of an egalitarianism in the community which has occurred and is everywhere apparent. One is on first name terms with nearly everybody in the village – shops, business, even the plumber, but not with officials at the local Council who are still strictly formal. And this is not the old fashioned attitude of the patrician whereby you called him 'Charles' and he tugged his forelock; it is a leavening of status. However Britain will never have a fully 'classless society' as class is as strangely integral to the country's way of life as is the variable and perverse weather, but class is now less pervasive and more adaptable, which the weather isn't. Some say class has become inverted and to talk 'posh' or to wear a hat and suit invites comment. In my search for a job after the Army I was not aware of this contention, although once I was advised not to have a hair cut before going for an interview!

Egalitarianism has probably arisen from escalating communications and the media. Something like one adult in two now buys a national newspaper which will then be read by another two people (NPA). Thirty years ago only one in five bought papers. Most homes have a television, or two, and most regions have their own channels. Everybody is more informed and from the same source. They are not necessarily wiser, which has given rein to single-issue specialists promoting their jargon-led cause and declaiming with witless sound-bites so much else. This media-sated atmosphere is not necessarily supportive of authority and responsibility, which is a continuing but growing concern.

The good news as society comes more together is that religions now seem to be joining hands as never before. I was surprised on returning to my village in conservative Sussex to find a strong 'Churches Together' movement. The Anglicans, Catholics and Methodists regularly combine in many calendar services, and our bulging Catholic congregation has three times this year celebrated Mass in the larger Anglican parish church (whose foundations were laid before the Reformation). The rapport between the three clergy is personal, and there is real appreciation of each other's forms of worship amongst the people. One does tend to wonder, cynically, where all this jollity will end; are we heading for an ecumenical Mass that merely comprises the simplest parts that are common in the present three denominations' separate services, and will the end product be recognisable to any?

Conceivably our geographical parish here is now so coming together before God that it may be the ideal setting for an ex-Anglican married pastor to be introduced as Catholic priest. Although few now would take exception to

this, and none have any claim to comment, no doubt many of those buried in the graves just yonder 30 years and more ago would turn at the very thought.

This friendship between religions was unthinkable some 30 years ago. The anti-Popish lines in the second verse of the National Anthem, about 'confuse their politicks and frustrate their knavish tricks', were met with our fiery retort in the hymn 'Faith of our Fathers', in which, despite dungeon, fire and sword, and through the prayers of Mary 'we will bring England back to thee' (Scotland?). One was brought up to believe that going into the grounds of an Anglican church should later be mentioned in the confessional, and that attendance at a non-Catholic service to be tantamount to a passport to the Devil. Now thankfully such attitudes on all sides, except the Crown, have vanished. It was good to see so many leaders of other faiths at the Westminster Cathedral Centenary Mass, and dare one hope that the coronation ceremony for our next monarch will include the presence of a similar, if not an extended, mix of beliefs?

The diversity of religious population is a new colour-thread in the tapestry of today's Britain; so where is your nearest mosque or Hindu temple? I was surprised when I asked the staff of our local curry restaurant to learn that their nearest mosque is in a converted school hall in the next village and that there is a larger one ten miles away in a main shopping street of Tunbridge Wells. What would the old folk taking the waters have thought of that! What would Lord Reith say had he heard as he frequently would today on BBC's 'Thought of the Day', the Sikh, Buddhist, Jewish, Moslem, Hindu speakers. Many of them are more articulate and erudite than some of the Dean and Bishop speakers whose complacency one sometimes detects beneath their cassocks.

Foreigners in this country throw a converse light on Britain. It is the Japanese who regret that the guard at Buckingham Palace is no longer changed daily. It is the French and Belgians from the flattened battle fields of Europe who at week-ends swarm over the Sussex and Kent country houses and gardens which we take for granted. It is interesting to hear Gurkha soldiers on their views of Britain. They come from an agricultural back ground of rustic farming in hill villages scratched out amongst the Himalayas. They are amazed that rich people in Britain live in curious old houses; that every village has a memorial to some war or campaign over hundreds of years ('And you call us warriors!' they exclaim); and when you get down to what is the best thing they meet in Britain – expecting the answer 'Concorde' or the Crown Jewels, they say that what impresses them most here is the enormity of cows' udders!

Both I and my homeland have changed immeasurably. I was apprehensive of what I would find when I settled back in this country. It was not just the possibility of getting lost in Tesco's amongst the avenues of choice: pasta, baguettes, frozen foods and 'special offers'; or discovering that a 'Boot Sale' is not where you go for cheap footwear. It was the fear that the country had gone to the dogs as is so often implied; that is humbug. In fact Britain has reverted to true type and is all the better for it. It's good being home again.

OLD AMPLEFORDIAN NEWS

OBITUARIES

CHARLES ERNEST SHARP

born 13 November 1893 York, left Ampleforth 1911, died 30 November 1978 York
Charles Sharp followed his father into a pawnbroker's business near the Shambles in York. He retired through ill health in about 1947. His great interest was golf, and he was captain of the Fulford Golf Club near York. He lived at Dringhouses near York. He had one son, Michael (B61).

JOHN RAYMUND BINNS

born 26 August 1915, St Aidan's House left 1934, died 11 May 1993



John Binns was an artist. After gaining a degree at the Royal Academy of Art, he worked both as a painter and in architecture. He exhibited paintings and pastels at the Mall Gallery and Royal Academy, mainly of vintage cars and landscapes. For 40 years, he worked for the architects Goodhart Rendell in Twickenham, later the firm Broadbent, Hastings, Reed and Todd – with this firm, he helped to design Prinknash Abbey (the Abbot of Prinknash was a celebrant at his Requiem Mass); in Newbury in about 1971, he converted an old barn into the Catholic Church of St Francis de Sales at Wash Common; and he worked on the design of many other Catholic churches. His great interest was in

vintage cars, having his own vintage Bentley. He was editor for 12 years of the Bentley Drivers' Club Magazine, and in 1980 won an award as Editor of the Year for Small Magazines. In the war he was in the Tank Regiment, acting as a dispatch rider, based in Burma and India. John Binns grew up in the Cotswolds, going to prep school at the Oratory before Ampleforth. In 1965 he married a New Zealander, Zelma Ball; they have two sons and two daughters. They lived in Newbury. He was a friend of Michael Neville, once Maths master at Ampleforth, and of Basil Feilding (A34, RIP). John Binns died in May 1993; we learnt of his death in May 1995.

OLD AMPLEFORDIAN NEWS

MAJOR OSWALD WHITWELL AINSCOUGH KSG

born 5 December 1906, left Ampleforth 1924, died 16 January 1995



Oswald Ainscough was the fourth of the six children of John and Martha Ainscough. The others were: Francis (born 1903, OA 1921, died 1991), George (born 1904, OA 1922, died 1980), Margaret (born 1906, died 1993), John (born 1908, OA 1926, died 1992), Paul (born 1912, OA 1930, died 1991). Oswald himself had done much research on family history, tracing the family directly to the Ainscoughs, then tailors at Croston in Lancashire in the early seventeenth century. He tried to discover a link to Ainscoughs in Lincolnshire, although he could not establish this link with certainty.

At Ampleforth, he was not very strong or well, and left a year early. After Ampleforth, at 17, he travelled alone for two years to Kenya, South Africa, Australia, New Zealand and Canada, pursuing his interest in commodities, seeing the grain grow, working his way, often riding a horse to Mass. Returning to England, he worked before the war in Liverpool on the Corn Exchange.

In the war, he was in the King's Liverpool Regiment, and went to Burma with Orde Wingate's Chindits. When his business and particular milling background was discovered, he was moved, to his horror, to GHQ to buy food for the army and indeed for India. He tried to return to active service, at first without success. However, when he heard that Orde Wingate, after returning with Mountbatten from meeting Churchill and Roosevelt, had been given carte blanche to organise a much bigger campaign behind Japanese lines, he wrote to Wingate and, as a result, he returned to the war front, being responsible for 200 mules and 20 horses in Wingate's second operation. They landed behind the Irrawaddy and, after months of hardship and fierce fighting, attempted to join up with the American and Chinese forces in the Kyitkyina area. The situation became horrific: men were dying of foot-rot and dysentery, and Oswald was told by the Acting Brigade Commander, John Masters (the famous author), to shoot all the mules. Describing this dilemma to Michael Birtwistle just 10 weeks before he died (they were sipping malt whisky after attending the Requiem Mass on 16 November 1994 at Leyland for monks who had recently died, many of them friends), Oswald said: 'I couldn't do it, Michael. I wasn't a rebel; I wasn't a hero. I just couldn't do it.' Hence he agreed to take his mules, many of them wounded, with a doctor who volunteered to join him, through Japanese infested country, and eventually returned to India.

In post war years he was, simultaneously, a director of the family milling firm, H. and R. Ainscough, a member of the Liverpool Exchange working in

commodities, and a farmer in Mawdsley. He retired in the 1960s to Kirkby Lonsdale, continuing to farm.

He was a Knight of Malta, and a Knight of St Gregory. At his funeral, Tony Kevill (O38) said: 'He never seemed to think the day had started properly until he had been to Mass in Kirkby Lonsdale Church a few hundred yards from his house.' In younger days, he was a regular member of Ampleforth pilgrimages to Lourdes. He often returned to Ampleforth for retreats and for golfing matches, with his friends Edward Fattorini (A26, died 1993), Bill Lawson (OA 1926, died 1980s) and Tony Kevill (O38), whose sister had married his brother John. He was a competent golfer, captain of Ormskirk Golf Club, winner of the Captain's Cup at Ormskirk several times, once playing right handed, in another year playing left handed. As a young man, he hunted and was an adequate point-to-point rider; in later life he owned a steeplechaser called 'San Lorenzo', who won him steeplechases, principally in Ireland. San Lorenzo was later given to Ginger McCain and became his first winner as a trainer; Ginger went on to train Red Rum who won three Grand Nationals. Oswald was a country sportsman, enjoying fell walking, fishing and shooting – always generous to share this with others.

Oswald married firstly in 1939 Gabriel Finch, his first cousin once removed (Gabriel's mother was the niece of Oswald's father – hence a papal dispensation), the daughter of Tom Finch of Hayes and Finch. The Finches, like the Ainscoughs, had a long recusant history, Gabriel being a direct descendant of Blessed John Finch. Oswald and Gabriel had four children: Elizabeth (who married Varlien Vyner-Brooks), David (briefly a novice at Ampleforth in 1961, now married and living in Australia), Pauline (who married Eric Jakubowski) and Catherine (who married Andrew Seligman). Gabriel died suddenly on New Year's Day 1951, aged 30. In 1958, Oswald married Morar Malcolm, the daughter of Sir Michael Malcolm Bt.

Oswald had four grandchildren at Ampleforth: the three sons of Elizabeth and Varlien Vyner-Brooks: Crispin (C87), Henry (C90) and Charles (C92); and the son of Pauline and Eric Jakubowski: Stephen Jakubowski (C95). There were three nephews, the sons of his brother John, of Parbold: Anthony (W58), Stephen (C75) and Johnny (C82).

Oswald's father John was one of ten children: Richard, James, Hugh (OA 1876), Catherine (the grandmother of Oswald's first wife), John himself, Thomas (OA 1876), Mary, Susan, Joseph and Francis Septimus. Of these Thomas and James had sons at Ampleforth. Thomas had three sons at Ampleforth: Gerald (OA 1920), Joseph (OA 1923) and Fr Anthony (OA 1925). James (who went to Radcliffe College), had two sons, two grandsons, five great-grandsons and one great-great-grandson at Ampleforth: his sons were Cyril (OA 1910, killed in the Gallipoli campaign in 1916 – before his death he purchased a carpet and sent it home, and in 1949 his brother gave the carpet to Ampleforth and it is still used in the Abbey Church for professions and feast days), and Martin (OA 1915, died 1973, Chairman of Matthew Brown, the brewers). In turn, Martin had two sons: Cyril (OA 1943, died

1980s) and Peter (O52, now the senior member of the family). Cyril had four sons: Christopher (C73), Mark (C75), Simon (C77) and Paul (C80). Peter has one son: Martin (O84). In the next generation, there is now at Ampleforth College Junior School at Gilling a great-great-nephew of John, the father of Oswald: Simon Ainscough's son Nicholas. Thus there is descended from Oswald's grandfather at least 27 Amplefordians covering five generations.

In addition, Oswald's wife Gabriel had two sisters and two brothers with grandchildren at Ampleforth: Charles Cohen (A87), Rupert Finch (currently W); Peter Haslam Fox (currently W); and Edward Hodges (currently W) – and these are strictly Ainscoughs, descending through four generations, and making a total of 31 Amplefordians. Further to this, two other Ainscoughs, William (D95) and Richard (currently O) can, according to Peter Ainscough, trace their origins back to the 17th century Ainscoughs of Croston, and are thus distant relations.

The youngest grandson of Oswald Ainscough, Stephen Jakubowski (C95 – aged 16) writes:

... On growing up I spent many a day and evening with my grandfather. I saw him as an old man but an old man I loved dearly. He was at peace with himself and to the world, for he never rushed to do anything. To him, life just fitted into place like a jigsaw puzzle. I remember playing bowls with him in his garden, when the evenings were long. Grandpa had a competitive streak in him and oh – he did like to win. My grandfather loved to shoot and fish and he was never quite happy enough, if he wasn't on the hills trying to get a duck, or by a river or tarn trying to get a fish.

DENIS ARTHUR CUMMING

born 17 Sept 1923 Weymouth, Gilling, Junior House 1934-36, St Dunstan's House 1935-41, died 28 January 1995 Western Australia



Denis Arthur Cumming was the second son of Commander Alastair Cumming R.N. He was brought up in Barrow-in-Furness. He was in St Dunstan's House under Fr Oswald Vanheems. Cardinal Basil Hume, writing just after receiving news of Denis's death, remembers him as a clever boy and as 'a zealous scout, very practical and altogether an excellent person'.

Denis read Engineering Science at Oxford and graduated with first class honours in 1944. In his own words, he then 'saw war service between 1944 and 1946'. He rarely referred to this period but it is known that he spent it with Special

Operations Executive, although he did not serve abroad he found the work very distasteful. After the war and further study, he obtained a Master of Arts degree in 1949.

He started his professional life working as a construction engineer on major hydro-electric and waterworks projects in Scotland and the London area. In 1948 he married Christian Grey, a graduate of Leeds University Medical School, with whom he shared an interest in climbing and fell-walking, and started a family before emigrating to Australia in 1950. There Denis worked for the Victorian State Rivers and Water Supply Commission, the Commonwealth Department of Works at Woomera and the South Australian Highways Department in Adelaide from 1953 to 1956. He then joined the University of New South Wales and became a Senior Lecturer in the Department of Highway Engineering for nine years. Finally Denis took up the position of Senior Lecturer in the Department of Civil Engineering at the University of Adelaide, a post he held for 20 years.

In 1971 he commenced the restoration of 'Claremont', a large house in the hills outside the city which was built by one of the early settlers of South Australia in 1842. The house was owned by the university but had fallen into a state of disrepair. Denis and family moved in as tenants and repaired and decorated the interior. This was a fine house with a long history returned to use as a family dwelling.

Denis became interested in the engineering heritage of South Australia, which he considered a neglected area of record. Establishing guidelines for research into the subject, he formed the first engineering heritage group in Adelaide and became its chairman. Interest spread to other states of Australia and Denis became chairman of the first National Panel for Engineering Heritage of the Institution of Engineers, Australia. He was joint author of four books and published many papers on the subject.

He retired in 1986 as an Honorary Research Fellow of the University of Adelaide and in 1991 moved to Western Australia where he pursued his interests with great energy. Indeed the recognition of Australia's engineering and industrial heritage will be his living memorial, especially in South Australia and Western Australia. Denis died suddenly while sailing with friends in Western Australia. He is survived by his wife Christian, his four children and many grandchildren.

JDC

His younger brother is Duncan Cumming (D58), now living in Dorking, Surrey.

DENIS K WELLS

*born 27 October 1918 Wimbledon, left St Aidan's House 1935,
died 4 March 1995 Suffolk.*



Denis Wells was a Master Printer, working with Vineys and later a director of Sun Printers. He was a lover of fine arts, of opera, ballet, theatre and painting. He was a keen sportsman: he was a member of the MCC since 1958, and of the Itchenor Sailing Club since 1957, where he sailed and raced a swallow.

In the 1939-45 war, he was with Royal Horse Artillery, being three times wounded in North Africa and in France at the battle of Billiers Boccage. Before the war, and again afterwards as colonel, he served with the Royal Horse Artillery Territorials. Since December 1962, he was Tallow Chandler of the Tallow Chandler Company - this was because of links between the Company and the 290 (City of London) Regiment RATA which started in 1950. Denis was commanding officer in 1959 when the regiment celebrated its 150th anniversary of its foundation.

He married Evelyn Beattie in 1986, living in Suffolk, where he enjoyed gardening and attending concerts. In 1993 he had a bad stroke. He showed much devotion to Ampleforth, of which he often talked and visited: he and Evelyn came for the inauguration of the new central building in 1988 and on other occasions. A letter writes of him 'being so full of life until his stroke', of him having 'so many friends and no enemies', of him being 'a good man in every meaning of the word'.

His younger brother was Peter (OA 1937), a distinguished athlete, killed in the War.

JOHN TAUNTON

born 14 November 1907 Lanarkshire, Ampleforth 1919-1924, died 9 March 1995
Great Ryburgh, Norfolk.



John Taunton made his first home in Norfolk soon after leaving Ampleforth, and quickly became involved with the Maddermarket Theatre and the Norfolk and Norwich Area Club where he became secretary. In 1938 he married Barbara Miller and their first son was born a year later. Convinced that war was inevitable, he with some friends joined the Norfolk Yeomanry.

He served with distinction with the VIIIth Army but was wounded at El Alamein. Whilst convalescing in hospital, Major Taunton began to draw and paint with some conviction and encouraged by his old friend, Edward Seago, his talent in this

field began to flourish. He soon realised that this was what he wanted to do more than anything, but by 1945 the need to support a growing family demanded a more reliable source of income. Thus he accepted a position with the pharmaceutical company, JC Gambles & Company, later Chesebrough Ponds, with whom he stayed until retiring in 1973. Yet painting remained an overriding pastime, with various rooms at his home in Thorpe commanded as makeshift studios at weekends. Visits to Seago's studio at Ludham left him in turn with overwhelming enthusiasm followed by frustration at his inability as a weekend part-timer to develop his talent as he wished. He exhibited regularly with the Norwich Art Circle and in other mixed exhibitions, as well as finding time to write the occasional article or short story for various publications.

On retirement, the attic of his new home in Burnham Market was converted into a studio and his work in oil, watercolour and pastel began to flow with ever increasing confidence. A series of one man shows in London, Norwich and Cambridge established his reputation within that long tradition of East Anglian artists who have contributed so much to the heritage of English landscape painters. Though largely self-taught, he always acknowledged his debt to his friend Edward Seago, whose influence was seen most in his landscapes in oil. Yet, always influenced by the early Impressionists, John Taunton evolved his own distinct style, particularly in his watercolour drawings which revealed an economy of line whilst conveying atmosphere and form through the use of soft and glowing colour. From time to time he would break away from his usual style with adventurous outbursts of rhythm and colour in interior scenes from the theatre and ballet, or from the working day in France.

His wife Barbara died in 1991, and although sustained by family and friends, he never really recovered from this and his output declined rapidly. A

devout Catholic, he and Barbara are remembered as stalwarts of St Henry Walpole parish, Burnham Market. He is survived by four sons and a daughter, and by six grandchildren.

RONALD JAN MASLINSKI

born 21 February 1944, St Dunstan's House 1961, died 16 March 1995



Ronald Maslinski, while at
Ampleforth

Ronald was the son of Major Jan Maslinski, who served in the war in the Polish army. He was one of five brothers. He went to prep school at St Augustine's, Madeley Court, Huntingdonshire. At Ampleforth, although in St Dunstan's under Fr Oswald, he lived at the Polish hostel run by Colonel Dudzinski in Oswaldkirk, and used to recall cycling a mile and a half uphill in the morning into school. He lived at Hemel Hempstead. He had been disabled for many years. He had a brief time in the Jesuit novitiate, and remained always a very strong and faithful Catholic. He was a lover of history and music, often playing church organs. He was a nephew of Ronald Medlicott (OA1924), whose sons are Anthony (D57), Francis (D62) and Paul (C65); and grandsons are Stephen (D81) and Andrew (J94).

SIMON CHRISTOPHER JOSEPH FRASER, 17TH LORD LOVAT
and 24th CHIEF OF THE CLAN FRASER of LOVAT, DSO MC

born 9 July 1911, St Cuthbert's House 1926-1930, styled Master of Lovat 1911-33, succeeded as 17th Lord Lovat 1933, died 16 March 1995

We reprint with permission the two notices from The Independent, Obituary Section, 20 March 1995. The first is written by a colleague from the war, Max Harper Gow. The second is by Louis Jebb, the Deputy Head of the Obituary Section of The Independent: he worked on the letters of Maurice Baring, who went to live and die with the Lovats, to be away from the sound of the war in the South. Louis Jebb is the great grandson of Hilaire Belloc; he is an Old Boy of Worth and was once at St Benet's Hall, Oxford.

In the whole of the six long years of the Second World War, Lord Lovat served hardly more than six days in action. And yet he became universally accepted as a great war hero. How, one wonders, could that possibly be? Perhaps quite simply: his was the inspirational personality. Under him, men did more than they could possibly imagine they could do, were braver than they knew



themselves to be. Lovat seemed to impersonate a 20th-century Robin Hood, or perhaps more realistically a Rob Roy. With him there lay danger, but also high adventure. He led No 4 Commander group on the raid on Dieppe in 1942 and No 1 Commando Brigade in the D-Day landings in June 1944. My first close encounter with Lovat was when I was posted to 1st Commando Brigade HQ, stationed at Cowdray Park, Midhurst, in 1943. I was to be his staff captain. Lovat was standing with his back to the fire, in the big lounge which acted as our officers' mess, chatting to a group. But as soon as I entered he spotted

me and called out – 'Hey you, you're my staff captain, but I can tell you this, if you're no bloody good you'll be out on your arse before you even knew you're started.' Lovat did not have to shout at anyone, his normal speaking voice could have carried across a crowded ballroom. The voice and his stunning good looks were the first thing that struck one.

He had joined the commandos, some time in 1940, after a disagreement with his CO in the Lovat Scouts. When he left he took some of his best men with him. And some of them ended up with him in No 4 Commandos. By 1942 he had command of his unit, which, with No 3 Commando, was chosen for the Dieppe landing. Lovat was no conventional regular soldier. Indeed he was quite the reverse. But he knew how to pull a unit together and enthuse the men with his unique form of leadership. He was demanding. He trained his men intensely. He was completely intolerant of inefficiency. And ruthless when he had to be. He had me, so to speak, on my toes from the word go. It was like that with everyone. But, withal there was a debonair, almost romantic air about him, which intrigued and brought the best out of one. In the Dieppe raid, his plan for the capture of the Varengeville battery was masterly. And proved brilliantly successful. Yet he had to fight the orthodox planning from above tenaciously to get his way. His was the choice of the landing beaches. And the successful scaling of the formidable cliffs and the fierce bloody attack and hand-to-hand fighting to take the battery were a model of what a commando raid from the sea could be. Every gun was silenced. And although the main attack on the harbour was a disaster, it could have been much worse if the guns had not been so successfully silenced.

When the brigade began its preparation for the D-Day landings he devoted himself almost entirely to training. And when eventually No 1 Commando Brigade landed on Sword Red Beach it was probably as perfect a fighting force as could be found anywhere. By 'D' plus Six, after more than four days' continuous fighting, Lovat was desperately wounded. He calmly handed over, gave orders that not a step back should be taken, then called for a

priest and was evacuated. Those who saw him then could not believe he could possibly survive. At Sword Beach he had landed his small Tac HQ with one unit at 'H' plus 30 (30 minutes after zero hour), while the rest of the brigade followed on some 40 minutes later. Nearly half his band were casualties before we even landed. He took an appalling risk, but no one queried it. Scrambling up the battle-littered beach to join him, we crouched beneath the 80lb Bergen rucksacks and, we hoped, beneath the flak the enemy were hurling at us. When we reached the sand-dunes at the top of the beach I looked up and saw Lovat standing, completely at ease, taking in the scene around him. Instinctively I stood up straight and reported all ready and correct. With a nod he turned on his heel and led Brigade HQ inland towards Pegasus Bridge and, as it happened, slap through a wired-off area, clearly marked minefields. We followed literally in his footsteps. Under fire, he seemed to be completely at ease; almost contemptuous of the enemy's worst efforts. Of course he was not really so. He was highly intelligent and knew full well what danger he might be in. In charge alone by 'D' plus Four, after seemingly endless shelling and attack, with nearly one-third of the brigade casualties, he knew better than any one of us how near we were to annihilation.

Gay, debonair, inspirational, and yes, lovable – arrogant, ruthless, at times terrifying, his personality is too complex to explain. Perhaps we should not try to, and simply remember that he was a Lovat.

Max Harper Gow

Shimi Lovat's military background ran back through generations of Frasers, including Simon Fraser, known as the Patriot, hung drawn and quartered at Tower Hill at Edward I's orders, and Simon Lovat, beheaded after the 1745 rebellion. His father, Simon Fraser, 16th Lord Lovat, was himself a distinguished soldier, raising the Lovat Scouts in the South African War, and commanding the Highland Mounted Brigade during the First World War. In the same war the infant Shimi lost three uncles killed at the front as well as his godfather, Julian Grenfell, author of the celebrated war poem 'Into Battle'.

The Master of Lovat, as he was styled in his father's lifetime, was educated by Benedictine monks at Ampleforth College, in Yorkshire, and at Magdalen College, Oxford, where he studied history. His father died in 1933 at a point-to-point meeting near Oxford, where Shimi had won a race earlier in the day, leaving him to inherit the title, the chiefdom of the Clan Fraser of Lovat, and an estate in Inverness-shire amounting to nearly 200,000 acres. He was 22. His parents had made Beaufort Castle, overlooking the river Beaulieu, not just the seat at the heart of this great Scottish estate, but a second home for diverting visitors including Fr Ronald Knox, a brilliant scholar and for many years the Roman Catholic chaplain at Oxford University who came to Beaufort for his leave, and the novelist Maurice Baring, like Knox a convert to Roman Catholicism who spent much of the summer at Beaufort writing in the twenties and thirties. Shimi and his siblings delighted in their company (the ebullient Baring encouraged them, in fact bribed them, to behave as badly as

possible at mealtimes). The elder of Shimi's sisters, Magdalen and Veronica, were known as Catholic beauties of their day; Magdalen married to the Earl of Eldon and Veronica first to Alan Phipps, killed in action in 1943, and then to the writer Sir Fitzroy Maclean, and herself a journalist, cookery writing and editor. His younger brother Hugh, no less glamorous a figure than Shimi and with just as commanding a voice, made his name in politics, as Conservative MP for Stone and a government minister. And then there was their sister Rose, who died at the age of 14 and whose extraordinary character and spirituality is caught in a passage from Shimi Lovat's autobiography, *March Past* (1978), and in the poem 'Rose' dedicated to her by her godfather Hilaire Belloc. As they travelled as children on the train to the highlands, their mother, Laura, would read to them Scottish tales and legends and teach them the names of the places they passed. The atmosphere at Beaufort at the time is well caught in her own book *Maurice Baring: a Postscript* (1947), which takes the story up to the Second World War when Baring moved to Eilean Aigas, a house on an island in the river Beaully, where Laura Lovat nursed Baring to his death in 1945, and where he acted as a wise comfort to the family's grief after Rose's death and that of Alan Phipps and, as Lovat puts it in his autobiography, 'an inspiration to the younger generation in uniform'.

Lovat's career in uniform dated back to 1932, when he joined the Scots Guards immediately after university. He left the army in 1937, and took Beaufort over from his mother the following year, after his marriage to Rosamond Delves Broughton. Tragically, much of the treasures of Beaufort were destroyed at this time in a catastrophic fire that gutted the picture gallery and the library. With the outbreak of war, he joined the Lovat Scouts, the regiment his father had founded, before transferring to the groups which were formed into the commandos. In 1941, the year before the raid on Dieppe, Lovat led his commandos on the raid on the Lofoten Islands, off Norway, sinking 12 ships, destroying factories and setting fire to petrol and oil depots. He was awarded the Military Cross for his part in a reconnaissance raid on Boulogne and the DSO after the raid on Dieppe, and promoted lieutenant-colonel in 1942 and Brigadier in 1943.

Lovat was appointed Joint Under-Secretary for Foreign Affairs in the caretaker government in 1945, but forsook politics at the end of that year to devote himself to forestry and breeding shorthorn cattle at Beaufort. He travelled widely on clan business and for big-game hunting, and spoke on Highland affairs in the House of Lords. In the 1960s he made over Beaufort Castle and most of his estates to his eldest son, Simon, Master of Lovat, as a hedge against inheritance tax or the chance of his repeating his father's early demise.

One of the heroes of Shimi Lovat's autobiography is his maternal grandfather, Tommy Lister, fourth Lord Ribblesdale, Master of the Queen's Buck Hounds, who was the subject of a famous portrait by John Singer Sargent: a tall, slim figure in full hunting fig and top hat set at a raffish angle. 'In his patrician looks,' Lovat writes, 'lay the essence of nobility'. And there is a striking similarity in the figures cut by grandfather and grandson. Lovat also

touches on his mother's inheriting from her father his European tastes, his classic looks, slim figure and long tapering hands.

In the last 12 months of his life he needed to match his mother's staunch resignation in the face of tragedy – she lost two brothers in the First World War, a husband young, as well as a son-in-law and beloved daughter during the Second. A year ago Lovat's youngest son, Andrew Fraser, was killed by a charging buffalo while on safari in Africa, while his eldest son, Simon, died of a heart attack a fortnight later. After the latter's death it was revealed that he had suffered serious business losses and left large debts on the Beaufort estates that have been for so long associated with the name of Lovat.

Louis Jebb

COLONEL ARCHIBALD FLETCHER OBE

born 9 April 1924, left St Wilfrid's House 1942, died 27 April 1995

We reprint with permission an obituary from The Daily Telegraph, 19 July 1995.

Colonel Archibald Fletcher, who has died aged 71, served with the Scots Guards in the North-West Europe campaign, and toured in Palestine, Tunisia, Malaya, Germany, Borneo and Kenya. Archibald Ian Fletcher was born on April 9, 1924 and educated at Ampleforth. He joined the Army in 1942, completed the course at Sandhurst, was commissioned into the Scots Guards in 1943 and was posted to the 3rd Battalion. By July 1944 he was in command of a troop of Churchill tanks of the Right Flank Squadron, which included among other troop leaders Robert Runcie, the future Archbishop of Canterbury. Fletcher led his troop in every action in which the battalion took part, from the Battle of Caumont until its arrival on the Baltic. During the advance into Holland, on 25 October 1944, his troop was the first to arrive at the small town of Moergestel, believed to be an enemy strong point. In fact the enemy had withdrawn, but not before blowing up the bridge over the river into the town. The population was lined up to receive the liberators but there was no means of entering – until Fletcher used a bridge-laying tank for the purpose. On 25 October 1994, exactly 50 years later, he was invited to open the new bridge, which was christened 'the Fletcher Bridge'.

In 1945, after the capture of Münster, Fletcher and Runcie acquired a magnificent Delage car which was reputed to be the staff car of Admiral Raeder. News of their acquisition reached the Brigade Commander, who sent for them and informed them that a vehicle of that calibre was suitable only for officers of the rank of brigadier and upwards, not for mere lieutenants. They surrendered the car and were given compensatory refreshment by the Brigadier. Emboldened by this hospitality, Fletcher suggested they all go for a drive up a road thought to be safe. The Brigadier was driving when they were suddenly caught by a burst of fire which shattered the windscreen. All three hurled themselves into a nearby ditch, and as the enemy followed up the

opening burst, were forced to make a rapid and ignominious retreat on hands and knees. Later in the campaign, when commanding a tank moving along a coastal road, Fletcher saw a U-boat surface a short distance from the shore. After a brisk exchange of gunfire the submarine surrendered (the torpedo-sights from its conning-tower later became a centre-piece of the Fletcher drawing room). Soon afterwards his unit captured another submarine just as it was preparing to put out to sea.

At the end of the war the 3rd Battalion was disbanded and officers who wished to stay in the regiment joined the 2nd Battalion. Fletcher was appointed adjutant, and assigned to convert the Battalion back to public duties. In 1946 he became GS03 (Training) of the 1st Guards Brigade, first in Palestine and then in Tunisia. Three years later he was posted to join the 2nd Battalion in Malaya, where he took command of 'G' Company, and soon learned the art of jungle warfare. The battalion returned to Britain in 1951 and Fletcher remained as a Company Commander, first at Edinburgh and then in BAOR. During this period his qualities as a trainer became obvious. He was an excellent rifle and pistol shot, and never happier than when running a rifle meeting. In 1955 Fletcher moved to the 1st Battalion, which had become the training battalion at Pirbright, where he commanded 'L' company. The next year he became GS02 (Training), London District, until he was appointed second-in-command of the 2nd Battalion, first in London and then, from 1961 to 1963, in Kenya. His next appointment was Commanding Officer of the 1st Battalion at Pirbright, which he trained and took to the Commonwealth Brigade in Malaysia. From 1964 to 1965 the battalion was in Borneo, where Fletcher contracted leptospirosis, which nearly killed him. Back in Britain he was posted to the Ministry of Defence. His final appointment was in command of the regiment.

In 1970 he retired to farm at Dunans, Dunoan, Argyllshire, where the Fletcher family had lived since the 16th century. As Fletcher clan chief, he was known as 'Dunans'. Among other activities, he became involved in the Army Cadet Corps and conservation. When the American base at Holy Loch was closed in 1991, with the loss of 950 jobs, Fletcher co-ordinated the resources of 12 authorities, regional and district councils and tourist boards, forming a task force which operated over three years and spent £13 million. All the lost jobs were replaced. Fletcher was appointed OBE in 1967, became a JP in 1971 and was Lord Lieutenant for Strathclyde region (district of Argyll and Bute) from 1993. He was consultant and adviser to Dunans Farming and Forestry from 1987; director of the Argyll and the Islands Enterprise Co Ltd from 1990; a member of the National Council and Scottish Board Timber Growers from 1985 to 1991; chairman of the Colintrave and Glendaruel Community Council from 1977 to 1991; a member of the Argyll County Council from 1972 to 1975; and Deputy Lieutenant, Argyll, in 1974. An amusing man who was always immaculately turned out, Archie Fletcher enjoyed life to the full, and took great joy in cross-country motorcycling. He married, in 1952, Helen de Salis; they had two daughters and a son.

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MAJOR ANDREW MACDONALD DL

born July 1907, left Ampleforth 1926, died 17 May 1995

We print with permission a slightly edited notice from The Oban Times, 25 May 1995:



With the death last week of Major Andrew MacDonald, Lochaber, and in particular the Braes of Lochaber, has lost one of its famous sons. Andrew MacDonald was born at Blairour, Spean Bridge, 87 years ago, the son of Colonel Willie MacDonald of the Long Whisky family, owners of the Ben Nevis Distillery, and his wife Marion Calder of Deeside. Educated at Ampleforth and Christ Church, Oxford, Andrew MacDonald spent the early part of his life working in the family timber business in various parts of England. During the war he saw service with the Lovat Scouts in the Farne Islands, Greece and Italy. The fact that he joined the

Lovat Scouts was indeed no surprise as his father before him had helped in raising the Lovat Scouts with the then Lord Lovat.

After the war, he returned to the family house at Blairour, Spean Bridge, where he lived for the rest of his life. It was in the Braes of Lochaber that Andrew MacDonald was at his happiest. He loved farming, he loved the land and he loved the people, and at one time he could name every croft, every house and every person in them. He joined the Inverness County Council in the 1950s and served as a county councillor for many years. He became county convener and remained in that capacity until the demise of the old county council when the Highland Region was created in 1975. His talents and energies were also channelled into many different aspects of life in Lochaber. He was active in restarting the Lochaber Agricultural Show and also in setting up the Ben Nevis Auction Marts. He was a steward of the Lochaber Gathering for 60 years and was a regular supporter of the Glenfinnan Games and its chieftain on more than one occasion. He was a Deputy Lieutenant of Inverness-shire. He was keen on sport and loved shooting. As a young man he was a gifted athlete and played rugby. But perhaps his greatest love in sport was shinty and he was proud to play for Brae Lochaber. He was also honoured by the Camanachd Association, enjoying the position of vice-president.

OA Notes Editor writes: In 1931, Andrew MacDonald married Hilda Taplin; they had a son Rory (O51) and a daughter Jean; there are eight grandchildren, they including Ian Peter (O77) and Angus (O77). Hilda died in 1979. Later he married Creena MacDonald who survives him. There were many Ampleforth

cousins: Fr Benet, Fr Anselm, currently at Ampleforth – Edward Johnson (B95), William Johnson (H95), Matthew and Oliver Roskill (still H), and many others. His uncle was Archbishop MacDonald.

DR ANDREW WILLIAM ARTHUR BYRNE

born 12 March 1925, left St Oswald's House 1943, died 30 June 1995



Apart from four years' service in the Royal Air Force following his leaving Ampleforth, Andrew's whole working life, and indeed his abiding interest, was devoted to music. Something of a prodigy in his earliest years – his family and their friends, who included a very young Ida Lupino, enjoyed dancing to his rumbas and tangos composed at the age of 5 or under – his musical development was along more sober lines. He joined the Royal Academy of Music in 1948, where he specialised in composition, piano and conducting, winning several prizes and a scholarship.

Soon after he obtained his BMus, he was appointed Professor of Composition and Harmony at the Academy, a post he held for ten years. In the course of his teaching he became a Doctor of Music, the thesis for which was a symphony performed with some acclaim, and was made an Associate and later a Fellow of the Academy. In 1960, he became an Examiner for the Associated Board of the Royal Schools of Music, a task he performed for the next 35 years, indeed until the week before his death.

From the Academy, he went to Reading University, where he was appointed a Lecturer in Music (subsequently Senior lecturer and Honorary Fellow of the University), specialising in music of the 20th century, and conducted the University Orchestra for many years. During this time, he became in 1965 a member of the National Commission for Catholic Church Music, and the next year he was appointed Chief Examiner of 'A' level music for the Southern Universities Joint Board.

In a lifetime spent in the encouragement of others, his own talent, which could have taken him personally a long way, probably suffered from his reluctance to engage in the forceful self-promotion that public recognition would have demanded. Andrew was essentially a gentle man, modest, courteous, shy, with a total lack of vanity. In his retirement he read incessantly and widely, never happier than in the quiet of his own home engrossed in philosophy, theology and Catholic doctrine. He was a searcher in pursuit of certainties, and yet in the end reconciled to finding them elusive, and trusting in the solace of his Catholic faith and the sacraments and teaching of his Church. Now that he is released to eternity, it is good to think that he has all his answers.

He is survived by his wife, Celia, and his three daughters and eight grand-children. He was the nephew of Abbot Herbert Byrne and Fr Ambrose Byrne.

TONY LAMBERT

born 19 September 1942, Junior House 1954-56, St Hugh's House 1956-60, died 7 July 1995



Tony Lambert
with his daughter

Tony Lambert came to the school, as a foundation member of St Hugh's House, in September 1956. He was a great-nephew of Fr Sebastian Lambert and a nephew of Fr Jerome Lambert. He quickly made his mark as a boy of great intelligence, energy and humour, with a particular gift for languages. His classroom presence is still remembered vividly by those who taught him: he had a zest for knowledge, a witty flair for argument, and an enthusiastic simplicity of manner which made him the ideal catalyst for energising the talents of those less able than himself. He achieved an A Grade in 'A' Level Spanish within a year of starting the subject. He delighted in the study of literary texts, for their own sake rather than for the purpose of passing examinations. This

enthusiasm brought him a State Scholarship and an Exhibition in French and Spanish to St John's College, Oxford.

After gaining First Class Honours, he worked for two years with Reuter's before returning to Oxford to complete an MPhil. University teaching attracted him, and, after a short spell at Bristol, he joined the department of Spanish and Latin American Studies at Southampton University, where he remained until the early eighties. His enthusiasm for academic study and teaching never dimmed, but it became more and more penetrated by a strong social conscience. In 1981, he accepted voluntary redundancy in order to embark on a new career, spending a year's sabbatical in Ecuador before training to become an Agricultural Economist at Reading University.

He devoted the remaining years of his life to improving the lot of the world's underprivileged populations. Working with the World Bank and the FAO, he undertook projects in Latin America, Africa and Asia, ranging from road-building in Senegal to assisting in the reform of the Fisheries Sector in Romania. This was the last project he undertook. Whilst in Romania in April 1995, he became seriously ill. On return to England he was diagnosed as having cancer of the pancreas, and he died within nine weeks, on 7 July, in the Countess Mountbatten Hospice in Southampton.

He faced his final illness with characteristic honesty, bravery and humour, sharing the experience with his family, and taking the trouble to reflect in writing on what it meant to him. At the spiritual level, Tony had felt himself powerfully drawn, at different times, by the differing intellectual idealisms of Existentialism and Marxism; 'I think,' he wrote, 'that I am a good example of Homo Europeanus in the second half of the twentieth century, although I've also had more experience outside Europe than most.' The prospect of dying deepened the seriousness of his response: 'Now that I am dying, I truly want the rest of my life to be exemplary in the other sense too; I would like my death to be a helpful example to anyone who might feel the need for such help.'

Tony's journey through life had taken him far from the more conventional religious practices of his youth, but his last writings express, in an unresolved but moving way, his quest for spiritual completion. Commenting on the old saying (which has been attributed to any Catholic headmaster worthy of note, but which for Tony represented his memories of Ampleforth) that 'we prepare our boys, not for life, but for death', Tony confessed that such a boast was too facile for him; 'but,' he goes on, 'I suppose I have always believed that any sense of justification there may be in our lives must somehow be visible from the vantage-point of death.' The serenity and humour with which he approached his death, and which were of such support to his family, can be more readily understood in the light of the perspective within which he saw both himself and his death. In a sense, Tony had always taken other people (not only his family and close friends, but all those whom he could help through his work) far more seriously than he took himself. He was habitually self-deprecating and even ironic about himself, and never lost his engaging simplicity of manner. At the end, however, he found himself confronting, almost in spite of himself, the most serious self-assessment that there is. 'I am aiming for something in my death which might be called grace, which will give grace to the rest of my life. I suddenly seem to find myself aspiring to be a saint as well as an intellectual'.

For a man cut off in his prime, and separated from the family he loved, he made a pretty good job of his wish to be 'a helpful example'. No wonder his wife Maggie, his daughters Sonia and Judy and their mother Nina, his own mother and his three sisters, and his many friends think of him with both sadness and pride. What he wrote was for them and for his five-year-old son Joseph. We send them our deepest sympathy. May he rest in peace.

Dominic Milroy OSB

JOHN G. HOPKINS

born 3 Dec 1936, Junior House 1949-50, St Dunstan's House 1950-54,
died 29 July 1995



After Ampleforth, John qualified as a chartered accountant, and then worked as an FCA in industry. In the late 1980s, he and his wife Rosemary, a nurse, started a nursing home in Burton on Trent; he organised the administration and Rosemary the nursing. In this work, there was a gentleness and care which he showed to the elderly. He was keen on outdoor life, a sportsman rather than a games player: he sailed dinghies (sometimes on the South coast, more often at the family holiday home in Aberdey in Wales), skied and beagled (at Ampleforth, later with a pack in the Midlands). More than anything John valued his family. He

married in May 1965; in May 1995 when already very ill, he and Rosemary celebrated their 30th wedding anniversary. They had three daughters (including twins), now all in their twenties.

His death came after three years suffering from leukaemia. In this time of his illness, he shared always courage and a quiet determination to keep going and to live, helped much by his Catholic faith. In July 1994, already sick, he went as a pilgrim to Lourdes with the Ampleforth Pilgrimage, and would in the months that followed talk so much of this experience and of those he met in Lourdes. In July 1995 he was too sick to return to Lourdes on the Pilgrimage, but sent a gift of £2,500 to assist the sick to go to Lourdes. His brother is Morris (D49 – in St Dunstan's House for perhaps a record 19 terms).

It is hoped to publish obituaries of David Ely, Charles Edmonds and Ronnie Howeson in the next Journal.

DEATHS

Charles E. Sharp	X11	30 November 1978
Michael F. Sumner	C56	1989
John C. Ilbert	J61	1990
John R. Binns	A34	11 May 1993
Jean A. de Sousa Pernes	D61	December 1993
Denis K. Wells	A35	4 March 1995
John F. Taunton	X24	9 March 1995
Lord Lovat DSO MC	C30	16 March 1995
Ronald J. Maslinski	D61	20 March 1995
T. David Ely	C59	3 April 1995
Colonel Archibald Fletcher OBE	W42	27 April 1995
Charles G. Edmonds	E71	12 May 1995
Major Andrew J. MacDonald	X26	17 May 1995
Dr Andrew W.A. Byrne	O43	30 June 1995
Anthony F. Lambert	H60	7 July 1995
John G. Hopkins	D54	29 July 1995
Ronald F.J. Howeson	H65	26 August 1995

Non OA but members of the Ampleforth Society:

Dr Raymund J. Henderson	11 December 1994
David J. Barnes	17 August 1995

BIRTHS

1994	
18 May	Tessa and Sebastian Reid (A76) a son, Joshua Alexander Timothy
30 May	Charlotte and Stephen Hay (C75) a daughter, Flora Millie Rose
4 June	Margi and Edward Poyser (H70) a son, Alexander Joseph
24 July	Susan and Johnny McKeever (A81) a son, Oliver Peter Michael
9 Sept	Margaret and Julian Stourton (W78) a son, Frederick John Nigel
18 Sept	Liz and David Tabor (D76) a son, Simon James
1995	
19 Jan	Susie and Mark O'Kelly (C78) a son, Felix William Lomax
8 Feb	Nicola and James Massey (T82) a son, Benjamin James
19 Feb	Cathy and Simon Halliday (T80) a daughter, Sophie Louise
28 Feb	Sarah and Matthew Pike (E83) a daughter, Katherine Louise
4 Mar	Janna and Alexander Fitzalan Howard (W82) a son, William John
6 Mar	Ann and Mark Fitzgerald-Hart (C63) a daughter, Isabel Hannah Mary
6 Mar	Beetle and Patrick Graves (A79) a son, Tobias Llewellyn Rider
9 Mar	Gigi and Patrick Blumer (A84) a daughter, Madeleine Maria Francisca

11 Mar	Katherine and Martin Hattrell (E78) a daughter, Emily Olivia
15 Mar	Marina and Robert Elwes (O79) a son, Leopold Moritz Geoffrey
21 Mar	Kitty and Hilary Wakefield (T79) a daughter, Helena Katherine
22 Mar	Laura and Jonathan Ruck Keene (T71) a son, Toby Francis
28 Mar	Lucy and Benjamin Fraser (O79) a son, William Melville
31 Mar	Amanda and Mark Cuddigan (D73) a son, Jack Simon
2 Apr	Kristin and James Brodrick (D79) a daughter, Elin Melinda
5 Apr	Anna and Philip Ley (B78) a son, Maximilian Francis Edward
6 Apr	Zannah and Mike Doherty (T73) a son, Joshua David
7 Apr	Lucy and Nicholas Mostyn (A75) a son, Gregory Thomas
8 Apr	Veronique and Christopher Arnold (C78) a son, Edward
15 Apr	Virginia and Martin Blunt (D82) a daughter, Emily Freya
15 Apr	Juliet and Charles Macdonald (O82) a son, Alexander Lachlan
20 Apr	Sarah and Christoph Harwood (C78) a daughter, Ameia (Milly) Joan Penny
20 Apr	Frances and Andrew Plummer (W79) a son, Angus Thomas
21 Apr	Kate and Christopher Braithwaite (J77) a son, Thomas Guy McKindlay
26 Apr	Georgina and Charles Weld (C66) a daughter, Katharine Frances
30 Apr	Fiona and John Shipsey (T82) a son, Felix James
2 May	Kay and John O'Moore (H80) a son, Christopher Michael
4 May	Edwina and Timothy Copping (J81) a son, Benedict Oscar Frederick
8 May	Caron and James Chancellor (D78) a son, Rex Fabian Beresford
9 May	Jay and Edward Sparrow (E71) a son, Edward, and a daughter, Catriona
10 May	Joanne and Ben Connolly (W85) a son, Joshua John Henry
13 May	Manuela and Mark Kerr-Smiley (W79) a daughter, Eloise Olivia
18 May	Christine and Julian Gaisford-St Lawrence (C75) a daughter, Alix Nicole Penelope
19 May	Susan and Toby Kramers (D82) a daughter, Sarah Jessica (Sally)
7 June	Julia and Anthony Berendt (W74) a daughter, Hermione Helena
12 June	Kate and Peter Hugh Smith (E87) a son, Piers
12 June	Christian and Nigel Spence (C74) a son, George Julian
14 June	Juliet and William Petrie (O83) a daughter, Isabella Violet Kilgobbin
15 June	Candida and Diarmaid Kelly (B77) a son, Augustus
29 June	Fiona and Edward Troughton (C78) a son, Archie Thomas Anthony
2 July	Candida and Alexander Corcoran (B85) a son, Milo William Teddy
6 July	Lucinda and Michael Comyn (H71) a daughter, Annabel Susan Grosvenor
6 July	Hilary and Philip Rapp (A77) a daughter, Grace Louise
8 July	Nicola and William Macauley (O70) a son, Alexander Ronnie

- 10 July Stephanie and David Webber (B77) a daughter, Lauren Louise
 18 July Sophie and Niall McBain (B83) a son, Frederick George Sievwright
 21 July Dhileas and Harry Lukas (D70) a daughter, Kirsty Elizabeth Catriona
 22 July Helen and Fergus McDonald (T82) a son, George Alexander Rupert
 23 July George and Gerard Salvin (T78) a daughter, Matilda Rose
 25 July Pepa and John Wright (E80) a son, Paco
 4 Aug Sue and Alastair Burtt (J78) a son, Sebastian Charles Herbert
 21 Aug Lizzie and Anthony Loring (T72) a son, Joshua Nigel
 28 Aug Jane and William Sleeman (C80) a daughter, Lucy
 30 Aug Felicity and Mark Mangham (E80) a daughter, Charlotte Elizabeth
 30 Aug Marianna and Daniel Wiener (E82) a son, Dylan
 5 Sept Sarah and Hillary Duckworth (B72) a daughter, Rosie Alice

ADOPTIONS

- 13 Apr Francie and Bertie Grotrian (O77) a daughter, Elena Frances 'Marina', born 27 October 1994

FORTHCOMING MARRIAGES

- | | | |
|------------------------------|----|----------------------------------|
| David Abbot (E84) | to | Rachel Stone |
| William Beardmore-Gray (T84) | to | Sophie Dreyer |
| Simon Beck (E83) | to | Verena Kerr |
| Tom Bingham (B85) | to | Sophie van den Bergh |
| Charles Boodle (E81) | to | Joanne Sykes |
| Christopher Burnand (D88) | to | Jessica Simpson |
| Harry Crossley (A81) | to | Kitty Parker-Jervis |
| Ian Dembinski (D81) | to | Louisa Charlton-Meyrick |
| Hugh Elwes (O81) | to | Pernille Barrow |
| Stephen Georgiadis (A79) | to | Elena Scott-Forbes |
| John Graham (E81) | to | Frances Parsons |
| Dominic Harrison (H81) | to | Caroline Baker |
| James Honeyborne (B88) | to | Fiona Teare |
| Charles Jackson (O81) | to | Jennifer Tear |
| Andrew Jones (T85) | to | Gilly Smith |
| Robert Kerry (T81) | to | Clare Sutton |
| Simon Kibble (D82) | to | Jane Powell-Tuck |
| Charles Kirk (C85) | to | Sophie Charlotte Lawson Johnston |
| Edward Kirwan (E85) | to | Jacinta Harnett |
| Michael Leatham (A41) | to | Sally Eden Alsop |
| Edwin Lovegrove (E85) | to | Victoria Bowman |

- | | | |
|----------------------------|----|---------------------------------|
| James MacHale (A85) | to | Sarah Williams |
| Simon O'Mahony (H71) | to | Alison Fairlie |
| Roger Plowden (C71) | to | Helen Gilbey |
| Paul Sankey (B85) | to | Deborah Rhodes |
| Andrew Tweedie (C62) | to | Barbara-Ann Maxwell |
| Greville Worthington (H82) | to | the Hon Sophie Stapleton-Cotton |

MARRIAGES

- 1993
 18 Sept Tim Crowley (J80) to Sarah Jane Owen (Our Lady & St Benedict, Ampleforth)
 18 Dec Jonathan Stobart (W79) to Jessica Melanie Castro (Farm Street, London)
- 1994
 16 July Robin O'Kelly (C84) to Catherine Philip (St Mary's, Cadogan Street)
- 1995
 24 Mar Tom Fattorini (O78) to Marie Barlow (Broughton Hall, Skipton)
 31 Mar David Fairlie (W41) to Jane Bingham-Newland (Chapel Royal, Falkland Palace, Fife)
 29 Apr Richard O'Kelly (C86) to Bridget Hoare (Parish Church, Chalfont St Giles)
 5 May David Tabone (A89) to Francesca Pullicino (Our Lady of Mount Carmel, Aldina, Malta)
 3 June Brendan Corkery (J75) to Gillian McNeil (Dunblane Cathedral)
 3 June John Schlesinger (E73) to Margaret Rowe (University Church, Dublin)
 1 July Simon Jamieson (T77) to Lady Laura Fortescue (St James's, Chipping Campden)
 22 July Matthew Cunningham (O85) to Meg Treherne (The Chapel, St Leonard's School, Mayfield)
 12 Aug Mark Johnson-Ferguson (O83) to Dr Julia Catherine Getley (St Mary's, Wendover)
 2 Sept Adrian Budgen (J81) to Sallie Booth (Methodist Church, Burton Joyce, Nottingham)

21 April 1995, *Dublin Dinner*: at Kildare Street and University Club, St Stephen's Green, attended by: 1936: Geoffrey Dean (E); 1937: Clem Ryan (C); 1941: Patrick Hickey (A); 1942: John Sheridan (C); 1945: Michael Vernon (C); 1948: Roddy McCaffrey (A), John Fennell (D); 1949: Brian O'Connor (A), John Kevany (A); 1950: John Sugrue (O), Larry Martin (T); 1951: Michael Dillon (T), Patrick Leonard (B); 1952: John Beatty (O), John Gaisford St Lawrence (O); 1955: Randal Marlin (T), David Dillon (T); 1957: Peter Leonard (B); 1958: Pip Ryan (A); 1959: Tommy McCann (B), Connor French Davis (T); 1960: John Clement Ryan (C); 1963: Michael Ryan (A); 1965: Patrick Carroll (E); 1969: Philip Ryan (C); 1971: Martin Blake (O); 1973: Mark Pery-Knox-Gore (H); 1974: John Murray Brown (B); 1975: Gerard Lardner (O); 1976: David Lardner (O), Alphonsus Quirke (H); 1977: Simon Williams (O); 1981: Richard Beatty (T); 1988: Julian Beatty (B); 1990: Julian Carney (D); 1991: Raymond Gilmore (O), Jeremy Leonard (W); 1992: Philip Fiske de Gouvrea (T); 1993: Dominic Leonard (W), Stuart McGoldrick (C), James Rohan (B); 1994: Michael Leonard (W). Fr Leo attended.

11 March 1995, *Ampleforth Sevens weekend*: Those at Ampleforth included: Georges Banna (H93), Julius Bozzzino (A88), Mark Burns (W53), Viscount Campden (C67), Michael Codd (A83), Sam Cook (E 93), Edmund Craston (O82), Andrew Daly (A92), Marc Dumbell (H93), James Elliot (E88), Maurice Fitzgerald (C94), The Hon Ralph Foljambe (O93), Richard Freeland (H64), Andrew Graham-Watson (J73), Anthony Havelock (T92), Viscount Hawkesbury (O91), Alexander Hickman (D90), Thomas Hickman (O91), Matthew Hurley (W92), Christian Minchella (H94), Matthew Luckhurst (T92), Daniel Macfarland (W90), Angus Macmillan (W90), Toby Madden (E93), William McKenzie (H94), Hugh Milbourn (B93), Sean Mullaney (A92), James O'Shea (B94), James Pace (C91), Nicholas Roberts (J74), Peter Savill (J65), Thomas Spencer (E93), Peter Tapparo (A90), Piers Tempest (E92), Jeremy Tigar (D83), Matthew Ward (T93), Hugh Young (D90), Mark Zoltowski (H94).

13-17 April 1995, *Holy Week and Easter Retreat at Ampleforth*: Among about 400 Easter guests, there were the following Amplefordians: 1937: Dr Brian Hill (A); 1938: Kenneth Rosenvinge (O); 1940: Sir Kenneth Bradshaw (D); 1941: Peter Reid (A), Michael Vickers (E); 1942: Peter Noble-Mathews (E), Maj General Desmond Mangham (O); 1943: Pat Gaynor (D); 1945: Donall Cunningham (A), Michael O'Kelly (C); 1947: Frans van den Berg (B); 1949: Sandy Llewellyn (C), Alex Paul (D); 1950: Tom Fattorini (O), Sir David Goodall (W); 1951: Nicholas Fitzherbert (C); 1952: Patrick Morreau (B); 1953: Laci Nester Smith (W); 1955: John Morris (D); 1956: Kevin Ryan (O); 1958: Peter Kassapian (T); 1959: Francis Quinlan (A); 1960: Christopher Randag (A); 1961: Robin Andrews (O); 1962: Andrew Kinross (A), Jim Fitzgerald (E);

1963: Robert Badenoch (B); 1966: Fr Digby Samuels (D), David Craig (H), David de Chazal (O); 1971: Anthony Glaister (J); 1973: Jamie Gaynor (T); 1974: James Fuller (B); 1981: Andrew O'Flaherty (E); 1982: Robert Toone (C), Tim Jelley (J), Geoffrey Welsh (J); 1983: Julian McNamara (H); 1985: Peter Gosling (C), Dominic Carter (D), Charles O'Malley (D), Dominic Goodall (E), Damien Byrne Hill (T); 1986: Robert Toone (C), Simon McKeown (H), Christopher Mullen (H), Nicholas Ryan (J); 1987: Edmund Vickers (B), Jonathan Hunt (H); 1988: John Goodall (E), 1989: Benedict Warrack (W); 1990: Robin Elliot (E), Jamie McKenzie (E); 1992: Gareth Marken (H), Martin Mullin (B), Tim Reid (O); 1993: Hugh Milbourn (B), Dominic (Sid) Corley (D), Charles Cole (T), Christopher Warrack (W); 1994: William Scott (J); currently at Ampleforth: Jack Arbuthnott (E), Hamish Badenoch (O), Patrick Badenoch (O), Gervase Milbourn (B).

13 May 1995, *13th Rome Dinner*: Mass was celebrated at the Sodality chapel the Gesu (the place where the Jesuits were restored by Pius VII on 7 July 1814), and dinner at 'Grappolo D'Oro'. Those present were: The Grand Master of the Knights of Malta, Andrew Bertie (E47), Louis Marcelin-Rice (T54) with his wife Kate, Fr Alexander McCabe, Fr Mark Butlin (O49), Br Andrew McCaffrey, Fr Joe Barrett (C30), John Morris (D55) – and guests, Abbot Gilbert Jones (Abbot President Subiaco Congregation) and Sister Amadeus (on the staff at the Venerable English College, until recently at the York University chaplaincy). These dinners are convened by John Morris; they began in 1983, inspired by Fr Joe Barrett (C30), who had often attended Tony Brennan's Manchester Hot Pot while chaplain at Strangeways Prison. Hence a postcard is signed by those present and sent to Manchester.

14 to 21 July 1995, *Lourdes Pilgrimage*: 59 Amplefordians (OAs, including monks and boys). There is a full report elsewhere in *The Journal*.

Ordination to the Diaconate and Monastic Profession

GUY DE GAYNESFORD (T87) was ordained as a deacon for the Diocese of Plymouth at Womersley Seminary near Guildford on 30 June 1995. He has studied at Womersley from 1990 to 1995. After ordination to the diaconate, he was appointed to serve in the parish of Holy Trinity, Dorchester, until his ordination to the priesthood in 1996.

BR ANTHONY MARRET-CROSBY (O87) made his Solemn Profession at Ampleforth on 2 September 1995, along with three others.

Appointments and Awards

SEBASTIAN ARBUTHNOT-LESLIE (O72) is prospective Conservative candidate for Angus.

RUPERT DE LARRINAGA (W47) was presented with a Gold Medal by the International Olympic Association in 1994. He was featured in a 20p stamp issued by the Post Office in October 1994. It was one of five stamps issued to commemorate the centenary of the International Olympic Committee. Rupert de Larrinaga was one of the four members of the British ski team for five years from 1950 to 1955, and was captain from 1953 to 1955. An Isle of Man newspaper article described how he became a British team skier: 'Rupert de Larrinaga's family originated in the Basque area of Spain but has been domiciled in Lancashire since the 1800s. He was commissioned in the King's Regiment in 1948 and posted to Germany. Having skied a little pre-war, he entered the 1949 BAOR Ski Championships in Austria. Astonished to come seventh out of 120, he was sent for training on the fearsome downhill course at Kitzbühel. In the 1952 Olympics in Norway, lack of snow meant the course had to be laid with water-sprayed straw, and this dangerous course resulted in the injury of half the British men's team. (Such dangerous conditions resulted in the death of one British team member in the following British Ski Championships.) Rupert spent several months recovering from his injuries, but had many successes before a serious accident in 1955 ended his international career. Rupert left the army in 1950 and joined the family shipping company founded in Liverpool by his great great grandfather. He now lives in the Isle of Man.

DAVID FARRELL (T51) has been appointed Director of the Queensland Poultry Research and Development Centre. He is on the faculty of the Department of Agriculture at the University of Queensland, St Lucia, Brisbane. Until recently, he held a personal chair in the Department of Biochemistry, Microbiology and Nutrition at the University of New England, Armidale, NSW.

SIR ANDREW HUGH SMITH (E50) has been elected an Honorary Member of the Bench of the Inner Temple.

MARCUS LUCKYN-MALONE (A90) won the Best Cadet Award in Rowallan Company at Sandhurst.

The GRAND DUKE OF LUXEMBOURG KG (A38) has become an Honorary General of the British Army. Prince Philip handed him his ceremonial sword of office at the St Patrick's Day parade in March 1995. Since 1984, he has been Colonel of the Irish Guards. *The Times* PHS Diary printed a photograph of Prince Jean 'wearing his first British uniform; the prickly khaki of the Ampleforth OTC some 40 years ago'.

ALEXANDER MACFAUL (D90) was awarded a prize by The Worshipful Company of Painter-Stainers for a painting exhibited in the New English Art Club exhibition from 10-24 November 1994. At a presentation ceremony on

28 April 1995 at the Company's City Hall, he received both a sum of money and a vellum.

RONAN MAGILL (H70) won the 3rd British Contemporary Piano Competition in November 1994. He performed a programme on Wagner on Channel 4 in April 1995. He has played as soloist with the Philharmonia, the London Philharmonic on BBC TV, the Wien Orchestra and the Henry Wood Chamber Orchestra. He made his Radio 3 recital debut in August 1993. In recent years, he has performed on many occasions in Poland and France. He was a founder member of the Yehudi Menuhin School.

WILLIAM MORRIS (B66) has been appointed a Circuit Judge.

JEREMY PHIPPS (T60) is now a Major General.

DAVID POOLE (A56) has been appointed a High Court Judge (Chancery Division).

PETER SCROPE (C73) was chosen as prospective Parliamentary candidate by Darlington Conservative Association on 17 March 1995. He is Chairman of the international communications company Millicom (UK) Ltd, which he brought to Darlington in 1989 and which subsequently created 600 jobs. He is also a director of Swedish mobile telecom operator Convig GSM AB, and of Millicom International Cellular, a company with 25 telecom networks in Central and South America, Africa, Asia and Europe. Between 1974 and 1984, he was with the 13th/18th Hussars.

DUNCAN SPENCE (O71) was in September 1995 appointed Headteacher of North Hinksey Primary School, Oxford.

PATRICK TAAFFE (W90) graduated in 1995 from Imperial College, London with a 2.1, in chemistry and management – he was the highest of everyone in the management section.

ROGER TEMPEST (C81) has won the President's Choice trophy. This is the newest award given by the Country Landowners' Association for the best conversion of a redundant farm building to create new jobs in the countryside. Roger had given a new lease of life to a 14th century water mill at Broughton Park (near Skipton) which fell into disuse as a grain mill shortly before the First World War. The mill has been converted to private office accommodation for several companies, thus providing jobs for nearly 100 people. The *Daily Telegraph* (31 Aug 1995) quoted the President of the CLA as saying: 'The judges described the winning project as one of the most imaginative they have seen . . . Mr Tempest's development exemplifies the efforts of landowners to generate economic growth in the countryside.' When the Heritage Secretary, Virginia Bottomley came to present the award (a pyramid-shaped wooden trophy) at a ceremony in Belgrave Square on 30 August 1995, Roger was unaware of having won, as he and his wife Kitty were driving clothes to refugees in Bosnia-Herzegovina – hence his father received the award on his behalf.

RICHARD THOMAS (B57) was appointed High Commissioner to Jamaica from October 1995. He was previously British Ambassador in Angola. He was awarded a CMG in the New Year Honours 1995.

At the Sovereign's Parade at Sandhurst on 11 August 1995, with Field Marshal Sir Peter Inge representing Her Majesty the Queen, the following were granted commissions: ADAM FAIRBROTHER (J90), Green Howards; MARK KENDALL (C90), Irish Guards; JAMES ORRELL (J90), Irish Guards; FABIAN ROBERTS (J90), Irish Guards, BEN RYAN (J90), Royal Dragoon Guards.

An acting award: a story of one Old Amplefordian – yuppie, drug addict, success

RUPERT PROCTER (W79) in June 1995 won The Bristol Old Vic Theatre School's Newton Bick Award. The prize goes to the student who has achieved the highest standards in drama and comedy, and is awarded in memory of the late Mr Bick, a Bristol actor who 'was certainly the worst dressed' man in town – until he pulled on his one and only suit for interviews. Actors Patrick Wymark and Paul Edington established the award, and tradition says the cash must be spent on buying a suit for interviews, and so Rupert bought a suit.

The gaining of this award by Rupert follows an experience of several years, which he has described in BBC and press interviews, and to us – asking us to report this. A Bristol newspaper article, headed 'Fallen star Rupert takes centre stage for Old Vic award', said: 'He was an '80s yuppie earning £4,000 a week at the height of the boom as a city dealer. It was a life full of high pressure selling, Armani suits, sports cars . . . And drugs, Cocaine by the bucketful – which topped up his addiction to drink. He lost everything. His job, his friends . . .' In his BBC Bristol interview he said 'It left me mentally and physically and spiritually bankrupt, and broke.' One of his best friends died. 'I was as good as dead. I had destroyed my life and was in the gutter. Nobody wanted to know me . . . I was a wreck.' This was about ten years of life which 'he got horribly wrong'. After 'a number of years of insanity', suddenly, on 4 January 1990, he had 'a moment of sanity', and asked for help: he spent 14 months in a rehabilitation centre in Purley in Surrey. Now four years later he has changed all this and won the Newton Bick Award, his first prize since he was aged seven. Asking us to report his story, Rupert described to us how he wanted to be an actor and how the Old Vic gave him this chance, how he came 'to live again' and knew also he had to speak the truth. While in Bristol, Rupert devised a number of anti-drugs programmes which he has run with the help of the Avon and Somerset Police. He also works on a scheme with the Wiltshire Constabulary to help under-privileged children. After leaving Bristol he gained his first acting job as an army soldier, in a BBC TV series *No Banners*, about two families in social conflict in the Second World War, probably to be shown at Christmas time 1995. Meanwhile, he works in a restaurant.

New qualifications and positions

BENEDICT BLAKE JAMES (H88) has qualified as a doctor, ADAM BUDGEN (J83) has been awarded his FRCS, and is Senior House Officer at St James, Leeds.

JOHN GOODALL (E88) is working on his doctoral thesis in medieval architecture at The Courtauld Institute. He writes occasional articles for *Country Life* on ancient English buildings.

CHARLES GRACE (O92) is a Choral Scholar at Norwich Cathedral. He was in 1994-95 the President of the University of East Anglia Music Society, and is currently preparing his thesis on Gregorian chant. Charlie continues to conduct several ensembles, as once at Ampleforth he conducted The Ampleforth Singers.

DAVID LAI (O87) has qualified as a chartered accountant, working with KPMG in London, and moved in April 1995 to the KPMG office in Kuala Lumpur.

SIMON LOVEGROVE (E85) is a Senior House Officer. Since August 1995, he has worked at the Geriatric Departments of St Pancras and University Hospital, London; until then, he worked in Accident and Emergency at Salisbury District Hospital.

FRED MASSEY (B51) was made a member of The Royal Society of Arts in February 1995.

Books, journalism, broadcasting, films

ALAN CRAWFORD (D60) has written a book *Charles Rennie Mackintosh* (Thames and Hudson, £6.95, pp216), about a Glasgow architect who died in poverty and exile in 1928, and who is described in *The Spectator* review as 'Byron, Van Gogh and Frank Lloyd Wright rolled into one'. In this review (*The Spectator*, 5 August 1995), Gavin Stamp wrote: 'Alan Crawford is well qualified to examine Mackintosh dispassionately. The biographer of C.R. Ashbee and an historian of Victorian architecture and the Arts and Crafts movement, he knows exactly what contemporary buildings Mackintosh knew and was influenced by'. Stamp writes of 'this carefully written and profound short study of Mackintosh's achievement' which, he says 'deserves to become a standard, essential text'. It is 'an admirably succinct and perceptive survey of Mackintosh's achievements . . . a major work of revisionism, challenging the accepted view'.

FR JOCK DALRYMPLE (E77) has written a book *Jack Dominion: a lay prophet* which was published by Geoffrey Chapman in the Spring. He is a Parish Priest in Fife.

ANGUS LOUGHRAN (O83) was the subject of a *Radio Times* feature article (10 February 1995) describing his sporting knowledge. He presents *Eurogoals* (Eurosport), works in the USA for the American ESPN station, and is known as 'Statto' on the BBC2 *Fantasy Football* programme.

DESMOND SEWARD (E54) has written *The Wars of the Roses*, published by Constable.

In the film *The Madness of King George*, JULIAN WADHAM (A76) played the Younger Pitt, and RUPERT EVERITT (W74) played the Prince of Wales.

Manquehue Apostolic Movement

FERNANDO OSSA (W90) was head of the Gringoes Community of the Manquehue Apostolic Community in Santiago, Chile in 1994 – with NICHOLAS FURZE (O93), GILES GASKELL (D93), HUGH MILBOURN (B93) and HAMILTON GRANTHAM (H93). He is studying at the Catholic University of Santiago, reading civil engineering. He visited Ampleforth in 1994 and 1995.

JONATHAN PERRY (C84) was the subject of a profile in *The Catholic Herald* (19 February 1995) to describe his work with and membership of the Manquehue Movement.

PADDY THOMPSON (O88) is with the Movement; he works for Banco NHIF in Santiago, Chile. He has been in Santiago since June 1994.

L'Arche UK

JOHN PEET (D68) is the General Secretary of the L'Arche UK. Founded in 1964 by Jean Vanier, a French Canadian, L'Arche communities are places where those with learning disabilities and their assistants live together in a simple way. Beginning with the community at Trosly in France, there are now 102 communities worldwide, and seven of these are in Britain: at Inverness, Edinburgh, Liverpool, Brecon, Bognor Regis, London and Dover. As General Secretary, John is responsible for legal, financial and administrative affairs of the UK registered charity; he is responsible for supporting the local management committees and for national publicity.

Bosnia and Hercegovina

MATTHEW PROCTER (W80) has worked in Bosnia and Hercegovina since 1993. He is attempting to arrange to build a centre for youth in Vitez, and there are many young with no families. Matthew arranged an agreement between the Croats and Muslims to plan this, probable cost £100,000. He lives in Medjugorje.

Art and heritage

JAMES PARKER (W69) works with a trust, trying to preserve English battlefields.

SIMON PEERS (B76) has discovered 19th century photographs of Madagascar, taken by a photographic pioneer named William Ellis. The Peterborough column in *The Daily Telegraph* reported on 25 July 1995: 'Simon Peers, 36, a textile mill owner in the country's capital Antananarivo, has spent several years scabbling around Malagasy attics. He came up with photographs going back to 1853'. They have been on exhibition at the Fine Art Society, Mayfair.

Current activities

RICHARD CRAIG (A72) is a pilot with British Midland Airways; he lives in Oxfordshire.

IAN DEMBINSKI (D81) works at SBC Warburg, previously SG Warburg, on corporate finance.

ANGUS FRASER (W85) has set up a company based in London trading with Lithuania, Azerbaidzan, Kazakhstan, Kirghistan and other parts of the former Soviet Union in Eastern Europe. After leaving the army, Angus ran a business in the far East of Russia to provide fishing holidays, but by 1992 the infrastructure of this area had collapsed and made such travel almost impossible.

EDWARD GUEST (W89) is with Price Waterhouse.

VISCOUNT HAWKESBURY (O91) is manager of the commercial affairs and promotion of a Trust House Forte hotel, The Imperial Hotel in Blackpool.

SIMON JOHNSON-FERGUSON (D85) works as a doctor and army captain in the RAMC, and is working at the Royal Military Hospital in Lintoln, Germany.

XAVIER LE GRIS (J92) worked at a translation school in Paris; in September 1995 he began new work with a French company in Boston, USA. He travels around these cities on roller-blades.

KEVIN LOMAX (J66) is Chairman of Misys, a Worcestershire based computer software group. In July 1995, the group announced pre-tax profits in the year to 31 May 1995 of £26.3m, a rise of 42pc, and sales of £153m. Kevin Lomax said: 'The group is now strongly positioned as one of the largest application software product companies in the world' (*Daily Telegraph* 27 July 95).

SEBASTIAN MOWBRAY (W90) is running his own company in London, Equitas Investments, and he works as a commodity broker, specialising in precious stones and pharmaceuticals. Since leaving Ampleforth in 1990, he worked in mining in Australia, as a staff aide in Washington to Senator Don Nichols of Oklahoma, and as a trust trader in Edinburgh.

WILLIAM PRICE (W91) works for Knight, Frank and Rutley in Zimbabwe.

Captain JAMES RAPP (A70) has been leading The Naval Presentation Team in 1995, and brought the team to Ampleforth in September 1995. Until November 1994, he commanded HMS Brilliant, which in 1994 was on patrol in the Adriatic off the Croatian coast. HMS Brilliant was the subject of a six films on BBC1 (July/Aug 1995): the last film (30 Aug 95) showed the final days of James' command, culminating in a farewell party, a toast to Her Majesty and to 'Our Captain', and a tug of war.

DAVID SEAGON (A87) runs the family insurance broking company in Nairobi.

CHRISTOPHE STOURTON (W83) has started a business as a freelance conference producer in London; previously he was working in Germany for a year.

DAVID TABOR (D76) is Development Manager with UCC International at Thetford, Norfolk; his role is to develop new electronic monitoring equipment for the fluid power industry.

GERARD WALES (T85) has been gardening in London.

OA Rugby Football Club 1994-95: played 10, won 2, lost 8 (points 158 for – 235 against)

Thomas Judd (W77) writes: The results portray a season dogged by inconsistency and disappointment. On the positive side, almost 50 Old Boys played at least one game. The first half of the season was a slow and drawn out process: trying to get some form of cohesion within the team. During this period we played some tough sides and the team played some incredible defensive rugby, particularly against Old Reedorians, but by Christmas we had won only one match. After a new year bout of cancellations due to waterlogged pitches, in March we played our best match of the season against Old Wellingtonians, winning 15-10: the forwards drove hard with the ball, the backs attacked and the back row was there for the second phase – one spectator said 'One of the best Sunday games I have watched'. The season ended with our customary visit to the London Sunday Rugby Festival: however, due to losing our first match at 10am, which found most players quite literally asleep, we failed to qualify for the finals.

Among new faces playing were Seb Wade (B88), James Oxley (A69) and Alex Hickman (D90) in the three quarters; Adam Codrington (J88) and Jon Hughes (C90) at full back; Noel Beale (C89) and Andrew Lodge (J87) in the forwards. The Committee is pleased to announce that Matthew Winni (B87) has been appointed club captain from the 1995-96 season onwards. Matthew brings with him a wealth of experience from Exeter University and Harlequins. He has been the driving force in the team during the last season and had played in every game, stamping his mark on the back row. If anyone is interested in joining the club as a playing or non-playing member, please contact Simon Hare – telephone 0181 877 3884.

Beagling and frisbee

PETER TOWNLEY (T91) is Master of the Britannia beagles (former naval hounds), who hunt South Devon; he is in his final year at Exeter.

CHARLIE PICKTHALL (B79) plays frisbee for Italy and used to play for England; he runs an English language school in Italy.

The Ampleforth Society 113th AGM, Easter Sunday, 16 April 1995

Resolutions were passed to raise the life subscription in September 1995 to £175 and in September 1996 to £200; and to make all leavers automatically life members – the school to fund this by a payment of 1/2% of the total of school fees to the Society [this decision would take effect from September 1996].

Future event

In 1996 St Thomas's House will celebrate the 50th year since its foundation in September 1946. Fr Richard has written to all previous members of the House about arrangements for this celebration – if you did not receive this letter, you are invited to contact him at St Thomas's House, Ampleforth College, York YO6 4EU (phone or fax: 01439 788425).

OLD AMPELFORDIAN CRICKET CLUB SEASONS 1993-1994-1995*

*The Secretary of the OACC apologises for temporary loss of transmission over the last 3 years and offers you a bumper pack of statistics by way of compensation, in addition to the normal commentary on the seasons' events.

Summary of Results

	Season				Tour				Cricketer Cup Round
	Won	Lost	Draw	Tie	Won	Lost	Draw	Tie	
1995	4	10	7	–	2	4	2	–	1st
1994	7	9	4	1	1	4	2	1	2nd
1993	8	5	6	–	6	–	2	–	1st

TOM SCROPE (E90), newly appointed scribe, *Tour Manager, permanent fixture on the cricket field during the Summer, brother of Kester and Chartered Accountant presumptive, gives his comments on the ebbs and flows of the season:*

'The summer of 1995 will be remembered for its Aegean weather and perfect cricketing conditions – only one fixture was cancelled. The Tour was once more a success with eight consecutive days' cricket, including some notable performances from the younger members. The club has successfully raised its profile amongst the younger generation of old boys, and a lot of promising talent is coming through.

Despite the best intentions, including a weekend's pre-season training at Ampleforth, our Cricketer Cup campaign was unsuccessful, and we lost to St Edward's Martyrs in the first round. The OACC fielded first and let through too many runs in the post lunch session, to leave St Edward's in a commanding position at 281-5 at the close of their innings. The OACC batting was always up against it after the early fall of a few experienced wickets, and although Wilson provided a solid backbone to the innings, no one else could occupy the crease for long enough to enable the chase to get going.

The hospitality at Ampleforth was as welcoming as always and many thanks to Fr Leo, Fr Adrian and Don Wilson for having us all back for the Cricketer Cup and Exhibition. It is good to have the OACC playing at Exhibition once more, and the school recorded two wins. On the Saturday, the

1st XI was cruising to the modest 179 required until the introduction of Nick Read's left arm spin, whereupon they appeared to freeze and lose their nerve, but ultimately held on to win inside a tense last over. The School comfortably won over a poor OACC batting display on the Sunday.

Following many successful years running the Tour, Paul Ainscough handed on responsibility this year. I'm sure all of those who have toured will appreciate the time and effort Paul has put into making it such a success. It seemed very fair that his first tour innings since handing on should be a century. Our thanks as always for the generosity and hospitality of the Brennans, Miles Wright and the Berends, all of whom so generously supported the Tour again in 1995, and a special thank you to Lady Frances Berendt who has retired after providing lunches and teas at Cranbrook for so long.

The opposition sides were the strongest faced on the Tour in recent years, and as such the results were not too disappointing. There were some excellent performances throughout: Richard Wilson scored freely as always; Pip Fitzherbert continues to be a large force as an 'all rounder'; Mark and Nick Hadcock maintained the OACC's athletic fielding image; John Kennedy (on his first tour) showed the merits of being a 'thinking' bowler; and Panto Berendt was notable for his 'Kray'-like efficiency as the tour treasurer.

One of the most remarkable performances of the week was Jonjo Hobbs' unbeaten century on the last Sunday; not only was it the morning after the Tour Dinner, but at the time he had a broken finger! Some excellent cricket was played, and the standard of fielding was much improved – but as in the past in six of the eight games – our inability to bowl out opposition sides let us down.

Finally many thanks to Carys and Willoughby Wynne for once again hosting such an entertaining pre-season AGM.

1995 Results in Detail

Opponent	OACC	Result	Performances
Cricketer Cup: 1st Round			
St Edward's Martyrs 281-5	233-9	Lost by 48 runs	R. Wilson 65 I. van den Berg 3-79 F. O'Connor 12-4-23-0 P. Fitzherbert 78 P. Krasinski 3-36
Hampstead 251-5 dec	211-8	Drawn	A. Codrington 34 N. Hadcock 62 Lord Stafford 44* N. Read 4-42
Guards 267-3 dec	133	Lost by 134 runs	R. Wilson 3-16 A. Codrington 81 J. Hobbs 78 M. Butler 4-24
Stowe Templars 114	238-9 dec	Won by 124 runs	F. O'Connor 72 P. Ainscough 41 F. O'Connor 3-73
Ampleforth 1st XI 181-8	178-8 dec	Lost by 2 wks	
Ampleforth 1st XI 97-5	96	Lost by 5 wks	
Yorkshire Gents 129-9	243-5	Drawn	
Marlborough Blues 222-5 dec	190	Lost by 32 runs	

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Old Georgians 237-9	254	Drawn	N. Hadcock 79 A. Codrington 53 A. Codrington 60 T. Codrington 48 P. Ainscough 47 D. Churton 3-56
Old Oratorians 233-7 dec	235-5	Won by 5 wks	P. Ainscough 114 R. Wilson 70 F. O'Connor 57 F. O'Connor 3-31 R. Wilson 70 P. Fitzherbert 77 R. Wilson 54* N. Hadcock 41 D. Churton 3-83
Emeriti 288-6	284-4 dec	Lost by 4 wks	
Cryptics 222-7 dec	223-8	Won by 2 wks	
Bluemantles 250-6 dec	207-8	Drawn	
Old Rossallians 183-5	181-9 dec	Lost by 5 wks	M. Low 83 R. Wilson 65 S. Pilkington 6-30 T. Scrope 88 M. Low 4-32
Grannies 175	176-4	Won by 4 wks	L. Brennan 48 J. Hobbs 116* P. Krasinski 3-55 H. Scrope 89 F. O'Connor 3-33 P. Krasinski 3-57 T. Scrope 82* T. Codrington 41 T. Scrope 3-53 M. Butler 3-59
Free Foresters 197-8	246-9 dec	Drawn	
St Moritz 316-6 dec	241	Lost by 75 runs	
Stragglers of Asia 211-4	209	Lost by 6 wks	
Hurlingham 214	201	Lost by 13 runs	
Staffordshire Gentlemen 213	205-7	Drawn	

1994 Results in Detail

Opponent	OACC	Result	Performances
Cricketer Cup: 1st Round			
Old Whitgiftians 128	197-7	Won by 69 runs	D. O'Kelly 72 P. Krasinski 39* J. Pearce 4-25 D. O'Kelly 3-28
2nd Round			
Lancing Rovers 189-7	155	Lost by 34 runs	F. O'Connor 3-38 P. Fitzherbert 84 D. Harrison 63 W. Wynne 52* P. Lucas 39 Lord Stafford 54 D. Harrison 45* P. Ainscough 4-5 D. Thompson 3-12 Lord Stafford 3-17
Hampstead 273-2 dec	242-8	Drawn	
Guards -	133-3	Drawn 1sp	
Ampleforth 1st XI 136	170	Won by 34 runs	

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Ampleforth 1st XI	200-3	199-4 dec	Lost by 7 wks	N. Lamb H. Scrope N. Read P. Fitzherbert R. Wilson N. Hadcock P. Fitzherbert F.O'Connor M. Gretton T. Scrope T. Scrope D. Churton D. Churton P. Fitzherbert R. Wilson A. Codrington P. Ainscough H. Lucas M. Low S. Evans P. Fitzherbert T. Scrope P. Lucas M. Low S. Evans N. Read S. Pilkington D. Churton D. Churton S. Evans H. Lucas T. Scrope A. Codrington H. Hickman D. Mitchell D. Churton N. Read T. Scrope T. Codrington N. Hadcock A. O'Flaherty	67* 46 34 83 36 74 37 3-54 94 70 4-18 37 5-40 43* 41 36 60 43 4-94 3-25 103* 78 4-47 4-40 4-65 36 4-20 56 4-69 4-30 87 3-58 83 55 87 6-40 3-39 107 66 30 3-45
Yorkshire Gents	186-6	185	Lost by 4 wks		
Old Sedberghians	184	187	Won by 3 runs		
Marlborough Blues	216	254-8 dec	Won by 38 runs		
Old Georgians	173	207	Won by 34 runs		
Emeriti	228-3	225-7 dec	Lost by 7 wks		
Cryptics	238-9 dec	224-9	Drawn		
Bluemantles	191-8	248-7 dec	Drawn		
Old Rossallians Grannies	207-5 dec 163-9	119 159	Lost by 88 runs Lost by 1 wkt		
Free Foresters	165	165-9 dec	Tied		
St Moritz	237-8 dec	213	Lost by 24 runs		
Stragglers of Asia	284-7 dec	288-9	Won by 1 wkt		
Hurlingham	147	148-6	Won by 4 wks		
Staffordshire Gentlemen Eton Ramblers	232-6 230-7 dec	229-7 dec 137	Lost by 4 wks Lost by 93 runs		
1993 Results in Detail				Performances	
Opponent				OACC	
Result				Result	
Opponent				Performances	
Cricketer Cup: 1st Round					
Old Alleanians	161-9	158	Lost by 1 wkt	P. Fitzherbert M. Low D. O'Kelly M. Low J. Pearce I. van den Berg S. Pilkington P. Ainscough	31 4-27 4-36 42 3-20 3-22 71* 5-48
Hampstead	173-9 dec	161-8	Drawn		
Guards	188-9	189-9 dec	Drawn		

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Yorkshire Gents	191-7	187-7 dec	Lost by 3 wks	T. Codrington D. O'Kelly M. Hadcock G. Codrington T. Codrington D. O'Kelly R. Wilson P. Krasinski P. Fitzherbert P. Fitzherbert N. Read P. Ainscough M. Roberts K. Scrope T. Scrope T. Codrington L. Brennan C. Ainscough P. Krasinski T. Scrope T. Codrington R. Wilson P. Krasinski D. Harrison G. Codrington P. Ainscough P. Ainscough D. O'Kelly P. Krasinski E. Knight T. Codrington C. Ainscough S. Lawson L. Brennan C. Williams P. Ainscough P. Fitzherbert C. Ainscough T. Scrope P. Fitzherbert D. Mitchell P. Krasinski A. MacDonald P. Krasinski I. van den Berg	61 46 4-13 42 39 3-30 63 59 49* 4-41 88* 51* 3-33 49 3-55 56 31 4-10 3-21 107* 58 55 3-20 64* 53 45 3-53 112* 4-46 56 46 46 4-36 56 3-30 3-35 3-53 11-8-7-2 38 105 39 4-47 41* 3-61 4-22
Ampleforth 1st XI	142-6	152	Drawn		
Ampleforth 1st XI	198	202-5	Won by 5 wks		
Old Sedberghians	222-6	221-6 dec	Lost by 4 wks		
Old Georgians	226-5 dec	137	Lost by 89 runs		
Old Oratorians	121	123-3	Won by 7 wks		
Emeriti	111-9	265-5 dec	Drawn		
Cryptics	252-7 dec	256-6	Won by 4 wks		
Bluemantles	251-6	255-8	Won by 2 wks		
Old Rossallians	103	215-7	Won by 112 runs		
Grannies	145	159	Won by 14 runs		
Free Foresters	152	178	Won by 26 runs		
Stragglers of Asia	184-9	245-8 dec	Drawn		
Hurlingham	165	185	Won by 20 runs		
Staffordshire Gentlemen	151	-	Drawn resp		

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THE AMPLEFORTH SOCIETY

SUMMARISED INCOME AND EXPENDITURE ACCOUNT FOR
THE YEAR ENDED 31 DECEMBER 1994

	1993 £	1992 £
INCOME		
Subscriptions	29,466	30,101
Investment income	9,565	11,834
Gains on investments	—	6,574
Legacies and donations	—	600
	<u>39,031</u>	<u>49,109</u>
EXPENDITURE		
Members' Journals	24,304	32,285
Bursaries	15,000	15,000
Administrative expenses	1,157	1,350
Loss on investments	9,481	—
	<u>49,942</u>	<u>48,635</u>
SURPLUS before transfers	(10,911)	474
TRANSFERS (to) from funds:		
Address book fund	(500)	(500)
Bursary fund	4,000	3,000
	<u>£(7,411)</u>	<u>£2,974</u>

Buzzacott
CHARTERED ACCOUNTANTS

BUZZACOTT & CO.
4 WOOD STREET LONDON EC2V 7JB
FAX 0171-606 3408
TELEPHONE 0171-600 0336

OLD AMPLEFORDIAN NEWS
THE AMPLEFORTH SOCIETY

SUMMARISED BALANCE SHEET - 31 DECEMBER 1994

	1993 £	1992 £
INVESTMENTS	129,201	98,692
CURRENT ASSETS		
Income tax recoverable 1994	804	1,392
Cash at bank	46,313	99,631
Life subscriptions owed by Procurator	13,500	—
	<u>60,617</u>	<u>101,023</u>
CURRENT LIABILITIES	13,089	12,075
NET CURRENT ASSETS	47,528	88,948
	<u>£176,729</u>	<u>£187,640</u>
FUNDS		
General fund	164,002	171,413
Bursary fund	7,534	11,534
Address book fund	5,193	4,693
	<u>£176,729</u>	<u>£187,640</u>

E.M.S. O'KELLY (Hon Treasurer)
Dated: 16 February 1995

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

This has been a busy twelve months for the Sports Development Office as its activities and courses have developed. The main thrust during the Christmas period was, because of climatic conditions, directed towards cricket indoors. Three courses took place full of enthusiastic participants. This year it is hoped that we might extend our programme to cater for the needs of the older cricketer. There is the possibility that we could build on the success of the Summer rugby courses by devising an indoor programme to develop handling skills and running technique.

Unfortunately the weather during the Easter period was not particularly good, so once again the indoor facilities were in full swing. The rugby players did brave the elements down on the Old Match Ground as they laid the foundations for future courses. In addition to our own courses we entertained cricketers from Ilkley CC, Harrogate CC as well as members of the Old Ampleforthian CC. An interesting development was the visit of a family group from the Fylde Coast Cricket Society; whilst the children were fully occupied in the St Alban Centre, the adults were given a conducted tour around the Abbey Church and College. We were disappointed that our friends from Durham and Lancashire deserted us for warmer climes in Southern Africa. Their late decisions left us with little room to develop our programme. However, discussions are well advanced for next Easter with three other counties who have indicated that they would like to use our facilities.

The highlight of the Summer was the weather. No rain until the penultimate day of the final event, when a torrential thunderstorm, coupled to lightning flashing over the Abbey Church, brought play to a standstill. The holiday period saw the Sports Development Office taking over the running of the Ampleforth College Cricket Festival and hosting teams from Canford, Blundell's and Uppingham. A visiting side from South Africa, Kimberley Boys' High School, were welcome visitors at this time and showed what a good standard of cricket existed in the Republic. They were avid users of the new sports shop in the Centre, returning home with armfuls of Manchester United and Liverpool football shirts. Lytham St Anne's High School used us as a base for a tour in the locality at the same time. There was disappointment that the South African Under 17s Cricket side could not tour as they were due to spend some time with us at the start of their tour. Their absence was more than made up for by the visit of our old friends from the Bradford and District Schools Rugby League. Again, large numbers of Rugby League players of all ages descended on the fields of Ampleforth. They worked and played with enthusiasm and appreciated the use of our facilities away from the urbanised West Riding. It was a pity that a follow-up visit from the Bradford Northern Academy had to be cancelled. We have forged strong links with Rugby League in Bradford and it is good to see that we will be hosting visits from the Bradford Bulls, as Bradford Northern are now known, over the October half-term.

Murdoch money is beginning to reach the distant parts of North Yorkshire.

A visit from a young Guildford Grammar School side from Western Australia was an interesting event providing an admirable lead into our Inter-Counties Under 15s Competition. A week of high standard cricket, played in glorious weather, was probably the highlight of the summer. The games were competitive and many of the matches were close run things. In general, the behaviour of the boys in terms of sportsmanship was exemplary; it was a pity that the same could not be said about a group of visiting parents. The Festival was won by London Schools who defeated the holders, Durham, in a very fine Final. Our thanks should go to the sponsors who enabled the Festival to proceed and provided fitting gifts for the outstanding individuals from each team. Many thanks to Cadbury's, Coca-Cola and National Grid as well as to Bill Cowling, who once again presented the Cup he had donated. The greatest thanks must go to Muller Dairies, who not only provided something like 3,000 pots of their products, but also agreed to sponsor the T-shirts which were given to each participant. They also supported our own coaching courses in a similar manner. These flourished. Nigel Melville (Yorkshire and England) noted that it was pleasing for the rugby course to grow from an original seven to 45 participants this year. To see the valley in mid-summer full of spirited and enthusiastic youngsters makes the whole project worthwhile. We were pleased to see that the ability of one of our coaches, Peter Lever (Lancashire and England), had reached the attention of the Chairman of the English Cricket Selectors and we congratulate him on his appointment as fast bowling coach to the England squad. It was good to welcome Barry Wood (Lancashire and England), Hardley Alleyne (Kent and West Indies) and Rod Estwick to our coaching panel. The rugby was still superbly served by Nigel Melville and Darrall Shelford, whose selection for the Scotland Rugby League side caused a great deal of humour in the lunchtime breaks in the pavilion. However, he survived the banter, made the team, scored a try and paid for the experience himself. I thought Rugby League was the professional game. During this time we also fitted in the Civil Service six-a-side National Cricket Finals. This is a very hectic form of cricket that takes place over a two day period and left the North-West as the National winners.

The Summer period was rounded off by the visit of two National Courage League rugby teams as they made final preparations for what is going to be a very important League season as rugby moves into the professional mode. Otley were a little more laid-back in their approach; Nuneaton worked at full bore all the time, in spite of the hot conditions and hard grounds. The annual Ampleforth Cricket Festival concluded the year and brought with it welcome rain.

What are the memories and key moments in what has been a busy year? One can think of our continued contacts with the cancer unit of Alderley Hospital, Merseyside. To see these boys makes one grateful for one's own lot, but the greatest joy is to see them flourish in our beautiful surroundings and prosper under the care of such men as Rod Estwick. Muller's generosity in

supplying cases of yoghurt products as well sponsoring our T-shirts will be remembered gratefully, as will the design for the T-shirt itself which was created by Paul Crabbie (T95). Co-operation has grown over the year with the Ryedale Sports Council and several local sports clubs, most notably Malton and Norton RUFC. The result is that we are now beginning to see an increased number of local Ryedale children appearing with success on our courses. The Sports Shop is continuing to flourish as it builds up both its services and its clientele. Once again we are indebted to Damian Stalder (T81) who has given us essential support from his base in Slough. We have developed the centre of the Red Athletics track as a football field, of a sufficient standard to meet the demands of Football League clubs in terms of training facilities. A similar pitch is being developed on the site of the Colts Rugby pitches. This area will not only meet the demands of a soccer training area in the late summer, but will also provide a hard true surface for the future development of school hockey. Other developments that have reached the discussion stage are the re-development of the fitness room in the St Alban Centre to modern standards and the possible provision of an all-weather surface in the valley. A questionnaire has been circulated to leading local and national sporting organisations and although the results have been patchy, there has been enough positive interest to approach the future with a degree of modest optimism.

But the key memory was not directly associated with this Office. We had visits from two groups of handicapped people. During the summer we had been introduced to the Meldreth games. These are games specially designed for the disabled and handicapped. They involve competitive activities of cricket, bowls and boules. We hired them from the Ryedale Sports Development Office and set them up in the St Alban Centre. The greatest moment of the summer was to see the faces of these groups as they realised that they could become involved in sporting activities.

This report must include two important thank-yous. This department could not function without the hard work put in by John Wilkie and his small team of workmen. Equally the catering department must be thanked for their efforts on our behalf. Many commented on the high quality of the food they provided. Such quality is essential for the well-being of our work. Many thanks go to all behind the scenes, whether in the kitchens, making up beds or cleaning accommodation. Without them this department would not operate and they are deserving of our gratitude and thanks.

THE SCHOOL

JANUARY-JULY 1995

OFFICIALS

Head Monitor

J.R.E. Carty (H)

Monitors

St Aidan's
St Bede's
St Cuthbert's
St Dunstan's
St Edward's
St Hugh's
St John's
St Oswald's
St Thomas's
St Wilfrid's

T.E. Lindup, S.J.H. Detre
D.C.H. de Lacy Staunton, P. Ryan
D.H.F. Pace, A.A. Cane
R.P. Manduke Curtis, L.A. Massey
R.W. Scrope, D.G.S. Bell
M.C. Bowen Wright, C.B. Crowther
D. Miranda, J.E.M. Horth, A.J. Roberts
J.P. Hughes, P.R. Badenoch
P.L. Squire
H.P.B. Brady, A.P.R. Foshay

GAMES CAPTAINS

Rugby
Squash
Cross Country
Swimming
Golf
Athletics
Cricket
Hockey
Tennis

M.C. Bowen Wright (H)
D. Miranda (J)
C.B. Crowther (H)
M.D.J. Hickie (J)
H.A. Jackson (T)
H.G.A. Billett (C)
H.R.P. Lucas (E)
C.E.S. Strickland (C)
D. Miranda (J)

Librarians

A.J. Acloque (E), J.H. Arthur (D), J.E.A. Berry (T),
H.P.B. Brady (W), B.R. Brenninkmeyer (W), I.E.
Campbell-Davys (T), E.W. Carnegie (C), A.O.W. Chan
(W), T.P.E. Detre (A), G.P. Fallowfield (O), S.C.
Goodall (W), H.J.A. Hughes (J), J.S. Paul (J), C.A. Scott
(W), M.J. Squire (T), A.J. Arthur (J) (Bookbinder), C.J.
Cowell (T) and C.J. Marken (H) (Trainees).

Bookshop

C.T. Killourhy (H), E.H.K. O'Malley (D), P.B. Fane-
Saunders (W), H.A. Badenoch (O), M.J. Asquith (O),
J.H. Strick van Linschoten (O), H.P.S. Thompson (O).

Stationery Shop

G.M. Milbourn (B), A.E.J. Hughes (C), T.E. Lindup
(A).

The following boys left the School in 1995:

March

J.S. Morris (A), R.O. Onwuka (D)

June

St Aidan's

A.M.J.-H. Boulart, J.D. Crumplin, S.J.H. Detre, J.M. Holmes, J.N. Kral, Y. Leung, T.E. Lindup, D.N. McLane, M.P. Mulvihill, M. Naylor, G.P.B. Penate, H. Portuondo, T.E.L. Walsh, M.E. de Guingand.

St Bede's

O.J. Adderley, I.N. Barkataki, E.A.G. Johnson, R.J.P. Larkin, N.M.W. MacCarthy-Morrogh, A. Malia, P.G.C. Quirke, P.M. Ryan, J.F. Vaughan, D.C.H. de Lacy Staunton, M. de Macedo.

St Cuthbert's

A.J.J.S. Alessi, G.G.L. Anderson, A.M.G. Bean, H.G.A. Billett, A.A. Cane, E.T.J. Gilbert, S.M. Jakubowski, J.N.T. Newman, D.H.F. Pace, A.F.O. Ramage, J.P.A. Read, R.O. Record, O. Siddalls, C.E.S. Strickland, A.G.M. Vignon, P. Wilkie.

St Dunstan's

W.F. Ainscough, J.M.W. de Lacey, A.G.D. Forbes, R.J. Groarke, S.C.D. Hulme, L.J. Javier, D.A.H. Johnston Stewart, P.J. Langridge, J.A. Leyden, R.P. Manduke Curtis, L.A. Massey, N.R. McDermott, R. Monthienvichienchai, L. Rigoni, H.J.A. Russell, D. Savage, N.H. de Preux.

St Edward's

Hon M.F. Aitken, D.G.S. Bell, E.M.C. Chambers, Viscount A.R.G. Clanfield, H.R.P. Lucas, H.H.R.A. Noel, R.W. Scrope, R.J. Thorniley-Walker, W.A. Worsley, E.P.A. Wyvill, N.P.G. van Cutsem.

St Hugh's

R.E. Blake James, M.C. Bowen Wright, M.A.S. Brennan, J.R.E. Carty, C.B. Crowther, T.P.G. Flynn, P. Foster, W.A.G. Johnson, C.T. Killourhy, J.W.S. Noble, D.R. Russell-Smith, W.B. Theler.

St John's

A.M. Aguirre, J.F. Coggon, D.W. Duwaer, M.D.J. Hickie, T.G.T. Holland, J.A.F. Hornby, J.E.M. Horth, H.J.A. Hughes, N.J. Klein, M.R.C. Lambert, H.B.A. Marcelin-Rice, J.M. Martin, D. Miranda, H.A.T. Nisbett, A.J. Roberts, A.R. Stephenson, D. Weru.

St Oswald's

P.R. Badenoch, A.E. Clavel, L. Farinella, B.A. Godfrey, M.A. Grey, J.P. Hughes, A.C. Jarvis, C.J. Joynt, F. Kochert, A. Mervoyer, M. Morenes Bertran, J.P.F. Scanlan, C.R. Scarisbrick, R.D. Sims, J.S. Stockley, C.J. Strick van Linschoten, N. Thorburn-Muirhead.

St Thomas's

P.C. Crabbie, J.A. Dove, J.A. Fox-Tucker, J.S. Gibson, R.W. Greenwood, N.E.J. Inman, H.A. Jackson, R.A.P. Pitt, S.P.M. Rio, P.L. Squire, R.T.A. Tate, W.T. Umney.

St Wilfrid's

R.M. Barton, H.P.B. Brady, J.C. Carney, P.H. Delany, A.P.R. Foshay, W.F. Howard, A. Kordochkin, A.C. Leonard, J.J. Ruckel, J.C. Sayn-Wingenstein, C.A. Scott, D.T. Sibisi, T.J. Walwyn.

The following boys joined the school in 1995:

January

D.W. Duwaer (J), L. Rigoni (D), C. Spitz (H), M. Spitz (C), B.M.E. von Merveldt (D), A.G. de Villegas (B)

CONFIRMATION 1995

The following received the Sacrament of Confirmation in the Abbey Church on 7 May 1995, administered by the Auxiliary Bishop of Middlesbrough, Bishop Kevin O'Brien:
Eduardo Alvarez (C), Thomas Aylott (E), Wenty Beaumont (E), George Blackwell (E), Alex Brennan (H), James Bowes-Lyon (E), Christian Boyd (A), Timothy Burke (A), George Burnett (D), Declan Cahill (W), Richard Campbell-Davys (J), Robert Carney (W), Thomas Chappell (B), Anthony Clavel (O), Benedict Collins (O), Christopher Cowell (T), Guy Cozon (H), Paul Crabbie (T), Dominic Crowther (D), Martin Davison (O), Alex Deeney (H), Thomas de Lisle (O), Thomas Detre (A), James Dumbell (H), Simon Evers (O), Richard Farr (T), Edward Fitzalan Howard (J), Raoul Fraser (B), Charlie Froggatt (E), Samuel Graham (T), Simon Harle (C), Richard Haywood-Farmer (C), Christopher Heneage (E), John Henry (B), Adam Horsley (H), Edward Johnston Stewart (D), Mark Leach (D), Edwin Leung (T), Nicholas Lyon Dean (D), Louis Mangin (T), Jose Martin (J), Christian McDermott (D), Nicholas McAleenan (H), Diego Mesa Betes (A), Miguel Morenes Bertran (O), Hugh Murphy (J), David Newton (D), Christopher Ogilvie (E), Thomas Pembroke (E), Michael Pepper (D), Christopher Potez (O), Paul Prichard (D), Peter Rafferty (H), Jamie Rotherham (T), Robert Russell-Smith (H), Richard Sarl (T), Thomas Steuart-Feilding (A), John Patrick Stewart (O), David Steuart Fotheringham (E), James Tarleton (C), James Troughton (C), William van Cutsem (E), Hugo Varley (H), Gregory Villalobos (C), Benedikt von Croy (W), Joseph Wetherell (J), Kieran Westley (H), Robert Worthington (E), Martin Zwaans (W).

The following acted as Catechists in preparing boys for the Sacrament of Confirmation between September 1994 and May 1995:

The Hon Max Aitken (E), Stephane Banna (H), Damian Bell (E), Benedikt Brenninkmeyer (W), Roderick Brenninkmeyer (H), Robert Burnett (D), Mungo Chambers (E), Lawrence Doimi de Fankopan (W), Adam Hemingway (H), Piers Hollier (H), Benedict Godfrey (O), Thomas Gretton (O), John Hughes (O), Michael Hirst (A), Philip Langridge (D), Jonathan Lomax (O), Andrew Mallia (D), Hugh Marcelin Rice (J), Gervase Milbourn (B), Jerome Newman (C), Hugo Nisbett (J), Edward O'Malley (D), Dominic Pace (C), John Parnell (D), Nicholas van Cutsem (E), Raoul Sreenivasan (H), Richard Scrope (E), Paul Squire (T), Richard Tate (T), John Vaughan (B), Juan Urrutia Ybarra (A), Robert Waddington (A), Dominic West (H), William Worsley (E). These met with the Confirmation candidates at regular intervals, normally weekly or fortnightly, to pray, read the scriptures (often in the form of a part play), discuss and receive instruction, in a group of about six persons. The small group meetings were further celebrated with larger gatherings, notably a Sunday Mass with the whole school in November 1994, and the celebration of a Mass emphasizing sharing gifts of the Holy Spirit in March 1995. In addition, an attempt was made to be in contact with parishes at home and to link the preparation with service within these home communities – and this received much positive support from boys, parents and parish priests.

HEADMASTER'S LECTURES 1994-5

After five lectures in the Christmas Term 1994, the 14th Season of Headmaster's Lectures continued in the Lent Term with a further five lectures:

20 January 1995: Dr James Le Fanu 'The Rise and Fall of Modern Medicine'. Dr James Le Fanu (B67) is the Medical correspondent of *The Daily Telegraph* and a doctor in practice in London. Hence he came with the experience of combining the careers of medicine and journalism. In his lecture he mentioned and assessed many of the changes in medicine in Britain since the 1940s, and produced astonishing statistics of the rise of support staff in recent times. He went on to consider the role of the medical journalist.

27 January 1995: The Rt Hon Norman Lamont PC MP 'Britain and Europe'. Mr Norman Lamont spoke of recent developments in Britain's relations with the European Union, and of the consequences of any move to monetary union. He began by saying that he was a pro-European; he had been in favour of our joining the EEC in 1973. He had not changed his opinion; it was Europe that had changed. What we joined in 1973 was now in 1995 a very different organisation. As to the future, he explained his opposition to monetary union, and said any such step should not happen without a referendum on this issue. In answer to questions, he discussed our membership of the ERM and withdrawal from the ERM on Black Wednesday, 16

September 1992. He came to Ampleforth after nearly two years on the backbenches, and he defended his record as Chancellor of the Exchequer until 1993. His arrival was delayed at Ampleforth by blizzards and hazardous roads between York Station and Ampleforth, and the lecture was delivered later than planned, after a buffet supper with some boys. In subsequent discussions he spoke generously of the current political scene, before departing near midnight.

24 February 1995: Mr Stephen Claypole 'News in the age of Satellite'. Mr Claypole is the Managing Director of Associated Press Television, which provides television news to subscribing companies for network transmission. After a distinguished career as a journalist with the BBC, *The Daily Express* (in the late 1960s he was their North American correspondent), the BBC (News Editor BBC TV in 1980s) and then as Head of News at Reuter's, Mr Claypole had in 1994 been appointed to begin what was in effect a wholesale TV news service. In his lecture he discussed how in six months he recruited a staff for this new service, and, with illustrations of recent news film, he explained the difficulties and challenges of this service. Mr Claypole came with his wife, Anne Woodham, herself a journalist and contributing editor of *Good Housekeeping*; later they both took part in a discussion with a smaller group on aspects of journalism.

3 March 1995: Herr Kurt Kasch 'Germany United: a German banker looks at the problems and achievements'. Mr Kasch is an Executive of the Deutsche Bank in Berlin, and he kindly came from Germany to Ampleforth for this lecture. On 12 or 13 August 1963, hours before the Soviet authorities sealed the border and began to build the Wall, Mr Kasch travelled to West Berlin, where he joined Deutsche Bank. In his lecture, Mr Kasch described the economic, political and cultural consequences of the unification that followed so quickly on the dismantling of the Berlin Wall in 1989. The text of this lecture, given from a prepared text, was printed in the previous *Journal*.

20 March 1995: Mr Robin Hanbury-Tenison 'The Next Great Desert – Siberia Today: Tribal Peoples of Kamchatka and the Russian Far East'. Mr Robin Hanbury-Tenison has been on expeditions in many parts of the world. He made the first land crossing of South America at its widest point and has travelled the Sahara by camel. In this lecture he spoke of his experiences amongst tribal people in the remotest East of what is now the Russian Federation, the minority peoples of Kamchatka and Eastern Siberia. There are 26 indigenous groups with a 1983 population of 183,000. He described the threats to these people's culture, environment and way of life posed by a variety of factors, including international companies, pollution and the Mafia. In 1992, Mr Hanbury-Tenison was invited to visit this region, to assist them to preserve their culture as reindeer herders, salmon fishers, nomads and hunters. His lecture was illustrated by photographs taken mainly by a photographer who travels with him.

TFD

INDEPENDENT PROJECTS AND ESSAYS

*(Assessors in Brackets)***SENIOR: ALPHA**

- John M. Holmes (A) An Investigation into the Behaviour of Sticklebacks (*Fr Cuthbert*)
 John P. Hughes (O) Creative Essay: A Couple of Gloves (*Mr Pedroz*)
 Richard J.P. Larkin (B) An Investigation into Local Moth Populations (*Mr Hampshire*)
 Robert G. Waddingham (A) A Short Trip to Infinity (*Mr Belsom*)

SENIOR: BETA

- Rubeno Esposito (A) Early Number Theory (*Dr Warren*)
 Alfonso Lacave (A) Economic Transformation in Central and Eastern Europe (*Mr McAleenan*)
 Philip J. Langridge (D) Monoclonal Antibodies (*Fr Cuthbert*)
 Juan Urrutia Ybarra (A) An Analysis of the Spanish Electricity Industry (*Mr McAleenan*)

JUNIOR: ALPHA

- Kevin O. Anakwe (A) The Encounter (*Mrs Fletcher*)
 Kevin O. Anakwe (A) Witchcraft Beliefs and Mid-Twentieth Century African Society (*Mr Brennan*)
 Mark J. Asquith (O) Slide and Soar (*Mr Carter*)
 Alexander M.P.M. Brennan (H) The Failure of the Battle of the Somme (*Mr Galliver*)
 Bobby S. Christie (H) The Kellas Cat (*Mr Motley*)
 Timothy J.E. Coulson (D) From Egg to Fully Feathered (*Mr Motley*)
 Guy C. Cozon (H) Down's Syndrome (*Mr Roberts*)
 Kieran P. Eyles (O) A Memoir (*Mrs Fletcher*)
 Raoul A.J. Fraser (B) Britain's Growing Drug Problem (*Mr Roberts*)
 Jan N. Kral (A) Education in the Czech Republic: The Transition from Communism (*Mr Connor*)
 Andrew M. May (E) Drawing Julia Sets in Q Basic (*Mr Belsom*)
 A. George Miller (J) How has the Car Changed and Progressed since 1862? (*Mr Adair*)
 Luke F. Poloniecki (H) House Lights Down (*Mr Motley*)
 John F.G. Shields (J) The Romans: Why Were They So Successful? (*Mr Roberts*)

JUNIOR: BETA

- Christian A. Banna (H) The Gambia: River and Country (*Mr Brennan*)
 Justin J. Barnes (B) Why did the Response of the British Government to the Trouble in Northern Ireland 1970-9 Fail to Bring Peace? (*Dr McCoy*)
 Julian P. Brincat (H) Maltese Chapels and Their Legends (*Mr Roberts*)
 Thomas P.E. Detre (A) The Loch Ness Monster (*Mr Roberts*)
 (with Joshua G.V. Marsh)
 James C.N. Dumbell (H) Are Lobbying Groups Needed in the European Union? (*Fr Francis*)
 Thomas B. Foster (H) The Life and Trial of William Joyce (*Dr McCoy*)
 Robert C. Hollas (T) Cheese (*Mr Brennan*)
 Joshua G.V. Marsh (A) The Loch Ness Monster (*Mr Roberts*)
 (with Thomas P.E. Detre)
 Jose M. Martin (J) Christopher Columbus (*Mr Connor*)
 David M.A. Newton (D) Shark Attack (*Mr Motley*)
 Julian J.J.L. Roberts (J) A Collection of Poems (*Mr Carter*)
 William A.S. Sinclair (H) Cocoa (*Mr Brennan*)
 George M. Shepherd (A) Cults: The Separate Groups, Their Leaders and Their Destructive Elements (*Dr Peterburs*)
 Thomas A.H. (A) William Feilding, 1st Earl of Denbigh (*Mr Galliver*)
 Steuart-Feilding (J) The Irish Potato Famine 1845-50: How Did it Affect the People? (*Dr McCoy*)
 John M. Tigg (H) A Detailed Description of Bury St Edmunds Abbey (*Dr McCoy*)
 Hugo B.T.G. Varley (H) Diamonds Are Forever (*Mr Brennan*)
 Gregory J. West (H)

HEADMASTER'S LECTURES ESSAY PRIZES

- C. Benjamin Crowther (H) Thomas P.G. Flynn (H)
 James E.M. Horth (J) Paul L. Squire (T)
 Simon J.H. Detre (A) Hugh A. Jackson (T)
 Richard W. Scrope (E)

THE AMPLEFORTH JOURNAL
HEADMASTER'S SPECIAL PRIZE

For outstanding achievement in Mathematics James E.M. Horth (J)
He has been offered a place to read Mathematics at Cambridge. He also qualified to take part in the final round of the British Mathematical Olympiad, a distinction afforded to only the very best mathematical students in the country. An article written by James will appear in *Mathematical Spectrum*, a national mathematical journal. This describes how it is possible to draw some of the very beautiful pictures associated with Fractal Geometry and Chaos (the subject of his excellent prize essay last year) on a relatively unsophisticated graphical calculator. It is an impressive piece of work.

ELWES PRIZES

These prizes are awarded by the Headmaster for sustained and high-quality contribution to school life outside the classroom, in addition to an excellent academic and personal record.

Simon J.H. Detre (A)
A School Monitor, as co-director of the Ampleforth Singers he played a key part in their successful trip to Hong Kong. He is also a most dependable member of the Orchestra, Schola and Pro Musica. He has acted in a number of plays and edited *The Ampleforth News*.

Thomas P.G. Flynn (H)
A House Monitor, he has made an outstanding contribution to the life of the school. He has had a series of roles in the theatre, ending in this year's distinguished performance in *The Bacchae*. His activities include Amnesty International, the Debating Society, editing *The Ampleforth News*, and playing in the Windband.

Luke A. Massey (D)
A School Monitor, for his overall commitment to the school. He has followed a particularly demanding academic course, and gained a place to read Medicine at Oxford, as well as a Choral Scholarship. He is co-director of the Ampleforth Singers, a member of the Orchestra, Schola and Pro Musica. He is also a member of the school swimming team.

John F. Vaughan (B)
A House Monitor, he has made a wide and varied contribution to school and house life. He is a member of the 1st VIII Cross Country team and also of Amnesty International. His work as an artist reflects his maturity and talent.

Thomas J. Walwyn (W)
A House Monitor, for an outstanding contribution to the theatre over many years, not only as a talented actor but also as the Director of the House Play. Also for his exceptional personal qualities which have enriched the community of the school.

ARMY SCHOLARSHIP

Joseph P.E. Townley

(T)

SPECIAL PRIZES

Scholarship Bowl	St Dunstan's House	
	Rupert P. Manduke Curtis	
Philip's Theatre Bowl	Henry P.B. Brady	(W)
Grossmith Jelley Acting Prize	Thomas J. Walwyn	(W)
Production Cup	Hamish A. Badenoch	(O)
	Edward F. Barlow	(O)
Hugh Milbourn Magic Lantern	John P. Arbuthnott	(E)
Detre Music Prize	Nicholas R. Wright	(J)
McGonigal Music Prize	Peter Monthienvichienchai	(D)
Choral Prize	Luke A. Massey	(D)
Conrad Martin Music Prize	Damian G.S. Bell	(E)
Quirke Debating Prize	C. Roarie Scarisbrick	(C)
Inter-House Debating Cup	St Dunstan's	
	Edward H.K. O'Malley	
	Dominic J. Brisby	
Inter-House Chess Trophy	St John's	
	Nicholas J. Klein	
The Inter-House Bridge Trophy	St Aidan's	
(Beardmore-Gray Trophy)	Michael A. Hirst	
	Robert G. Waddingham	

BERNARD SUNLEY CENTRE PRIZES

Swainston Trophy for Technology	Declan T. Gallagher	(B)
Herald Trophy	John P. Hughes	(O)
Gaynor Trophy for Art	C. Roarie Scarisbrick	(O)
Michael Barton Photography Bowl	Guy J. Massey	(D)
Spence Photography Bowl	St Cuthbert's	
	Robert O. Record	
Tignarius Trophy for Craft	Charles D.I. Robertson	(E)

The following prizes are awarded for work done in a boy's time, independent of that done for examinations.

UVI

Peter M. Barton	(W)	Art Folio	Alpha
Duncan N. McLane	(A)	Art Folio	Alpha
Duncan N. McLane	(A)	Salt Spreader	Alpha
Gregory P.B. Penate	(A)	Bicycle Stand	Beta I
John F. Vaughan	(B)	Art Folio	Alpha

REMOVE

Edward F. Barlow	(O)	Art Folio	Alpha
Oliver W.J. Brodrick-Ward	(A)	Art Folio	Alpha
Leif-Hector Grant-Bjorgo	(D)	Light Box	Beta I
Guy P.S. Fallowfield	(O)	Art Folio	Alpha
Matthew R.P. Fenton	(E)	Trailer	Beta I
Edward Ho	(B)	Drying Cupboard	Beta I
Michael J. Kelsey	(O)	Art Folio	Beta I
Guy J. Massey	(D)	Miniature Holder	Beta I

Vth FORM

George A.B. Blackwell	(E)	Art Folio	Alpha
John C. Carney	(W)	Art Folio	Alpha
Simon R. Harle	(C)	Art Folio	Alpha
Richard W.M. Hudson	(O)	Wood Turning	Beta I
Robert I. McLane	(A)	Art Folio	Alpha
James J. Rotherham	(T)	Art Folio	Alpha

IVth FORM

Thomas J.L. Anderson	(C)	Clock	Alpha
John F. Coggon	(J)	Art Folio	Alpha
Thomas A. Joyce	(A)	Clock	Beta I
Damian P.A. Leach	(O)	Art Folio	Alpha
Richard D.L. Maclure	(J)	Clock	Beta I
Christian E.C. McDermott	(D)	Art Folio	Alpha
Fergus P. McHugh	(B)	Art Folio	Alpha
Charlie Moretti	(T)	Clock	Beta I

DUKE OF EDINBURGH GOLD AWARD

Andrew A. Cane	(C)	Alasdair E.O. Ramage	(C)
Richard W. Scrope	(E)		

MATHEMATICS COMPETITIONS*National Mathematics Competition 1995: Gold Certificate*

James E.M. Horth (J) (Qualified to take part in the British Mathematical Olympiad)

Sharp Intermediate UK Schools Mathematical Competition 1995: Gold Certificates

Mylers C. Joynt	(O)	(Best Performance in School)
Justin J. Bozzino	(C)	Declan T. Gallagher (B)
Anthony C. Clavel	(O)	Edward Ho (B)
Uzoma G. Igboaka	(D)	Robert C. Hollas (T)
W. Sholto F. Kynoch	(T)	Nicholas T.E. Hornby (J)
Julian D. Lentaigne	(H)	Andrew G.M. Jenkins (J)
Andrew M. May	(E)	Edwin Leung (T)
James S. Paul	(J)	Louis L. Mangin (T)
Michael J. Squire	(T)	James D. Melling (J)
Thomas P. Telford	(A)	Edward S. Richardson (C)
Kevin O. Anakwe	(A)	Timothy R.C. Richardson (W)
Edward F. Barlow	(O)	Julian J.J.L. Roberts (J)
Thomas D. Bowen Wright	(H)	Thomas G. Rose (W)
Alexander T. Christie	(B)	Thomas W. Rose (T)
Bobby S. Christie	(H)	James J.S. Tate (T)
Christopher J. Cowell	(T)	Thomas H. Tsang (B)
Charles W.D. Ellis	(E)	Kieran L.C. Westley (H)
Simon M. Evers	(O)	Thomas R. Westmacott (T)
Thomas B. Foster	(H)	

In addition Myles C. Joynt, Justin J. Bozzino, Anthony C. Clavel, Uzoma G. Igboaka, W. Sholto F. Kynoch, Julian D. Lentaigne, Andrew M. May, James S. Paul, Michael J. Squire and Thomas P. Telford were invited to take part in the second round of the competition.

ALLIANCE FRANÇAISE ESSAY COMPETITION 1995

First Prize Rupert P. Manduke Curtis (D)
Second Prize John C. Carney (W)

The competition's aim is to reward non-native French speaking students who obtain the highest marks in this contest and thus to encourage the study of French language and culture.

Last year 788 students from 177 schools entered the competition. We assume the numbers will be similar this year, and Ampleforth is the only school to have two prize winners.

Rupert Manduke-Curtis has won a first prize of a travelling scholarship to Paris, one of four winners nationwide. He is going to Oxford to read Modern Languages.

John Carney will receive a prize of French books as one of the six runners-up.

ATHLETICS

Senior Inter-House Challenge Cup	St John's House	Hugh B.A. Marcellin-Rice
Junior Inter-House Challenge Cup	St Hugh's House	Dominic M.N. de W Nicholas

CROSS-COUNTRY

Senior Inter-House Challenge Cup	St John's House	James E.M. Horth
Junior 'A' Inter-House Challenge Cup	St John's House	James E.M. Horth
Junior 'B' Inter-House Challenge Cup	St Hugh's House	C. Benjamin Crowther

GOLF

The Edward Fattorini Cup	St Wilfrid's House	William F. Howard
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RUGBY FOOTBALL

Senior Inter House Challenge Cup (Chamberlain Cup)	St Hugh's House	Matthew C. Bowen Wright
Junior Inter-House Challenge Cup	St Hugh's House	Matthew C. Bowen Wright
The League (Lowis Cup)	St Edward's House	Richard J. Thorniley-Walker

SWIMMING

The Inter-House Challenge Cup	St Hugh's House	Matthew C. Bowen Wright
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SQUASH RACKETS

The Ginone & Unsworth Cup		
- Senior House Squash	St Edward's House	Harry R.P. Lucas
The Railing Cup	St Dunstan's House	Edward M.H. Johnston
- Junior House Squash		Stewart

Commendations for Sportsmanship

Diego Miranda (J)
He has proved an outstanding captain of both the school squash and tennis teams, taking his responsibilities with quiet authority. As well as showing a fine example on the courts he has shown considerable powers of organisation and dedication, and has been a commendable support for both his teams and his coaches. His contribution helped to ensure an unbeaten tennis season both last summer and - so far - this. (See pages 200-3 on 1st Tennis VI.)

Robert Pitt (T)
He faced the disappointment of losing his place in the 1st XV following a shoulder injury with great cheerfulness and fortitude. He continued to support

the team with wholehearted enthusiasm. In the Lent term he worked his way back into contention to win a place initially in the second 7, and eventually in the first 7, where he played in the Rosslyn Park 7's with characteristic commitment.

Richard Scrope (E)

For an all round commitment to school sport. He has represented the 1st VIII Cross Country team for two years and has played for the 3rd XV and 2nd XI cricket teams. He always plays with great enthusiasm and is as cheerful and positive in defeat as he is in victory.

SPECIAL AWARD

The Headmaster's Sports Cup Matthew C. Bowen Wright (H)
For outstanding leadership of the school's rugby 1st XV in very difficult personal circumstances. He demonstrated considerable loyalty both to his team and to the school. His commitment to his responsibilities both on and off the field was highly commendable and he never compromised his effort or standards. He accepted victory with modesty and defeat with dignity. He accepted the prospect of being dropped from the 1st VII team with equanimity but fought his way into the side with typical determination and resolve. He has set a fine example to those he captained and to the school as a whole.

SUMMER TERM 1994: CUP AND PRIZEWINNERS**Cricket**

Downey Cup for the best cricketer	H.R.P. Lucas (E)
Younghusband Cup for the best bowler	P. Wilkie (C)
Best Cricketer Under 15 Colts	P.E.D. Cartwright-Taylor (W)
Senior Inter-House Cricket Cup	St Cuthbert's
Junior Inter-House Cricket Cup	St John's
Summer Games Cup	St Dunstan's

Tennis

Doubles Cup	D. Miranda (J) & M. Naylor (A)
Singles Cup	D. Miranda (J)
Under 15 Singles Cup	P.N. Larner (D)
Inter-House Tennis Cup	St Oswald's

Golf

The Baillieu Inter-House Trophy	St Thomas's
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Swimming

Inter-House Swimming Cup	St Hugh's
Individual All Rounder	B. To (A)
100m Individual Medley	S.C.D. Hulme (D)
Simons Cup (Water-Polo)	St Thomas's

Summer Soccer

Inter-House Trophy	St Dunstan's
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JOHN ALLCOTT came to the staff in 1983, joining Kevin Collins in the recently formed PE Department and also teaching History. He quickly became fully involved in Ampleforth life and did a lot, especially through his rugby and tennis coaching, to build an effective working relationship between PE and games. In his second year in the School, he took on the important task of being the first lay assistant Housemaster that Ampleforth had seen. Fr Felix was running a demanding and successful Appeal programme, as well as remaining Housemaster of St Bede's, and it was John's task to support him, standing in where necessary when Fr Felix

was absent. In this post he showed flexibility and loyalty, and came to have a very good working knowledge of the school's life. In the meanwhile, he became Head of Physical Education – running the School swimming with increasing success. He was active in Common Room life, and in his later years was Chairman of the Salaries Committee, combining this with various responsibilities outside the School, ranging from being an HMC representative on the Central Subject Panel of the Independent Schools Curriculum Committee, Chairman of the Ampleforth College Golf Club and a Parent/Governor of St Benedict's Primary School. In 1993, he drove a lorry to Bosnia delivering aid which had been collected by the boys in the school.

John and his wife, Cecilia, came to be integral members not only of the school community but of the local and the parish community, bringing freshness and enthusiasm into everything they did. They made so many friends at Ampleforth that the decision to move on was a difficult one for both. For various reasons John's work went through a major sea-change in his last year at Ampleforth, during which he became a member of the Monastery's pastoral development team, with special responsibility for re-animating the operation at Redcar Farm as a centre for visiting groups of young people. John transformed this into a thriving concern, which saw the refurbishment of the plant as well as a rapid rise in the use made of it. His departure to be Master of the Junior School at King's School, Worcester, leaves an important gap to be filled.

He and Cecilia go to Worcester with our best wishes and prayers.

DLM

JOHN SIMPSON taught at Ampleforth during the last six years, helping with A level Art and Design. His main area of work was in the introductory course of analytical drawing with the Middle Sixth. In this his professionalism, born of considerable experience, was most needed, as the transition from GCSE to

A level is great, both technically and in its aesthetic demands. That he unfailingly helped the students to resolve their problems was a most significant contribution. However, this was only part of John's success in that we were all keenly aware of the need of his objectivity. Unaffected by the minutiae of everyday school life, he saw through difficulties which had created an impasse for both staff and boys alike. At such moments he brought an uncluttered clarity of vision to the work under review and in so doing helped open new avenues of investigation. Indeed, he will be sorely missed not least because he often proved to be a source of tranquillity against which a frenetic department frequently beat. We all wish John and his wife, Jill, a happy retirement in France and hope his equanimity survives the final complexities of house restoration!

JF

HECTOR CASTRO joined the staff at Ampleforth to teach Spanish in September 1993. He made an immediate impact, working well with his Sixth Form language and literature classes and forging good relationships with his pupils, especially some of the Spanish native speakers. A keen interest and wide experience in politics led to invitations to address meetings of school societies such as Amnesty International and Circus. His enthusiasm for and knowledge of politics, with a natural passion for Latin American affairs, are considerable and boys in his sets benefitted from his teaching in this area. We wish Hector and his family well in the future.

KJD

RUPERT JEFFCOAT's manner of appointment as a member of the music staff at Ampleforth College was unconventional. Initial contact with him as a possible candidate was made through mutual acquaintances who suggested that he would find work here stimulating. He was interviewed several days after the other candidates and eventually offered a post he hadn't applied for, and all this knowing that he might be with us for only a term. Despite all the signals from this unorthodox procedure Rupert had, within a day or so of arrival, firmly established himself, relishing the opportunity to exercise his considerable skills, not least of which proved to be his capacity for administration. Having taught Lower School and Junior School classes, Rupert departed to the rarefied atmosphere of Royal Holloway College, London where he deputised during the absence of the Director of Chapel Music. Three months later he was back on a full-time contract and during the next year he involved himself at every level of school and department life, becoming something of a legend in his time. Rupert will be remembered for his appetite for work, his speed of intellect and conversation, his caring attitude to staff and pupils, especially the astonishing level of care offered to his tutees. Nor will it be easy to forget the appearances of his apocryphal twin brother, his Proton car which he sought to re-model at regular intervals and the magnetism with which he was attracted to the bar. It was with regret, though little surprise at the inevitable, that we relinquished him to Birmingham Cathedral where he took up the position of Assistant Organist in April.

IDL

BEN NOITHIP came to Ampleforth in 1993. For him to join the music department staff with the title of GAP year student could not have been a greater misnomer. He had, in fact, already gained a BA degree at Leeds and was in the process of completing a Masters degree. These qualifications and previous experience enabled him to become involved at every level of Department life and he did so willingly, bringing not only enthusiasm but a series of new ideas some of which, after a period of experimentation, became department policy. During his two years at Ampleforth he taught class and instrumental music at both the College and Junior school and became a House tutor. A committed sportsman, his enthusiasms extended beyond music and onto the sports field where he coached rugby and squash. Ben left at Easter to take up the position of Head of Music at the Royal School, Haslemere, Surrey.

IDL

ADRIAN ROBERTS came to teach at Ampleforth in 1988 and joined the Classics department as well as teaching theology in the RS department. He himself was educated in the seventies in the school, and after studying Classics at Oriel College, Oxford he had a variety of teaching jobs in London while at the same time taking a theology degree at King's College, London. While he was there he taught throughout the school including the Junior House and had a particular gift in inspiring an interest in Greek and Latin especially in those who found the subjects a demanding challenge. From Philip Smiley he inherited the mantle of Ancient History in the sixth form and he attracted a wide variety of boys to study and succeed in the subject. He also founded the Classics Society which flourished under his leadership and he invited a number of distinguished academics to speak to a varied audience as well as enabling the sixth form classicists to meet them informally. For the RS department he produced a theology periodical to accompany A level studies and wrote a number of articles himself. A generous and lively colleague with a mind of his own and a deep love both of Classics and theology as well as a sympathetic concern for his pupils, we wish him every happiness for the future.

WDM

NEIL WALLACE came to Ampleforth in September 1994 from Longhill School in Brighton to lead the Technology Department at a time of considerable national change in the area of Technology. For personal reasons he decided to return to the south and left in July 1995 to take up a post at The Oratory School in London. We wish Neil and family happiness for the future.

IFL

Our congratulations and best wishes to HELEN and LAWRENCE MCKELL on their recent marriage.

LEO CHAMBERLAIN OSB

Thank you for coming to share the secret of North Yorkshire. I want to celebrate Yorkshire with you this morning. One of my privileges now is to make quite frequent journeys to the south – warmed often by your hospitality. I am glad that so many of you can share ours. There is something else. On a sunny morning recently, during the remarkable few days of hot weather, I picked up *The Times*, and saw a photograph of Bexleyheath, and an article about air quality. The photograph was of smog. Then I gazed out of my window at the heat haze. I checked up later with the geographers about it: it was the dew rising in the growing warmth in the wonderful freshness of that morning. I thought how sensible our forefathers were when they settled at Ampleforth, in the land of St Chad and St Cedd, of St Aelred of Rievaulx, of Blessed Nicholas Postgate and more of the English martyrs than I can name now. How many northern springs and summers we have seen – and how sensible you have been to choose Ampleforth, defying all the terrors of distance.

This is the third Exhibition speech I have been privileged to make. I will give you much detail about the school's doings, and the considerable achievements of the last year. But, and most explicitly, I want to express the uniting vision that I believe all of us who work in the school share, and which, after nearly three years which has included 12 meetings of parents of whole year groups, about 25 meetings of groups of parents around the country and abroad, scores of individual meetings, and hundreds of letters, I believe we share with you. And at a moment when we can take some encouragement not only about the school's results and our underlying strengths, in size, academic thrust and excellence of facilities, but about the first hopeful trends regarding our future entry, I want to ask for your help.

I want to speak about our purpose.

What are we?

We are a Benedictine community which holds a vision of faith in Christ, in God's revelation, in the dogmas of the Church, in the values of goodness, beauty and truth which are guaranteed by this revelation and can be safeguarded today in no other way.

We are a Benedictine community committed to working at what matters most to a Christian family – the future of their children, sharing the responsibility of parents. We are a Benedictine community which shares responsibility at every level with a devoted and committed lay staff.

Where are we going?

This is a Benedictine school committed to communicating this vision in the conditions of the world today, to providing a centre for the renewal of faith and purpose for all who come to us.

This is a Benedictine school which successfully combines this vision with high academic standards and extensive extra-curricular activity, to develop the

potential of the young, according to each boy's talents, in whatever direction is appropriate, in a demanding and creative way.

This is a Benedictine community which is more than a school. This is the heart of a wider and vibrant community of faith and prayer which embraces Old Amplefordians, parents and friends in a unique manner, for a whole lifetime.

You know that neither I nor anyone here is suggesting that education is a matter of relaxed waiting for the fruit to drop off the trees, or for the corn to gather itself into the barn. Nothing is achieved without the most painful endeavour. I once had an academic triumph rather a long time ago. I received a postcard written in the tiny neat scholarly hand of Tom Charles Edwards, the revered history master: it was, he wrote, 90% perspiration, 10% inspiration, the only genuine article. There has been a lot of that.

Last year's A level results gave us an average 24 UCAS points, and about 58% A or B grades. It was good by any standard, even in these days of the suspected inflation of A level results. It was a massive improvement on the average over the last few years of 42% A and B grades. (You will understand a degree of nervous anticipation on my part about the coming summer.) Was this a specially brilliant group? It has always been known that our ability range is broad. This particular year group, based on the cognitive ability tests they did in their first year in the school, range from an average of 80 to the top, 130+. Only 55% of the group averaged above 110. So they were a very mixed group of boys. But the results, and our Oxbridge results, show that we can deal with the ablest, and do so in any subject taught here.

Oxford and Cambridge entrance is ever more difficult. We gained 16 places, in each case against stiff competition, an excellent result. I am sorry that this autumn will see the last Oxford entrance examination, so that the Colleges will now place their reliance on the uncertainties of the interview.

The UCAS process is complex for the student, and sometimes unfair. It is extremely difficult to give accurate advice. The universities establish their own rules to deal with a mass of candidates. Our results are excellent overall, notwithstanding the vagaries of the system. It is difficult to give absolutely accurate figures because boys will sometimes enter university up to three years after they leave the school, but we can say that well over 90% of our boys take up university places.

Our GCSE results were good, but we are taking more subjects than most schools of our standard. I am sure that we are right to align ourselves in this respect with other strong academic schools. We are planning to take fewer subjects, but still to maintain a wide choice. All our candidates will take all three sciences. It is possible to take two ancient and two modern languages. Some choices are needed on entry to the fifth form, but in the fourth form, we have established a link between science and technology and all the fourth form will take art and music.

None of this has been achieved of a sudden. If by hard work by the boys and great expertise on the part of teaching staff we have done well, I would like

to recall to you what we have inherited if we look back 25 years, the time of Fr Patrick and Fr Dominic as headmasters. Their initiatives, and the generosity of our friends, have given us this St Alban Centre, Nevill House, the Sunley Centre, the new Music Building and the Central Building. But it was not just buildings: the spread of A level opportunity, the establishment of music at Ampleforth, a sparkling record in sport, the establishment of Design and Technology – all this is inherited by the present generation and it is up to us to use it.

We are using it. I think hard work is happening, but our lives here need not be frenetic. Space and distance are truly a boon. I do not mean that evil cannot penetrate this countryside: we all know it can. But I remember an experiment conducted by the American scientist, Skinner, and inspired (suitably) by the Russian scientist, Pavlov, with, as usual, rats – not the most flattering comparison with man, but understandable as he held that all the human brain did was to connect up the nerves to produce reflex actions. He discovered that if he made the living conditions for his rats too crowded, they all misbehaved in a particularly nasty way, turning to murder and cannibalism. All this took place in the famous experimental tool, the Skinner box, in which he also placed his own children. I draw no extravagant conclusions about crowded urban schools. But our space and rural isolation really is an advantage now.

We can give reasonable permissions to go out. There are not so many places where a boy can choose to go out fishing in his free time. Or to feed the pheasants. Or to hunt newts. There are unparalleled opportunities for activity here on the spot, that you have to plan for and drive around for in the towns if your boy is at a day school, because you dare not let them out alone on the streets today.

We have much else to celebrate. With some difficulty I pick on a few of the activities. First, there is a remarkable production of *The Bacchae*, translated newly by our own Classics department. The Schola goes from strength to strength. Last year's recording of the Music Scholars was sold out and is being reprinted. I want to emphasise especially the success of the Ampleforth Singers in Hong Kong, and our gratitude to the parents who entertained them. The Pro Musica, our premier musical ensemble, are looking forward to their tour in Thailand, and we hope for an equal success. Some admirable work is being done in the Art Department, as you will see for yourselves. There is a variety and creativity in style which is heartening, and boys are going on to enter the best foundation courses at Art Schools. I must give a particular mention to Peter Barton's achievement. He has just become an Associate of the Royal Photographic Society. That is an award normally beyond the reach of a boy still at school.

We had a mixed season in games, but some very good victories in rugby, especially on the tour, and we reached the last 16 in Rosslyn Park. Tennis under David Willis is prospering – we were unbeaten last year, and unbeaten so far this year. Much is owed to Geoff Thurman, our games master, but he has been seriously ill, and will not be fit to return this term. It says a lot for the generosity of the staff that his work is being done so well by others. Hugh Codrington has taken on overall control, but our Australian Gap students,

Julian Moreton and Steve Varnum and, especially, Reg Carter, have contributed outstandingly.

The CCF prospers under Vic McLean and Paddy Morrow. Four boys have been awarded Army Scholarships, a considerable achievement against stiff competition. Rifle shooting is at an excellent standard. It was a remarkable achievement to get third place in the Country Life competition. We encourage expeditions. There are weekly opportunities with the Outdoor Activities Group and a Pyrenean expedition at the end of this term.

Then there are those activities that carry on, year after year: I can mention the Cheshire Homes Day, the numerous magazines available, the Lourdes pilgrimage, the Panasonic Room. You can buy tapes of the House Plays and of Rugby. Immense efforts have been made this year on the filming of a version of Chekov's *Ward 6*, the short story which was the inspiration of Solzenitsyn's *Cancer Ward*. Purchasers of the tape may recognise the set: part of the old Junior House was temporarily converted into a 19th century Russian prison camp.

Concern for the Churches in Central and Eastern Europe is no less important now than it ever has been. It is characteristic of our time that there are cults with millions of dollars to spend (our warnings about them are proved ever more important) but the Churches have too little. Our contribution is to have boys here from Russia, Poland, the Czech Republic and Hungary, mostly for limited periods. They have all made good use of their time. Two young Christian teachers have stayed here for a period so that they might gain experience. There is a return opportunity: Fr Francis has put together a booklet with options for work in a Gap year, in Central and Eastern Europe, in Chile, in India and elsewhere. I am much indebted to him for his energy and devotion. There are still some opportunities open this year.

I make a special mention of VE Day. For Ampleforth Abbey and College VE Day was one of celebration, but also of remembrance of loss. 128 boys from the school were killed during the 2nd World War, from a school which at that time had only grown to the size of 300 over the previous ten years. 64 old boys were killed in the First World War, from a school which at the time numbered about 100. There is a display in the School Library, for which we owe gratitude to the librarian, John Davies, and which includes extracts from letters of old boys to Fr Columba, written during the war. There was a Mass of thanksgiving for peace, of intercession for all those who died in the war, and of prayer for the future of Great Britain and Europe. The European flag was flown and the Union flag was placed near the sanctuary in the Abbey Church. Members of the Royal British Legion accepted an invitation to be present at the Mass, and their presence in itself was a reminder of sacrifices made. A large number of boys voluntarily came to Church for the two minutes silent prayer, and many stayed on for the full monastic service of Compline. The moments of silent prayer, were beautiful and fitting moments of memorial, intercession and thanksgiving. The presence in the darkness of so many of the present generation of boys made it easy to recall their predecessors who knelt in the Abbey Church before sacrificing their lives.

We said farewell last year to a number of distinguished members of staff. I am happy now to greet their successors. Gerald and Frances Guthrie have been warmly welcomed in St Dunstan's, Paul Connor and Gerard McCoy in the History Department, Michael Peterburs in the Theology Department, Laurence McKell in the Geography Department, Neil Wallace is only with us for the current year as Head of Technology, but he has made a substantial contribution in that time. A number of valued colleagues will move on this year. Rupert Jeffcoat and Ben Noithip have made a substantial contribution in the Music Department, and we thank Hector Castro for his work in Spanish. John Simpson is to retire from the Art Department after making a much valued contribution. John Allcott left the College staff last year and I am pleased to tell you that he has now been appointed Headmaster of the Junior School of King's, Worcester. He and his wife Cecilia will be much missed. Fr Cyprian has done distinguished work in the Modern Languages Department for some years, but the demands of the novitiate have forced his withdrawal. We now have two modern language assistants, Jimmy Buzaré and Michael Schnur. They have been of the greatest assistance, and we trust their successors will be as capable. Mrs Zhang has been teaching Mandarin: I am very glad to have been able to introduce that extra service this year.

There have been developments in our plant. These are typical of the care that the Procurator, Fr Bede, and his staff lavish on the school. I must thank him and Peter Bryan for their careful and successful conduct of all our affairs, and thank with them all their supporting staff, the Estate staff, the matrons, the domestic and kitchen staff, who help to make your boys' lives here free from worry, and also my own secretaries who do so much.

We remember the importance of the undramatic. We continue to invest in our infrastructure, and especially in matters affecting health and safety. Rewiring our older buildings is a continuing priority; the removal of asbestos is being done on a continuing programme: we have already addressed the areas of highest risk. We continue to invest at a steady rate in fire precautions. We cannot do everything at once. In all these matters there is a balance of judgement about priorities. But the advisers who inspect our progress have recently complimented us on the standards achieved.

If you look about you, you will see much. The eyesore in the area below St Alban Centre has been removed, and grass is being sown. We will also shortly be saving a lot of money by using our own water supply—we have come full circle, for once all our water came from our own spring in Shallowdale. We have a new cricket scoreboard: it really adds to the interest of the game, thanks to the generosity of a parent and of the Old Amplefordian Cricket Club. There have been substantial developments in the Sunley Centre. Computer Aided Design is being installed. Neil Wallace and Pat Adair had first to make a room. So far there is only a drawing package, but more is to come. As always, choice of software is crucial, and it is easy to make mistakes. This development is part of our ongoing policy to link science and technology. Boys are already making good use of the facility. Stephen Bird has given increasing impetus to ceramics,

which we have been able to support by doubling the size of the room. This has given the boys further opportunity to gain delight and achieve excellence in this discipline. The Alcuin Room is now fully equipped with TV projection, audio and slide projection. It is big enough to take a whole year group.

Some of you have already stayed at Park House Farm. We are doing all we can to help over visits to Ampleforth. There are rooms for overnight stay; and it is different from other bed and breakfasts: you can stay there during the day.

I promised last year to start the process of refurbishment of dormitories. We want all dormitories to be small and civilised. We cannot do that at once, but I hope you will agree that £40,000 has been well spent on insulating, redecorating and refurnishing the dormitories of Bolton House. We are now planning the siting of the computer room and careers room in the centre of the school, as Houses move out of study accommodation in the old Big Study.

We have announced the major scheme to provide Central Refectories for the school, the biggest commitment of funds since the Central Building nearly ten years ago. Documentation has been circulated in full, so I will only emphasise the main points. It is absolutely necessary. There is no other way in which we can improve the quality and choice of food. We will be able to attract a smaller and better paid domestic staff. It will make for considerable economies. It will allow the sharing of overheads and the arranging of other pastoral work by the Community. Other schemes to distribute food have been studied and are impractical.

We will gain from the scheme. There will be advantages in the cafeteria lunch. It will make for more flexible arrangements in the use of time in the middle of the day, and boys may meet friends from other Houses. We are preserving the value of the House meal as a daily experience. We are absolutely committed to the House system, and there will be positive gains in the Houses. Space in the Houses is unlocked for further development. There will also be modest facilities in the Houses for informal occasions, snacks and hot drinks. Very quickly, all Houses will have study space in the House.

The project is being funded by Ampleforth. Historically, this community has put community money, legacies and everything available into the school. This means that the Community has invested £5m in the schools over the last five years. That money did not come from large surpluses.

Nevertheless, we must budget for a modest surplus. We are working very hard to keep all costs under control. But we are not in a nil inflation situation, and it is the wages index that affects us. I am sure you will not complain of the 2.9% increase given nationally to teachers, but that and other costs increases mean that we cannot avoid a fee increase. I am sure it would be a mistake to avoid it by cutting standards. We will remain substantially less expensive than many independent schools.

To do more we must raise funds. We will need your help. We cannot advance as we should without it. We have shown confidence in our work by this investment, and we are now looking for help. Plans are being prepared. They will assist the development of the Community: 28 have joined us in the

last 11 years, and we are looking to provide for their needs in education as well. The School is already benefiting: a number of younger members of the Community are acting as tutors, as teachers, taking games and helping in other ways ranging from the fire squad to the Schola now; it is a tremendous encouragement to us, and, I hope, to you, in the business of inspiring the boys in all aspects of their lives. Br Oswald will be away to study theology next year, but we hope to welcome him back before too long.

Our priorities for school development are clear. They are: House refurbishment, new Science laboratories, an outdoor all-weather playing area and a new gym, an assembly hall which will also be a concert hall. But we cannot do it all at once: there is a heavy administrative commitment to achieve what will be achieved over the next year. We will start modestly. So I commend to you Fr Timothy's bicycle ride from Land's End to John O'Groats. He ought not to do this kind of thing at his age. But look at his picture on the appeal leaflet, and on the T shirt contributed by the boys. Our immediate aims are for bursaries, for families in need and for boys from our partner schools in Central and Eastern Europe, for Redcar Farm's renovation, to be used by visiting groups, for the school of San Lorenzo in Santiago, run by our friends in Chile, and for monastic education.

I hope I have left you with an impression of the vigour of this Abbey and School, and have communicated to you my own sense of the good will of the boys. There is a lot to be thankful for and hopeful about. We must always be alert to wrongdoing, but there have been very few disciplinary incidents. I am concerned to give school monitors genuine and effective authority and responsibility, but the present respect for School Monitors is a particular tribute to the Head Monitor, James Carty.

Boys are our best ambassadors to prospective parents. The letters of thanks I receive are evidence of that. I have good reason to know and much recent evidence of the courtesy of the school to visitors. But there is also their appreciation and support of each other. I will not embarrass him by identifying him too closely, but I was looking at some of the art work in the Sunley Centre. I admired the work of one boy: but he wanted to show me the good work of others. It is this support and gentleness of character which is characteristic of the best in us – and it lasts and is recognised. Parents visiting for the first time often tell me that one of their reasons for coming here lies in the old boys they have met.

There is something else: the tide of your support. We need your help, and not just over fundraising. These have been difficult times for most schools, and for us: only because of you that it was not more difficult. Ampleforth's numbers are down by 10% over ten years; HMC boarding nationally is down by 27%, and in the north by 40%. I expect we will be a little smaller in September, but the indications are that the entry is stabilising. We are financially sound, and I have offered you evidence that our standards in the classroom and everywhere else are rising. Over the last year, we sense perhaps the beginning of good news: our statistical records, which are increasingly full, show an increase in

interest in the school with a rise in the numbers of enquiries. The numbers registered have increased for the first time in five years. There is a rise in the numbers of new registrations for entry in September this year. I am encouraged by this and by some promising trends in the entry to the Junior School. This bucks the trend. We owe this to you: and want to depend more on you, especially in the introduction of those who might be interested in Ampleforth. Please do more of that. And I hope that most of you would be happy to talk with families who want to know more of your experience.

In the long run, how will the boys, how will you respond to our vision? There are inescapable decisions for each of us about our approach to faith, to the good and the true and the beautiful. It is a spiritual vision that draws us together, and has brought you here, sometimes over long distances, a living community of faith of which you have all become members. In that statement I include those 10% of our families not in full communion with the Church who have deliberately chosen this Catholic school. All we ask of those who come to us is an openness to the Word of God in scripture and sympathy with our Catholic ideals, so that we have a basis of mutual confidence on which we may share the parents' responsibility for the education of their son. Thus we can offer you all both personal and spiritual support. In recent years, it has been a happy and significant development that we have been able to give an individual blessing at Communion during Mass.

For all boys alike, we seek to offer both an education, or catechesis, in the Christian faith, in prayer and worship, and an intellectual formation which is rooted in the rich inheritance of the teaching of the Church. We do this in grace and freedom. We follow the teaching of the Second Vatican Council, that a man must be allowed to act 'according to his conscience, especially in religious matters . . . the practice of religion of its very nature consists of those voluntary and free internal acts by which a man directs himself to God.'

Why is this? It accords with human nature. Every mature human being is both a free and responsible individual and a member of society who accepts the covenant of mutual obligation inherent in a civilised order. Every mature Christian has grown into a personal religious faith and into personal acceptance of the new Covenant offered by God and lived out in the Church. This can only be learnt within the Christian community. Thus every boy at Ampleforth is encouraged to face the question of his personal faith. We offer to all boys in the school the opportunity to grow up in faith among a Benedictine community, with the encouragement and intellectual freedom to make responsible decisions over religious faith.

This is the work of grace, not simply that of teachers and priests and monks. St Benedict, establishing his school for the Lord's service in which there was to be nothing harsh, nothing burdensome, but, for the good of all, a little strictness to amend faults and safeguard love, expressed in a different and perhaps equally difficult time the spirit in which we must work, with what he called the good zeal which separates from evil and leads to everlasting life.

ACTIVITIES

ANDREW DOE, *sub-editor of Activities*, writes: Most of the articles in this section of the *Journal* come from societies and clubs in the School that regularly submit pieces because they have items of news to relate. A reader unfamiliar with the School as it is today might be forgiven for thinking that these were the only School societies to meet. In an attempt to correct this imbalance of attention, we print here a list of those societies and activities whose contribution is less newsworthy, perhaps more modest, yet no less vital to the life of the School.

Amnesty International	Basketball Club	English Society
The Greenhouse	Gym Trampoline Club	Poetry Society
Public Speaking	Science Society	Wine Society

ARTS SOCIETY

There were two talks held in the latter half of the academic year. The first was given by Mrs Lucy Warrack on Venetian Art. It ranged widely, initially exploring the social and political background which led to her introducing such artists as Giovanni Bellini, his brother and father. The former painter, prevented from producing frescoes because of the damp climate, more than any other paved the way for the innovations in oil painting by Giorgione, Titian, Tintoretto and Veronese. In so doing he, therefore, was initially responsible for Venice becoming one of the most important centres of the Italian High Renaissance. Here, painters such as the above developed the use of colour in terms of both light and emotion to bring life and mood not only to the new unified altarpiece but also the increasingly important use of landscape and atmospheric conditions. Such innovations, the speaker explained, came to a temporary halt through the photographic realism of Canaletto and later the Guardi brothers. The latter with their robust works eventually, however, returned to the mood paintings for which their realistic forms were purely a framework.

In producing this lecture Mrs Warrack used a diverse range of slides and cross-references which she brought to life through witty and pertinent comments, so making it an evening of great pleasure as well as enlightenment.

Our second talk was by Professor Patrick Nuttgens, that most erudite of speakers who makes buildings come to life. In this he was aided by the works of the architect under discussion, Le Corbusier. To pin down this many-sided, controversial genius is extremely difficult but almost effortlessly the speaker achieved this. Nuttgens pointed out how Le Corbusier's independence led him to travel between 1906-12 to meet many of the pioneers of modern architecture. This resulted in his producing early villas that combined perfect proportional harmony with a rational method of planning and construction, these, in turn, being enhanced by the architect's ability to sculpt fluid, plastic spaces as seen in the villa Savoye at Poissy (1927-31). Next the speaker moved

on to explain the skeleton-framed Domino system that Le Corbusier produced with its abolition of the load bearing wall. This enabled him in turn to produce uninterrupted strips of long windows and fluid internal spaces. The thin structural ('Pilotis') also led to the house appearing weightless, resulting in that streamlined 'machine ascetic' which to some degree echoed his own Purist painting. Professor Nuttgens then reflected on Le Corbusier's gradual move towards more monumental design as seen in the *Unite d'Habitation* at Marseilles (1947-52). Here crude concrete became an aesthetic end in itself which was later to be imitated by the architects of Brutalism. Perhaps the most extraordinary feature of this building is the roofscape which was a mass of sculptural, yet function, elements.

Contrasting visually with the *Unite* was the Pilgrimage Church of Notre Dame du Haut at Ronchamp (1950-4) which the speaker saw as Le Corbusier's visually most exciting post-war work. He considered the form of this expressive, apparently arbitrary sculptural building to be the result of a complete reassessment of the requirements of worship. He saw the structure as a symbol of the wonder of religion and emphasised its moving impact when visited. Finally he contrasted this building with the Dominican convent of Sainte-Marie-de-la-Tourette at Eveux-sur-Arbreste (1957-60). No less dramatic, it is, however, a predominantly rectilinear structure rich in sculptural forms.

With such diverse works, Le Corbusier helped to produce a new architectural language which he believed spoke for the rapidly changing social patterns of the 20th century. That he was not always admired for doing so does not, however, deny his importance, as our speaker indicated. Indeed, as always, Professor Nuttgens left us with many thoughts upon which to dwell.

RS/JF

THE BADMINTON CLUB

The Badminton Club on Thursday evenings is popular. There is a wide age range of boys who play, and amongst these are some very good players. Much is indebted to Mr Carter who helped to organise a knock-out tournament which was open to all ages. This made it fun to watch, especially when first years were up against the top year boys and making them run for everything! There were one or two upsets but it was Harry Lucas (E) and Paul Wilkie (C) who fought their way through to the final.

DW

THE BRIDGE CLUB

The club has prospered, with a dedicated following willing to spend time practising and learning new skills and conventions. We took two pairs to the Yorkshire Schools Pairs Competition, which is fast becoming a regular event, and although both pairs performed commendably for their ability and experience, we were unable to qualify for the the North of England regional

finals. The inter-House competition for the Beardmore-Gray Trophy was keenly fought, with each House producing at the very least a competent pair. Victorious in the end were M.A. Hirst and R.G. Waddingham who won the trophy for St Aidan's.

AD

CHESS CLUB

The club reluctantly had to withdraw from the local inter-schools League since all matches would have had to take place during evening lesson time. Nevertheless we hope to be able to organise matches against other schools at the same time as we play them at various sports, though this will preclude those members equally good at chess and at representative sport, currently a significant number. The club has continued to meet weekly, and the inter-House competition produced its usual mixture of games over in minutes and others keenly fought, St John's eventually winning.

FMGW

THE CIRCUS

On 13 January Mr Ferdinand von Habsburg (E87) spoke on 'Turkana and Beyond: Africa Today'. He has just spent three years in Africa, partly in the remote Northern edge of Kenya, partly in Somalia, and he spoke of the problems and beauty of Africa. He brought many slides illustrating the variety, wildness and beauty of Africa, and he raised many of the moral problems facing development in the African continent. After the formal talk, he discussed until much later all these issues with some members of the Society. On 30 January Mr William Motley addressed the Society on 'Why the Tories must go'; this led to a lively debate. On 21 April Mr Peter Maxwell (B61) gave an illustrated talk on the problems of the war in Bosnia-Herzegovina against the background of his own work in aid there since 1993. On 26 April Herr Jochen Wittman, a German political correspondent, spoke on 'Moving Right? - the change in the German Political Debate'. During the Lent Term, the Ringmaster and Secretary of the Society, John Hughes (O), organised the showing of a number of political films.

TFD

COMBINED CADET FORCE

The Lent term training was directed towards Field Day. Once again we were assisted by Cadets of Leeds University OTC. O/Cdt Richard Profit ran an excellent course for 4th and 5th year NCOs on Tactics. In addition to this the Commanding Officer arranged a 24 hour escape and evasion exercise in Gilling Woods. 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 of 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 2 Section commanded by UO James Dove (T). 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 SA 80 and LSW to fire a laser at a screen on to which a high resolution image is projected.



Inspection 1995

In June we were honoured to be inspected by the Deputy Commander in Chief Headquarters Land Command, Lieutenant General Sir Michael Rose KCB, CBE, DOS, QGM, MA. He arrived by helicopter and was received by a Guard of Honour under the command of UO Nick McDermott (O) with C/Sgt Charles Berry (T) as Right Guide, supported by the Drums Company of the 3rd Battalion Infantry Training Centre Catterick. The Guard rose to the occasion and looked smart and professional. General Rose inspected the training which included Shooting, Weapon Training, Command Tasks, First Aid and a Platoon Attack on Aumit Hill. The RAF Section organised a confidence course in Gilling Woods and a Rescue Operation over the stream at Brook Bridge. At the Prize Giving UO Richard Scrope (E) received the Nulli Secundus and The Royal Irish Fusiliers Cup. Major McLean gave General Rose a water colour by Sir David Goodall as a memento of his visit. In his address the General was generous in his praise.

We are grateful to Lt Col Jonathan Lloyd MBE Gren Gds, who judged the Nulli Secundus Competition together with Lt Col Jock Inkster RA, Capt Matt Wills Argyle and Sutherland Highlanders, Capt Andrew Phasey BEM Gren Gds, and QMSI Geoff Wade APTC.

VFMcL

CAMP



Twenty nine cadets under Major McLean, Fr Edward and RSM Morrow spent a week with the King's Royal Hussars in Munster and Hohne at the beginning of July. The number and quality of officers, NCOs and soldiers assisting the cadets was high and a mutual liking and respect was evident throughout.

The right note was struck at 0700 hrs on the first morning with 45 minutes' Battle Physical Training taken by Sgt Halliday, whose instruction and sense of humour were most effective. After breakfast the cadets received a presentation on the Regiment and their role in Germany. A period of drill followed, taken by Regimental Sergeant Major Stobbart BEM (no stranger to Ampleforth cadets). A couple of cadets paid an unexpected visit to the Guardroom. The afternoon was spent preparing for the exercise and moving by coach to Hohne to join the Regiment. Sunday morning was occupied by Mass in the Garrison Church. The afternoon saw the start of the main exercise, which involved patrolling, making a base, section attacks and culminated in an ambush. Scimitars, Challenger, Warrior Armoured Personnel Carrier and Leopard II tanks of the Bundeswehr were also seen on the training area. Throughout the 36 hours in the dust and heat the cadets got little sleep but recovered remarkably quickly. Tuesday morning was spent with B and C

Squadrons carrying out live firing on the tank ranges. In the afternoon there was a visit to Belsen, site of the notorious concentration camp. At night we had an opportunity to see Warrior and Challenger live firing. Wednesday morning we moved back to Munster. The afternoon was spent firing the 9mm Pistol, taking part in First Aid tests and a Land Rover wheel changing competition. The final day was spent orienteering, touring and lunching in the Officers' Mess, and visiting the town of Munster.

During our visit The King's Royal Hussars were carrying out their Annual Gunnery camp and preparing for a major Battle Group exercise at the British Army Training Unit Suffield Canada. They could easily have said that a party of cadets was too much to add to their main tasks. We are most grateful to Lieutenant Colonel Richard Sherriff and his officers who were delightful and generous hosts.

VFMcL

RAF

For Field Day the section were the guests of Air Cmdr Bostock at RAF Scampton, the inspecting officer last year. The day was spent visiting the various sections with the highlight being the numerous displays by the Red Arrows who were in training. A number of cadets were put through their paces on the Tucano simulator.

Easter camp spent at RAF Kinloss proved to be unusual not just because of its location in the far north but the fact that the cadets were accommodated in a nuclear bunker. This proved to be a unique experience as it was operational and its environment was independent of the outside world once the half metre steel door was closed. Cadets C. Potez (O), D. Newton (D) and T. Chappell (T) said it helped to make their camp as the different groups appeared to gel more easily in such a confined space. The highlight was a flight in an RAF Nimrod submarine attack aircraft over the North Atlantic, each trip lasting approximately four hours. Although it looks a stable enough aircraft, the pilots explained that they have to 'throw it around' a bit in order to complete their task and described it as the RAF's most 'sick making' aircraft - C. Potez will support this theory.

In March the Section came 18th in the Asseghai Shooting Competition involving over one hundred schools. The first year cadets competed satisfactorily in the army orienteering competition, with one team coming second.

Much of the summer term was spent in preparation for the annual inspection and I must congratulate C. Potez who organised a magnificent confidence course in Gilling Woods, which involved leading blindfolded cadets through a series of obstacles. The General was suitably impressed.

Under Officer O. Siddalls (C) has been a great help over the past year and I thank him for that and wish him well in his RAF Cadetship application.

PMJB

SHOOTING



Country Life 1995 Bronze Medal Winners

79 schools took part in the Green Howards Country Life Small Bore Rifle Competition, the 1st team were placed 3rd (Bronze Medals) and the 2nd team 23rd. Due to faults being found in the cadet target rifles and the Ministry of Defence being unable to provide a replacement, the District and Bisley meetings had to be turned into a service rifle match using the Cadet General Purpose Rifle (5.56mm), shot at 200 and 300 yards. Eighteen teams took part in the District meeting which we won, and the Best Individual Shot was won by J.A. Leyden (D). The schools meeting at Bisley took place two weeks into the Summer holidays. A depleted team of nine boys took part. I would like to thank particularly the two who volunteered at short notice. The results were as follows:

	Position	Entries
The Ashburton Shield	28th	51
The Marling	4th	23
The Schools Snap Shooting	10th	23
The Schools Hundred	J.E.G. Cook (E) 39th	
	awarded an NRA Schools Badge	
The Marlborough Cup	A.J. Osborne (J) 19th	570
The Wellington Cup	J.E.G. Cook (E) 72nd	1563
	L.A. Anderson 82nd	
	Both winners of Silver Spoons	
The North of England Trophy	Ampleforth	

The Inter House Competition was won by St Edward's, followed by St Thomas's and St Dunstan's. The Anderson Cup for the Highest Individual Score was won by L.A. Anderson (E).

VFMcL

The Award Scheme is well supported, with over 100 boys participating. The principal criterion for participation is a sustained commitment in all Sections of the Award, of which there are four at Bronze and Silver levels and five at Gold. About 30 Fourth Form boys have entered at Bronze this year on reaching their 14th birthdays.

Boys were presented with the full range of Awards at both Ryedale Area ceremonies in Malton in February and May. In February: E. Carnegie (C), A. Law (J), J. Martin (H), D. Newton (D), C. Ogilvie (E) and M. Pepper (D) (Bronze); A. Acloque (E), P. Langridge (D), R. Larkin (B), J. Leyden (D), A. Malia (B), P. Monthien (D), P. Ryan (B) and H. White (E) (Silver); C. Carnegie (C94), C. Coghlan (T93), C. Fotheringham (E92), J. Mitcalf (B92) and J. Nicholson (W92) (Gold). In May: N. Bacon (W), L. Charles-Edwards (J), R. Horth (J), A. Jenkins (J), J. Molony (J), E. O'Sullivan (B), C. Robertson (E), T. Rose (T), M. Roskill (H), C. Shillington (E), T. Strange (B) and T. Todd (B) (Bronze); C. Acton (E) and J. Brennan (E) (Silver); M. Middleton (A94), R. Scrope (E) and H. Young (T94) (Gold). R. Larkin (B) and R. Scrope (E) respectively are thanked for the accounts of the Unit's activities that they delivered to the large gatherings. A. Cane (C) and A. Ramage (C) have recently completed all Sections for the Gold Award.

Gold Award holders are invited to a Presentation Ceremony at a Royal Palace. For C. Carnegie (C94), C. Fotheringham (E92), I. Fotheringham (E94) and J. Mitcalf (B92) this memorable occasion was at St James's Palace in May. Dr Billett had also been invited to act as marshal for the Amplefordians and 18 other young people from North Yorkshire. Having introduced the group to HRH The Duke of Edinburgh, who chatted with them briefly, he presented them individually to HRH The Prince Guillaume of Luxembourg (Chairman of the Luxembourg National Award Committee) to receive their certificates.

Expedition training for Bronze, Silver and Gold groups has taken place at several weekends. Mr Carter and Dr Billett appreciated the assistance of Gold participants in Bronze training. Three Bronze groups completed their assessments successfully with Mr Carter in April. Our indefatigable Fr Francis said Mass in improvised surroundings. For Silver and Gold assessments boys must plan a space in the holidays. H. Badenoch (O), D. Graham (A), W. Guest (W), P. Larner (D), A. Law (J), D. Massey (D) and P. Sidgewick (C) completed their Silver venture at the end of March, assessed by Mr I. Williams (Middlehead Outdoor Pursuits Centre). Equally successful at Silver in July, on a route stretching across the moors, were J. Barnes (B), S. Christie (B), D. Crowther (D), M. Pepper (D) and T. Strange (B). Their Assessor was Mr D. Tansey (Humberside), with Dr Billett again supervising the group.

In the Physical Section activity has been mainly within team set games. Skills Section activity continues to be wide-ranging; some boys are using an existing hobby or extracurricular activity, for example music (where bagpipes have now entered the scene), others take up a skill specifically to qualify. The

Service Section, organised by Dr Allen, usually requires a boy's participation on one weekday afternoon, though some work in the village is now available at weekends. Opportunities have again included conservation work with the Forestry Commission and at Redcar Farm, Cheshire Homes, Malton Hospital, the Croft market garden (adults with special needs), the CCF NCO cadre, recycling and as classroom assistants in four local primary schools.

DFB

FACE-FAW

Ampleforth FACE-FAW (Ampleforth Friendship and Aid to Central and Eastern Europe - Friendship and Aid to the World) provided aid to the value of £10,150 in the year from September 1994 to 31 August 1995. These projects involved aid to Poland (setting up a shop in Katowice to provide funds for medicines for a hospital), the Ukraine (helping leukaemia child victims of the Chernobyl nuclear disaster), Croatia and Bosnia-Herzegovina (helping several sponsored refugees, and assisting in rebuilding a village), Romania (helping orphanages), Uganda (sponsorship of a child's education), Kenya and Swaziland (sponsorship of named individuals), Kenya (assisting Komothoi school, a remote village school), assisting Grace and Compassion Benedictines in their foreign missions, and assisting the Red Cross. Aid is given through a variety of aid organisations, including: Jacob's Well Appeal, Bauern Helfen Bauern (meaning 'Farmers helping Farmers', organised in Salzburg by a friend of Max Moy (B93), Casper Moy (B94), Max Walderdorff (B), a relation of Jacob Eltz (B) and Casimir Sayn-Wittgenstein (W)); Scottish European Aid (Henry Lorrimer (W 61) and the Hon Simon Scott (T57)); Croatian Church Trust, Langalanga School Trust (helping Komothoi - where Peter King (T92) and Peter Haslam-Fox (W) have helped); several African aid projects through Ferdinand von Habsburg Lothringen (E87).

FACE-FAW projects and methods of providing funds were organised by COG (Co-ordinating Group of FACE-FAW) - Thomas Lindup (A), Harry Brady (W), Hamish Badenoch (O), Mungo Chambers (E). COG arranged: (1) a rock concert on 25 February involving three groups - William Ainscough (D), Damian Bell (E), Hugh Billett (C), John Doulton (E), Matthew Fenton (E), Ben Godfrey (O), Rupert Greig (J), Michael Grey (O), Myles Joynt (O), Thomas Lindup (A), Mark Mollet (A), Marcus Stewart (J), William Worsley (E), with Roarie Scarisbrick (O) as compère; (2) a pool and table tennis competition organised by Thomas Walsh (A); (3) a rugby tournament between teams representing the Old Boys of Junior House, Gilling and other prep schools, organised by Jerome Newman (C); (4) three fast days (days of simple food) for the school; (5) the Tee Shirt Project of Lawrence Doimi de Frankopan (W) and Raoul Sreenivasan (H). In addition (6) the sale for FACE-FAW by a Lincolnshire artist, John Brookes, of two prints of his limited edition paintings of Ampleforth (telephone to order, 01507 450555).

In addition FACE-FAW organises visits to Ampleforth by boys and

student teachers from Eastern Europe, and mainly 'Gap Year' visits by Old Amplefordians to projects in Russia, Hungary, Poland and Croatia – as well as recommending other projects in Africa, India, and Britain. Since 1987, about 15 Ampleforth leavers have gone to Budapest to help in two Catholic schools – in 1995 Jamie Benady (D94), Dominic Harrison (D94), Scott McQuestion (O94) and Toby Mostyn (J94) helped with these schools run by the Piarist Order. In 1995, Ian Fotheringham (E94) and Alexander Ogilvie (E94) helped at a new Christian school in St Petersburg – the first such visit to Russia, which followed on a journey made by Fr Leo and some boys to St Petersburg and Moscow in 1992. In 1994-95, nine boys came to spend time at Ampleforth from schools in the Russian Federation (Moscow and St Petersburg), in Hungary (Budapest and Győr), in the Czech Republic (Plzeň) and in Poland (Katowice). In this same year, three student teachers came to spend time in teaching practice at Ampleforth from Prague, St Petersburg and Budapest.

TFD

THE HISTORICAL BENCH

This academic year has seen the Historical Bench focusing, not unnaturally, on some of the important anniversaries which have been commemorated and celebrated by the nation, though usually with a particularly analytical slant. In light of the fiftieth anniversary of the liberation of the Nazi concentration and extermination camps, the first meeting of the Historical Bench showed a video presentation about the liberation of the camps. A packed audience in the Alcuin Room saw a BBC film made at the time by Sidney Bernstein and directed by Alfred Hitchcock, called *A Painful Reminder: A Memory for All Mankind*. It was certainly both! With graphic footage and recollections from survivors, it left those who watched in no doubt about the reality of the Holocaust and what it meant.

This presentation was then followed up by a lecture by Mr Connor on the historiography and controversies surrounding Hitler's policy against the Jews. Questions such as whether or not Hitler always intended to exterminate the Jews, or merely resorted to it as a wartime expedient, whether it was Hitler or his subordinates, such as Himmler and Heydrich in the SS, who determined policy, and whether or not Hitler even ordered or knew of the Final Solution were addressed and discussed. This was then supplemented by a Timewatch video presentation reconstructing the extraordinary and dramatic assassination of Reinhard Heydrich, deputy leader of the SS, Head of the Gestapo, and the man who actually chaired the Wannsee Conference where the Final Solution was confirmed. The story of the two Czech resistance fighters who were training in Britain, parachuted into Czechoslovakia and who assassinated Heydrich in his car by throwing a small bomb which sent splinters from his car seat into his spleen, was truly one of extreme bravery and heroism – the two were eventually trapped in a church in Prague after having been betrayed, where they committed suicide rather than surrender.

The next Historical Bench was a Quiz for the First Year, based mainly on famous people, battles and events in the past, in which the contestants demonstrated a wide and varied knowledge, ranging from knowing that a Stuka was a dive bomber, to knowing that it was Lord Howard of Effingham, not Sir Francis Drake, who commanded the English fleet against the Armada.

On VE Day itself, in accordance with the Headmaster's reminder that the celebration was of victory over the Nazi tyranny, rather than simply over Germany, Mr Connor gave a lecture on the Germans who dared to oppose Hitler. Whilst it was explained just why it was so difficult to oppose Hitler, especially given his monopoly on power and police, certain groups and individuals who did resist were highlighted, such as the Catholic Bishop, Count Galen, who forced Hitler to halt his inhuman euthanasia programme, the White Rose student group in Munich, and those generals who were behind the conspiracy of 1938 and the Bomb Plot of 1944. It was a salutary reminder that the Allies were not alone in their desire to see Hitler destroyed.

Since VE Day, the Historical Bench has given understandable priority to preparation for examinations, with a marathon two and a quarter hour lecture on Peel and Disraeli, highlighting their similarities and differences, principles and political behaviour. Members of the Bench would wish me to mention our very own eminent historian and Head of Department, Mr Peter Galliver, who was invited by the University of Portsmouth to talk on 'Trade Unionism in Portsmouth Dockyard 1880-1914' on 1 July as part of the 'Dockyard 500' celebrations.

PTC

THE AMPLEFORTH JUNIOR DEBATING SOCIETY

The motion 'This House believes that there can be no lasting peace in a United Ireland' was rejected by a small margin after much heated debate. This was followed by 'This House believes that drugs should remain illegal' – a motion convincingly carried. European issues were debated next in 'This House believes that the United Kingdom should remain closely associated with the European Union'. The Society showed itself to be strongly pro-European. The popular issue of pay in sport was then covered in 'This House believes there should not be so much money involved in professional sport' – a motion narrowly carried in an interesting and informative session. The Society demonstrated slightly antimonarchist leanings in the next meeting to discuss 'This House believes that Britain has no need of a monarchy'. After a lengthy debate the motion was narrowly carried. For the latest debate, we turned to educational matters with 'This House believes that the Classical Languages are of no further use'. Here, however, the floor showed a more traditional approach by rejecting the motion almost unanimously.

MJM

There was great excitement in the mathematical community, picked up by the national press, about the possible proof of one of the great unproven results in mathematics, known as 'Fermat's Last Theorem'. Every schoolboy knows that it is possible to find three integers (whole numbers) where the sum of the squares of two of them is equal to the square of the third: for example, $3^2 + 4^2 = 5^2$, or $5^2 + 12^2 = 13^2$. Such numbers satisfy Pythagoras' rule and are known as Pythagorean triples. However, can the sum of two cubes itself be a cube, or the sum of the fourth powers of two integers be equal to the fourth power of another integer? Fermat claimed no! Further he claimed that the equation $x^n + y^n = z^n$ does not have integer solutions for any $n > 2$. In 1637 the French lawyer and mathematician Pierre de Fermat jotted the theorem down in the margin of a book with the simple note, 'I discovered a truly remarkable proof which this margin is too small to contain'. No one ever found any such proof, and the result has remained unproven for 350 years or so – many of the greatest mathematicians that have ever lived failed to make the proof – until last year. Professor Wiles, working in Princeton, astounded the mathematical community with a claim that he had come up with a proof. Dr Richard Pinch (Queen's College, Cambridge) visited us to talk about the theorem and about the current status of the Wiles proof. He was able to declare that, while the proof was being checked carefully in mathematics faculties around the world, no error had yet been found and it was pretty certain that Wiles had done it! It was a marvellous evening and a great event.

Dr Adrian Moore (St Hugh's College, Oxford) also visited us to lecture on Infinity, the subject of his most recent book. This again was a fascinating, challenging and entertaining evening, much enjoyed by another full house.

CGHB

THE PANASONIC ROOM

The Lent and Summer terms have focussed primarily upon the filming of *Ward 6*, a Chekhov short story adapted for theatre by Lucy Beckett which we have worked into a television play. We successfully transformed the top floor wash-room of Junior House into a grimy ancient asylum full of cockroaches, rotten material and mad inhabitants. All filming was completed on time, so attention turned to the transformation of the Green Room into a comfortable 19th century study, done to fine detail and complete with a four poster bed. Several early mornings were also spent catching what we could of the snow by the Bounds wall, lakes and woods. ACJS gave us a warm welcome for the filming we needed to do in their ante-room. Despite several false starts providing ample fodder for the television programme *It'll be all right on the night*, 25 hours of footage has been condensed into a 70 minute film which we were able to show at Exhibition in rough edit form. We are now in a position to create the master tape.

Apart from *Ward 6*, the Panasonic Room has also filmed a live concert in SAC, the House Plays, several rugby matches, Guard of Honour and *The Bachae*, Ampleforth's play at Exhibition.

Thanks to: J.P. Arbuthnott (E), H.E.J. White (E), A. Hosangady (D), M.R.P. Fenton (E), T.R. Westmacott (T), R.S. Christie (H), J.E. Borrett (D) and B.C.D.N. Bishop (E).

JGJA

PHOTOGRAPHIC SOCIETY

The Society played host to John Potter's major exhibition 'Images of Northern England' during the Lent term. The Yorkshire photographer, who is at present Kodak Landscape Photographer of the Year, displayed a series of prints which were inspired mainly by the natural beauty of the Dales, but also by the remote nature of the Moors and the unique character of village life. The show was well received by the public and art critics alike.

Bill and Joan Spence were delighted with the entries for the Spence Bowl which was deservedly awarded to St Cuthbert's. Robert Record engineered their submission, based on the theme of Transport, and the photographs were diverse in nature, technically competent and meticulously presented. Whilst not all Houses elect to enter, the quality of those which do appears to improve with each new year.

R. Scarisbrick (O) was presented with the Gaynor Trophy for his intellectually rigorous image-making which ranged from experimental infrared landscape to Cartier-Bresson inspired scenarios. Special mention must be given to Peter Barton (W) who became an Associate of the Royal Photographic Society on the merits of his superb landscape photography.

G. Massey's (D) presentation of structures and sepia-toned natural forms, together with a comprehensive portfolio secured him the Michael Barton Trophy, 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 and the Committee members for their contribution throughout the academic year.

PSK

COLLEGE LIBRARY

ARCHIVE APPEAL

The Librarian is keen to build up the College archives in the Library. In the past many useful documents have been missed as it was believed by the School Librarian that they were held by the Monastic Librarian and vice versa. The Librarian would be grateful if any Old Amplefordian still has any old Blue Books, Yellow Books, College Concert or Theatre programmes, or anything of a similar nature, and would be willing to part with them.

VE DAY

To commemorate the fiftieth anniversary of VE Day the Library mounted a small exhibition, which stayed in place from then until the Exhibition. The main interest shown was in the extracts from letters to the late Fr Columba from old boys who had been in his House and wrote regularly to him from the various fronts of the War. The Library holds the bound volume of these letters, which Fr Columba edited and typed out, and the Assistant Librarian Miss Weston produced a number of interesting extracts. Although these are no longer on display the Librarian will be delighted to show them to anyone visiting. In addition to the letters various items were displayed: war time recipes such as 'cakes without eggs', clothing coupons, contemporary papers, Blue Books etc. Also displayed was the Certificate of Training for the Ampleforth Air Raid Warden Mr 'Tal' Benson. What may not be known to all readers is that he was not only the Warden but also the Warning, and on the fortunately rare occasions of proximity of enemy aircraft, would walk down the Main Street shouting: 'Buggers is come, buggers is come.'

Over the course of the year the Library has had a number of books presented, including books from The Hellenic Foundation, the Rhône-Poulenc Organisation, and from various individuals.

Finally thanks must go to two people who do a great deal behind the scenes: Mr P. Dunleavy (T91) who wrote the library software programme, and Mr G. Hawkes the Computer Consultant at the College who maintains the machines.

JBD

THE 40TH AMPLEFORTH PILGRIMAGE TO LOURDES

On this 40th Ampleforth Pilgrimage to Lourdes from 14 to 21 July 1995, there were about 240 persons, including 55 sick (51 in Saint Frai Hospital, four in the hotels). There were about 140 helpers (brancadiers or lady helpers): 24 of these were under 17, 39 between 18 and 30, 26 over 60. There were 12 priests. In addition there were six doctors and 12 nurses. As for some years now, Hugh Markey brought a group with the pilgrimage from the US, including some boys from Portsmouth Abbey School.

AMPLEFORDIANS on the the Pilgrimage were: Alexander Acloque (E), Jack Arbuthnott (E), Stéphane Banna (H), Richard Blake-James (H95), Roderick Brenninkmeyer (H), Ben Crowther (H), Arnaud de Villegas (B), Lawrence Doimi de Frankopan (W), Thomas Flynn (H), Simon Goodall (W), Piers Hollier (H), Gervase Milbourn (B), Christopher Quigley (B) and David Russell-Smith (H95). OLD AMPLEFORDIANS on the Pilgrimage were: Dr Benedict Blake-James (H88), Dr Robert Blake-James (D57), Edward Caulfield (E75), Michael Codd (A83), Donall Cunningham (A45), Fr Jock Dalrymple (E75), David de Chazal (O66), John Dick (O77), Philip Francis (H76), Jamie Gaynor (T73), Pat Gaynor (D43), Ben Gibson (C86), Jonathan Howard (A92), Nicholas Kenworthy-Browne (E90), Patrick Leonard (B51), Edward Martin

(J90), Joseph Martin (H92), Thomas Martin (B92), William Martin (J87), Adrian Mayer (J89), Alan Mayer (B58 - Chef de Brancadiers), Alexander Mayer (J91), Damian Mayer (J87), Mark Moorhouse (B73), John Morton (C55), Dick Murphy (C88), John Murphy (J94), Peter Noble-Mathews (E42), Andrew O'Flaherty (E81), Richard Plummer (W80), Rupert Plummer (W75), James Porter (E85), Kenneth Rosevinge (O38), Richard Tams (J86), David Tate (E47), Mark Shipsey (T76), Tony Sutton (O40), Edmund Vickers (B87), Gerald Williams (D64) and Paul Williams (T69).

Members of the community were: Fr Bernard Green (the Pilgrimage Director), Fr Francis Vidal, Fr Edward Corbould, Fr Alberic Stacpoole, Fr Richard Field, Fr Francis Dobson and Fr Benjamin O'Sullivan. Other priests were Fr Patrick Bluett (Middlesbrough Diocese), Fr Joseph Byron (Portsmouth Abbey, Rhode Island), Fr Leo Gorman (New York) and Fr Jock Dalrymple (Edinburgh Diocese and E76).

This year Fiona Dick, the wife of John Dick (O77 - Pilgrimage Treasurer), became Chief Handmaid of the Pilgrimage in succession to Maire Channer. Maire retires after serving for more than ten years: she remains Editor of the Pilgrimage Handbook. Her husband was Frank Channer (D53), a member of the original 1953 Pilgrimage: 25 years later he and Maire returned to Lourdes. Then in 1985, days after returning to England from the Pilgrimage, Frank died.

TFD

THE AMPLEFORTH STAGE GROUP

The 13th Ampleforth Stage group was in Lourdes from 1 to 10 July 1995. It consisted of: Andrew Cane (C95), Dirk Duwaer (J95), Luca Farinella (O), Simon Goodall (W), Hamilton Grantham (H92), Julien Horn (J), Joseph Martin (H91) and Fr Francis. The group worked with Stagiaires from many nations in the work of the Hospitalité de Notre Dame de Lourdes at station, airport, grotto, Baths and Esplanade (helping with the Processions and large Masses). Dirk Duwaer and Luca Farinella were Chefs of the Procession of the Rosary (Procession Flambeaux), having the responsibility to organise the helpers and control the procession each evening. Simon Goodall worked as a Fourgonne, working on a fourgon or sick bus. Earlier, in April 1995, Fr Bernard worked as a stagiaire in Lourdes.

TFD

AMPLEFORTH and THE HOSPITALITE DE NOTRE DAME DE LOURDES

Fr Bernard has researched that there are currently 15 English priest members of the Hospitalité, including Fr Eric Phillips OSB of Downside (who made his *consecratio* as a Member in 1958), Fr Michael Hollings, who led the Oxford stages of the 1960s and 1970s (1969), and the two most recent, Fr Francis (1989) and Fr Bernard himself (1991). The Ampleforth Pilgrimage comes to Lourdes at the invitation of the Hospitalité of Lourdes, and has many direct links with the

Hospitalité through Stage work: in 1958, 16 Amplefordians came to Lourdes as stagiaires in a group that was also really the beginning of the Oxford Stage group. In April 1985 there began the modern Ampleforth Stage Group.

FR TIMOTHY and BR BRUNO

For the fourth year since 1992, Fr Timothy worked with the Day Pilgrims organisation in Lourdes from 15 to 29 July – assisting the English speaking pilgrims. He also helps in the announcements at the processions. In August, Br Bruno made a pilgrimage to Lourdes.

THE ST ALBAN CENTRE

St Alban's hit the headlines this year as the venue for a new game which centred on the amusement value of the vending machines installed last Christmas to dispense refreshments. The machines were taken as a positive manifestation of change by the school and, if sales are any indication, have been accepted wholeheartedly. In reality, the move to vending has been a great success, not only allowing far greater freedom of access for our customers to refreshments, but freeing the reception area of its former, sweet shop image. The real reasoning behind the introduction of these machines was to free staff to serve our principal aim, the dispensing of sports facilities to both the school and the local community.

There have been positive steps to improve the ambience both inside and outside the centre from tarmacking the car park to upgrading the foyer and introducing a range of sports goods for sale in the shop. The range of our sports provision has also entered a quiet revolution as we move away from offering facilities for hire and offer an increasing range of organised opportunities to develop sporting skills through the Sports Development initiative.

The Centre offers swimming courses from beginners right through to the competition level courses featuring Nick Juba, the ex-Great Britain junior coach, adult beginner and improver courses each week and aquarobics for fitness sessions. For a little light relief we offer parent and toddler sessions, time for the over 50s, length swimming and inflatable play sessions.

Dry sports range from squash through five-a-side soccer, basketball, badminton and tennis to table tennis and weight training. The latter is now closely regulated and is dependent upon passing an induction course which is designed to ensure safe practice and maximise benefits. Its use is limited to adults and the 6th form only.

For the near future St Alban's hopes to develop the service and range of its sports shop and this autumn install a hoist to assist swimmers with disabilities to gain access to the pool. This facility will be the subject of a fundraising initiative this autumn to foster the community spirit of St Alban's and mark its 20th year of service in this role.

JW

MUSIC

THE SCHOLA CANTORUM

It is rare that an academic year goes by without movement between voice parts as the natural maturing process forces boys to change to a lower part. However, this year the consistency of the alto and tenor lines and the developing confidence of the Junior School treble line allowed the choir to extend its repertoire of music for Mass and introduce several ambitious works. Of these the most popular amongst the boys were the Britten *Missa Brevis*, Haydn's *St Nicholas Mass* and the 8-part motet *Frohlocket, ihr Völker* by Mendelssohn. A number of boys gave solos – Alastair Roberts (JS) and Harry Hall (JS) for the first time. Two sixth formers particularly distinguished themselves: Luke Massey (D) leaves to take up a choral scholarship at St Peter's Oxford and Jamie Hornby (J) will pursue a GAP year studentship at the Royal College of Music taking singing as principal study.

Three major Schola concerts took place between January and June. The first of these on 26 January, shared with the Pro Musica, was a response to an invitation from St Mary's RC Cathedral at Newcastle. The concert was spared the snow which engulfed Ampleforth both the day before and the day following and at one stage made the feasibility of the venture in doubt. In the event, a substantial audience attended. The spacious cathedral building possesses a warm yet small acoustic, ideal for music making enjoyed both by players and singers. Paul French (J) and Eamonn O'Dwyer (T) sang the principal solos in the major choral item, Vivaldi's *Gloria*. The Pro Musica performed Elgar's *Serenade for Strings*, Adam Wright (J) played the Clarke's *Trumpet Voluntary Suite* and the concert ended with the *Hallelujah Chorus* from Handel's *Messiah*.

The programme for the March Lenten meditation included motets by Palestrina, Lotti, Stainer, Purcell, Farrant, Byrd and Bull, though the central place was taken by Bach's organ variations on *Sei gegrüßet, Jesu gütig* played by Rupert Jeffcoat. This was to be his swan song before taking up the post of Assistant Organist at St Philip's Cathedral, Birmingham.

1995 marks the 25th Anniversary of the Schola. It was only in 1970, with the arrival of David Bowman, that the Schola Cantorum was founded. A full account appears elsewhere in this *Journal*. A concert was held on 25 June to mark the anniversary and to acknowledge the work of those involved, past and present. The Schola offered a programme of requests made by those closely involved with the choir. The inclusion of Vierne's *Messe Solennelle* in addition to a number of motets reflected the centring of the choir's work in the liturgy of the mass. A number of ex-Schola members attended and joined the choir for the final item, the *Gloria* from Haydn's *St Nicholas Mass*. Bach's famous *Tocata and Fugue in D minor* and the fearsomely difficult *Allegro Deciso* from *Poème Symphonique* by Marcel Dupré were played on the organ by Howard Chapman. Howard leaves Ampleforth this summer to take up an appointment in London and we take this opportunity to acknowledge his commitment to the encouraging of music at Gilling Castle.

The Concert Band, which earlier in the year had been re-named and revitalized by William Doré, opened the concert with music by Gershwin, a medley from his folk-opera *Porgy and Bess*. The Pro Musica had given a lengthy, but highly successful concert at Kirkby Malham in early May in preparation for Exhibition and their end of term trip to Thailand. The tour invitation had been extended by Mr Chainarong Monthien, principal of St John's College, Bangkok, whose son Peter (D) held the position of Leader of the Pro Musica during this academic year. This was to be his final Exhibition and in recognition of his services, he and Nicholas Wright (J) performed Bach's *D minor Violin Concerto*. The accompaniment was supplied by the principal desks of the Pro Musica and conducted by William Leary. Only the principal desks accompanied this work but the whole group later assembled to perform Britten's inappropriately named *Simple Symphony*. To end the concert Simon Wright took on the complete forces of the ninety strong College Orchestra in four movements from Holst's *Planets Suite* – and won! Victory was celebrated with an encore, Eric Coates' rousing *The Dambusters March*.

IDL

THE AMPLEFORTH SINGERS

The Easter term was relatively quiet after the enormously successful six day tour to Hong Kong before Christmas. The concert in Newcastle Cathedral and Choral Mass in Haxby Church were the main events of the term; one of the main works performed was *Das Neugeborne Kindelein* by Buxtehude. The admission of four ACJS boys was a welcome boost for the top line, and they took part in the main event in the summer term, the concert in St Mary's Leyland. The two conductors, Luke Massey and Simon Detre, did a great deal to galvanise their peers into action. Simon Detre was unrelenting in his enthusiasm and dedication to the Singers, always being up to the minute with administration. Luke Massey, too, commanded the respect and support from the choir and both conductors deserve a great deal of credit for their services. The future of the Singers looks hopeful. James Arthur has taken over the running of the choir (with the help of other boys in the Middle Sixth on the administrative side). He will be in the Remove next year which means that he will gain three years' experience in running the choir. Concerts in Westminster Cathedral, Sunderland and a possible tour at Christmas are the main goals for next year.

THE AMPLEFORTH MUSIC SOCIETY

The AMS put on a number of informal concerts over the Lent and Summer Terms after Sunday Mass, which have provided excellent opportunities for boys to perform in a relaxed atmosphere. These were organised by Adam Wright (J) and Jamie Hornby (J). The most notable was the Scholars' concert at the

beginning of the Summer Term in which some of the senior musicians gave memorable performances. The Exhibition Sunday Concert was attended by over seventy people and featured some of our many leaving musicians who have contributed a great deal to Ampleforth Music over the last few years: Luke Massey (D), Paul Squire (T), Jamie Hornby (J), Peter Monthien (D), Andrew Alessi (C) and Andrew Roberts (J).

The trip to hear the City of York Guildhall Orchestra's Children's Concert (conducted by Simon Wright) took place on 13 May in the Barbican Centre, York. The Symphonic Dances from Bernstein's *West Side Story* opened the evening, John Wallace gave a polished performance of Haydn's *Trumpet Concerto*, Nicholas Wright (J) made his debut in front of 1400 people as soloist in Dvorak's *Romance for violin and orchestra*, and an exhilarating account of Tchaikovsky's *1812 Overture* rounded off the concert.

The AMS has re-opened as a society in which subscribing members can use the AMS room for coffee at break times and this has been set up by the new committee: Adam Wright (J), Abijit Hosangady (D) and Laurence MacFaul (D). They will be putting on social/musical events throughout the year and continuing to organise concert visits to hear professional orchestras and soloists.

WD

THE PRO MUSICA TOUR TO THAILAND

WILLIAM LEARY writes:

It came as something of a surprise when, in the cold winter months of 1993/94, the Pro Musica received an invitation to embark on a tour to Bangkok during the summer of 1995. The invitation was extended by Chainarong Monthienvichienchai whose son Peter Monthien (D) was at that time leader of both the College Orchestra and the Pro Musica. It transpired that the invitation was offered by way of a thank you to Ampleforth, and to all his friends in the Pro Musica, for Peter's many happy years at the school. Who in their right mind would pass up such a tempting offer?

It was obvious that a tour of this sort was going to be something of a challenge to put together both musically and in terms of organisation. The opportunity to show off some of our finest musicians had to be grasped and suitable programmes planned and rehearsed. The job of organising all the travel arrangements to Bangkok was handed over into the highly capable hands of Fr Christian who was to accompany us as tour leader. However, at the last minute, he was unable to join us and his place was filled by Fr Hugh, who acted as tour leader. For his part Mr Monthien was to handle all arrangements for concerts, travel and accommodation in Thailand using his network of friends and contacts.

As we proceeded through the Summer term rehearsals went very well up to Exhibition but then came the public exams which threw rehearsal schedules into disarray; rehearsals were missed for GCSE and A level exams or, in some

cases, for the urgent need to revise and a certain amount of panic ensued. Fortunately all was made good by two days of intense rehearsal after the rest of the school had left for the summer vacation.

The party left Heathrow at 1.00pm on Monday, 3 July and after a 12 hour flight we arrived in Bangkok at about 6.00 in the morning very tired and jet-lagged. We disembarked to a warm welcome from members of the Thai tour party organisers, including Mr Monthien and were draped with garlands of flowers. We were driven through very congested traffic to the Assumption University in Bangkok where we were to stay for two days. Many of us went to bed to catch up on lost sleep. We then experienced our first opening of the heavens as we were there during the Monsoon season. Streets were literally ankle-deep in water within seconds.

Tuesday 4 July

This was a free day and we were shown many of the sights of Bangkok, including the Grand Palace. After being hosted to a splendid lunch by the Catholic Businessmen's Club at the Royal River Hotel an impressive cruise was organised on the Chao Phraya River (River of Kings) and in the evening we returned to the Assumption University.

Wednesday 5 July

After an early breakfast we checked out of the Assumption University and left for the Bangkok Pattana British School where after a short rehearsal a concert was given for the students of the school. The audience included some very young children of kindergarten age. The programme included the Elgar *Serenade for Strings*, the *St Paul's Suite* by Holst and Adam Wright played Handel's *Trumpet Suite in D*. The concert was well received and much appreciated by staff and pupils alike. Afterwards we were given a solid English lunch which was a change from all the Thai food we had been eating. That evening, on returning to Bangkok, we checked in at the Elizabeth Hotel, a very comfortable three-star hotel in Bangkok with a roof-top swimming pool and splendid views over the city.

Thursday 6 July

The Thai Cultural Centre is an impressive building comprising one large concert hall and a smaller room ideally suited for chamber orchestra. Our concert was to be attended by many of the schools in the local area and the guest of honour was the Cardinal Archbishop of Bangkok. The soloists for the concert were Peter Monthien and Nicholas Wright who played Bach's *Double Violin Concerto* and Adam Wright, who played a *Double Trumpet Concerto* by Vivaldi with a Thai guest, Patavit Vanet. It was quite an awesome occasion and the orchestra felt that they had to be on their mettle but the concert went extremely well and was much appreciated by all involved. The choir of St John's College also joined us for an encore which was the first movement of the Vivaldi *Gloria*. This served as a warm-up for the following day's concert at

St John's College where the choir and orchestra were to perform the whole work. That evening, after the concert, we were taken out to dinner at the British Club where we were hosted by Mr and Mrs Blaise-Yupin McConnell who are Ampleforth Parents.

Friday 7 July

After breakfast at the Elizabeth Hotel coffee shop we departed for St John's College for a full rehearsal with the choir to brush up on a few details of our own repertoire. Upon our arrival at St John's College we were ushered into the main hall of the school and were entertained by the students to a welcome ceremony which included a demonstration of Thai dancing and music. We then proceeded on to rehearsal in the beautiful chapel of St John's College. The concert after lunch opened with the *St Paul's Suite* by Gustav Holst and we included again the *Double Concerto* by Bach and the Vivaldi *Trumpet Concerto*. The joint performance of the Vivaldi *Gloria* was sung with considerable enthusiasm; the close attention of the Thai singers to the conductor was almost intimidating. The demand for tickets had been so great that the concert was repeated in the evening in the kindergarten and was extremely well received. Thanks were offered all round for such a marvellous combined effort. By this time the orchestra was extremely tired and very hot so we were able to relax at dinner with our hosts in their private apartment at the college before retiring to the hotel for an early night.

Saturday 8 July

The next day we went to stay and perform at the Pastoral Training Centre in Sampran, an imposing modern development set in the countryside some two hours from Bangkok. On our way we paid a visit to the Rose Garden's cultural centre in which there was a display of local Thai life including silk making, arts and crafts and a demonstration of elephants at work; these animals are used frequently in teak logging. Then we were hosted to a delicious buffet lunch by Toyota motors in the Thai village. The concert that evening was in the Conference Hall of the Pastoral Centre, which was given mainly for the priests and seminarians. The accommodation in the centre was extremely comfortable!

Sunday 9 July

After an early morning Mass and homily from Fr Hugh we departed for Kanchanaburi for a visit to the River Kwai. Lunch was taken on a raft on the river as we passed under the famous bridge. Here we were to experience another raging monsoon which almost obliterated the scene from our eyes. However in 20 minutes the rain was all over. A visit was made to the International Cemetery which was a moving experience for all and we departed for Sawang Golf Resort in Petchaburi where we were hosted by Mr Paitoon and Mrs Vipha Maneepairoj, future Ampleforth parents. The whole golf resort was put at our disposal and that evening we were entertained with a splendid barbecue; again the hospitality was excellent.

Monday 10 July

The next morning breakfast was taken at 8.00 am but many of the boys had risen much earlier to avail themselves of the golf carts which were at their disposal. After a while the resort began to resemble a go-cart track! Departure was for 9.00 o'clock, before which group photographs were taken, and then we went to Pattaya beach. On our way we visited a floating market and had lunch in the Mahachai district. Lunch, a delicious seafood meal, was hosted by the Assumption Thonburi School. We arrived in Pattaya at about 5.00 o'clock and we were accommodated at the Grand Jomtien Palace Hotel; the evening was free for shopping and other diversions.

Tuesday 11 July

A completely free day in this luxurious hotel and everybody was free to do as they wished within the locality. Most people spent the time on the beach. In the evening we were given a farewell dinner and a seafood barbecue in the Sarassanant Room of the hotel. Speeches were made and many thank yous and gifts were given.

Wednesday 12 July

The morning was free until 2.00 pm when we departed for Bangkok; en route we visited a Redemptorist centre for handicapped people where we were given lunch and we played a short impromptu concert for the disabled students. On arrival in Bangkok at about 5.00 pm we were able to relax at the Monthiens' apartment before the long flight home.

It was an extremely memorable tour; we were struck by the friendship and hospitality shown to us. My most vivid impression was the collaboration between the students of St John's College and the boys in the Pro Musica. In many ways I feel that we have more to learn from their culture than they from us. The Pro Musica and everybody involved with the tour owe a great deal of gratitude to Mr Monthien for entertaining us all so admirably and giving us so much of his time.

WL

Tour members of the Pro Musica:

Peter Monthien (D), Thomas Healy (D), Richard Greenwood (T), Thomas Rose (T), James Horth (J), Nicholas Wright (J), Simon Detre (A), Thomas Road (J), James Arthur (D), Paul French (J), Owen Byrne (D), David Tigg (J), Luke Massey (D), Richard Chamier (B), Adam Wright (J), Thomas Holland (J), Nicholas Hornby (J);

accompanied by the following parents and members of staff:

Prof Healy, Mrs Rose, Mr and Mrs Tigg and John Tigg (J), Fr Hugh, Mr and Mrs Leary, Mr Jeffcoat.

THEATRE

EXHIBITION PLAY 1995

Bacchae

For most people interested in the ancient classics, a Greek tragedy is simply a text, to be read at home in peace. One can see why: the problems of a stage production are daunting. To reproduce faithfully what the Athenians saw and heard in the 5th century BC is out of the question, except possibly as some kind of seminar in a classics department: only three actors, clad in masks and platform boots and doubling up for eight or nine parts; no women; almost no scenery; no attempt at realism – in fact no acting at all in any modern sense; the plots nearly always constrained by traditional legends; half a dozen interludes for a singing and dancing chorus – in short, a kind of grim musical, every bit as exotic as a Chinese opera. The usual producer's compromise has been a dimly pallid one: lots of actors acting away; women on, masks off; no music, singing or dancing. Dullest of all is the conventional public school Greek play, where clean-cut 6th formers in tunics and sandals recite Gilbert Murray's translation to each other.

The only alternative to all this is bold anachronism of the kind that turns Macbeth into a Japanese gang-leader or sets a Restoration comedy in Sloane Square. But the trouble with that kind of treatment is that there are no rules and no obvious limits. What, for example, is one to do with a Greek soothsayer? Is he to become a Greek orthodox priest? Or a fortune-teller? Or a weather forecaster? Or what? Before long one is joining the 'pseuds' and 'lurvies' of *Private Eye*.

The members of staff who produced the Exhibition *Bacchae* (William Motley, Mark Pedroz and Alexandra Weston) opted for considerable risks. Their King Pentheus was a barking fascist in a sharp suit and Brylcreem with two similar 'heavies' to man the telephone and typewriter in his office. The disguised god Dionysus began as a simpering beach-boy in floral pyjamas and ended as Tarzan in a loincloth – which in the Athens of 405BC, on the brink of catastrophic defeat in war, might well have cost him his civic rights. The men disguised as women wore tubular party dresses from the 1920s and '30s. Of the two messengers one was Mellors the gamekeeper with a Yorkshire accent, and the other a cross between a hotel bell-boy and a BR porter in the latest uniform. Risky stuff indeed. Riskier still was the chorus of Maenads, the *Bacchae* of the title. No modernism here – quite the opposite: six sinister, dwarfish figures, grotesquely clad in rags and witch doctor masks, capering and grovelling and writhing about the stage, sometimes even joining the audience, banging sticks together, hissing and flicking their tongues like snakes. This was a daring interpretation of a tragic chorus, even more exotic, I imagine, than Euripides' original one would seem, and all set, one might fear, to clash absurdly with the rest of the casting. The 'special effects' too were risky. Twice in the *Bacchae* Euripides brings the god on stage rather like the demon-king in pantomime. An ancient Greek theatre had machinery for tricks

like this – the original 'deus ex machina' in fact – but Euripides had to manage without thunder-flashes and indoor fireworks. A feast for 'Pseuds' Corner then? Not at all: the risks came off triumphantly (well, all except one), and that is what matters. The result was a continuously compelling and exhilarating production. The 'pseuds' are those who fail to bring it off.

All except one? Well, I have to say that I found the pig's carcass on stage for the mangled remains of Pentheus (acknowledgement in the programme to Nicholson's the butcher) an unfortunate misjudgment; and the nervous laughter from the house on the first night suggested that I was not alone. It is the sort of thing that Seneca did in his later version of Greek tragedies; but Seneca was writing for imperial Romans – and all that *that* implies in terms of taste.

As for the acting, it was fully worthy of the long and distinguished tradition of the ACT. No one in the cast failed to enter into his assumed character; let us hope that all have now shed them; for Euripides' Pentheus is in a thoroughly modern sexual mess. He is a voyeur, he takes a prurient delight in cross-dressing, and to cap it all he clearly 'fancies' the effeminate figure of the disguised Dionysus. Sam McNabb managed all these difficult scenes admirably. (He was spared, if I recall rightly, one particularly salacious pair of lines left out by the translators – no doubt wisely, since these are no days to be upsetting the parents.) His tormentor Dionysus was equally impressive as he exploited the sexual weakness of the deluded tyrant. Both parts call for a startling change of persona, and Tom Flynn skilfully made the transition from the 'camp' clothes and sinister lisp of the early scenes to his thunderous transfiguration at the close into the ruthless avenger. It was astounding to learn that this was his first appearance on the ACT stage.

Dominic Brisby and Harry Brady as Cadmus and Teiresias also had to manage a difficult mutation in this play of bizarre changes. They entered as a pair of silly old fools, bewitched by the god into wearing granny frocks ('spotted fawn-skins' to Euripides) for the Bacchic dance: (a little too much knock-about stuff here, perhaps, though Aristophanes would have liked it). At the end they appeared again in sober suits, Cadmus as the venerable founder of Thebes, Teiresias as the mysterious blind soothsayer. Euripides is really asking too much here: not for the first time one thinks how good he would have been at Christmas pantomimes, and indeed one ancient critic even saw him as a comedian ahead of his time. Dominic Brisby in particular must have wished that the playwright, or at least the translators, had left out the gratuitous allusion to the legend that Cadmus is doomed to end his days turned into a snake. There was merriment in the first night audience at this point, and it is hard for an actor to be laughed at through no fault of his own. Both boys, then, deserved high praise for carrying off so well their decidedly thankless parts.

Agave, like all the others, suffers a violent transformation in this weird pantomimic tragedy, though hers seems more plausible in that she is already beginning to come to her senses when she first appears at the climax of the

play. (She cannot appear sooner since, with only three actors on the ancient stage, she has been needed for another part in the earlier scenes.) Sandy Christie was excellent in this demanding show-piece of baroque horror, made no easier for him by having to play opposite Nicholson's pig.

Messengers in Greek tragedy always get the longest, and often the best speeches, and Tom Chappell and Raoul Fraser both delivered their set pieces in ringing voices, and with admirable vigour and vividness. It remains to mention what was perhaps the *pièce de résistance* of the evening, the chorus of Maenads – literally, 'mad women', possessed by Bacchic frenzy. They represent Greek religion at its most irrational (religion was always the Achilles heel of the Greeks) and I have already said how boldly the point was made in this production. Maenads were reviled by more rational Greeks for their shamelessness, and it was both apposite and effective to present them pawing almost erotically at the messenger's legs and feet as he told his grisly tale of their sisters' orgy on the mountain. Euripides gave his chorus a heavy part in the *Bacchae* and the six junior boys were scarcely still for a moment. All credit to them, then, for their expressiveness, audibility and sheer stamina. Congratulations finally to Imogen Carter, in charge of costumes (like Euripides, she should do well in pantomime) and to all the other unseen backstageers whose art is to conceal their art and themselves.

Theatre programmes are commonly vapid affairs; not this one, which had scholarly and enlightening essays by Mark Pedroz and Alexandra Weston. Miss Weston and her colleagues in the Classics Department, Andrew Doe and Adrian Roberts, prepared an excellent translation of the Greek which steered adroitly between the Wardour Street English of traditional renderings and the trendy vulgarities that infest many recent versions of classical poetry. I'm only sorry that they abandoned the haunting last lines of the play, dismissing them, strangely, as 'incomprehensible'. It was Euripides' favourite ending, and he used it half a dozen times.

The *Bacchae*, for all its flaws, is a complex and gripping study in morbid psychology and its tragi-comic effects – a subject of abiding interest to Euripides. What 'line' he was taking in this particular play has long been disputed – if indeed he was taking a line at all. It was perhaps this ambiguity which made it the most popular of all his works, and one suspects, as one does with *Hamlet*, that audiences and readers went back to it again and again in the hope of finding out what it was 'really about'. The Ampleforth producers wisely abstained from tendentiousness in the matter. It was brave enough of them to choose this play at all for Exhibition, and they gave us a vibrant, stylish, imaginative and stimulating version of one of the strangest products of Greek literature. Whatever motives bring parents to Exhibition it cannot be a mistake to send them away to their coffee thoughtful rather than merely diverted.

Cast: *Dionysus*: T.P.G. Flynn (H); *Teiresias*: H.P.B. Brady (W); *Cadmus*: D.J. Brisby (D); *Pentheus*: S.R.O. McNabb (T); *First Messenger*: T.B. Chappell (B); *Second Messenger*: R.A.J. Fraser (B); *Agave*: A.T. Christie (B); *Attendants*: M.A.S.

Brennan (H), J.A. Horn (J); *Chorus*: C.J. Wade (A), J.E.T. Gaynor (T), R.C. Hollas (T), K.P.A. McCausland (B), J.S. Paul (J), L.S.J. Warren (W).

Green Room: *Stage Manager*: J.P.F. Townley (T); *Deputy Stage Manager*: C.G.M. Quigley (B); *Lighting*: L.F. Poloniecki (H); *Costume*: I.C. Carter (O); *Pyrotechnics*: J.O. Ayres (B); *ASMs*: D.F. Steuart-Fotheringham (E), R.S. King (T), T.B. Chappell (B), L.S.J. Warren (W), H.M.C. Zwaans (W), J. Perez-Correa (W); *Programme*: J.P. Arbuthnot (E).

P.O.R.S

HOUSE PLAY COMPETITION

In the Lent term 1995 ACT played host to the first Inter-House drama competition. It was open to all houses, with three awards: for Best Actor, for Best Design and Concept and for Best Overall Production. Book tokens were awarded for all these and the directors of the winning production also received the Theatre Director's Cup at Exhibition Prizegiving.

The main aim of this event was to try to create a circumstance in which many boys could dip their toes into the Ampleforth Theatre without having to commit themselves to one of our full scale productions. It would also give us the opportunity to spot any new acting talent that had not been along to auditions. Nine houses attended the first meeting of which three soon withdrew. St Bede's began on Stoppard's *After Magritte* but unfortunately found it too difficult so withdrew after a brave effort. The eventual five entries were:

St Aidan's	<i>The Man With The Bowler Hat</i> by A.A. Milne directed by M. Hirst (A)
St Hugh's	<i>A Villa On Venus</i> by Kenneth Lillington directed by R. Blake-James (H)
St Oswald's	<i>Mr Loveday's Little Outing</i> adapted by J. Hughes (O) from a short story by Evelyn Waugh directed by H. Badenoch (O) and E. Barlow (O)
St Thomas's	<i>All's Well That Ends As You Like It</i> by Michael Green directed by J.P.F. Townley (T)
St Wilfrid's	<i>Ernie's Incredible Illusions</i> by Alan Ayckbourn directed by H. Brady (W), T. Walwyn (W) and P Delany (W)

St Aidan's and St Oswald's performed downstairs and the other three used the upstairs stage to full advantage. Each play was performed twice, with the second performance being seen by the judges.

The Man In The Bowler Hat is a rather odd play that describes itself as a burlesque and plays games with the audience and conventional dramatic clichés. This eccentricity was given full reign by a spirited cast, led by Mike

Hirst as an archetypal American gangster with a penchant for torture and Simon Detre, as a suburban housewife with a pair of police handcuffs in her handbag.

A Villa On Venus is a delightful sixties comedy about rapacious Earthmen crash-landing on Venus and greedily planning real estate takeovers and arms deals in powerful death-rays much to the alarm of the gentle and civilised Venusians led by Richard Blake-James. The earthmen are captured by the terrible Bug Eyed Monsters, hilariously played by assorted Hugh's heavies in green tights and flippers, only to be released later by the BEMs who are revolted by their sentimental vulgarity – 'their picnics on the beach'. The triumph of this production was the Calderesque Venusian landscape (inspired by *Lost In Space* and early *Star Trek*) – multicoloured mobiles and UV fluorescent shooting stars on wires backlit in reds and cyan – all designed and constructed by Peter Foster.

Mr Loveday's Little Outing was an original and intelligent production of Waugh's chillingly nasty little story with an excellent script and some memorable lines. The acting was developed and assured throughout: Hamish Badenoch expertly portrayed the outwardly sane but inwardly lunatic Loveday who acted as secretary ('my one box of chocolates on the storm tossed seas . . . that anchor of all our hopes, that summer pudding in this, the winter of our discontent . . .') to Lord Moping (Roarie Scarisbrick), himself driven beyond the bounds of sanity by his ruthlessly selfish wife played by Edward Barlow (a superbly timed performance) as a combination of Lady Bracknell and Hyacinth Bucket.

St Thomas's bravely took on the cod-shakespeare of *All's Well That Ends As You Like It*. This demands of the audience an understanding of the awfulness of amateur bardery that cannot be taken for granted these days. The whole production, with successions of dramatic disasters (obliterating clouds of smoke), bad jokes (constant mention, by a familiar clown called Testiculo, of 'fart, horn, cuckold') which have the actors rolling in stitches, and rapid costume changes, was presided over by Joe Townley as the despotic, spidery hunchback ruling by terror and dreadful pronunciation (he is now the Head Monitor of the School). Charlie Herbert (the extra actor) ran from one minor rôle to another with stoic desperation and delivered the final verse descending in a white tutu from the roof on a precarious scaffold.

Ernie's Incredible Illusions has been performed on the ACT stage many times. Contained within its Pythonesque slapstick and cartoon caricature is a cautionary tale about the consequences of suppressed imagination. Harry Brady and Tom Walwyn, old ACT pros, took cameo rôles around the confident performance of Louis Warren's Ernie. There was a large and enthusiastic cast of extras, well drilled and disciplined, which gave the production tremendous energy – nearly half the house took part.

Putting on a house play is a difficult business demanding commitment, self-discipline and imaginative creativity. It is an excellent opportunity for teamwork, each individual contributing to the whole in a huge variety of ways sustained over a long period of time, especially valuable for those who may not shine in the narrower field of games. Those five houses that went into this enterprise were surprised to find the good it did for house spirit and the new experiences and challenges presented to those previously undisturbed by theatrical tendencies. I hope some of those taking part will return for more challenging rôles in the Main Theatre.

I would like to thank the judges, Mrs Lucy Warrack, Mr Ian Davie and Mr Mark Burns, who carefully watched all five productions and deliberated, with some difficulty, upon their relative merits. I would also like to thank all the regular members of the Green Room who gave expert technical backup to all the productions and organised nearly a hundred people backstage — everything went smoothly and there were no unintended disasters.

The final winners were:

Best Actor: E. Barlow (O)

Best Design and Concept: P. Foster (H)

Best Overall Production: St Oswald's (H. Badenoch and E. Barlow)

SPORT: LENT TERM

RUGBY: THE A XV

AMPLEFORTH 22 HARROGATE COLTS 7

All the rain of the previous week had made the match ground unfit and this game had therefore to be played on the rather rough and ready but very much drier Ram 4. It was soon apparent that the new XV were struggling against the heavier Harrogate pack, finding it difficult to win any scrum no matter which side put the ball in and lacking much-needed aggression and explosiveness in the loose where the whole pack appeared slow, hesitant and almost lethargic. Only in the line-outs were they able to achieve any sort of parity through the good offices of Pennington and Furze. Despite these problems the XV led for a long time through a good Pennington penalty after a mere minute's play. Harrogate put the school under severe pressure for much of the rest of the half and so confident were they of their supremacy that they refused the chance to kick goals from close range preferring instead to attempt tries by brute strength. They were to regret these refusals because whatever criticism could be levelled at the XV, a failure to tackle was not one of them and crunching tackles by both centres and Hemingway were highlights of the half. And by half-time it had also been appreciated that Harrogate lacked pace in the backs particularly on the wings. In the second half therefore the School ran the ball at every opportunity: Freeland made excellent use of the overlaps created for him and scored two tries while Wade on the other wing, seeming to lack confidence for much of the game, showed some class with two speedy runs in the final minutes, the last of which culminated in a try under the posts. Harrogate hit back in the final minutes with a try through their forwards. This was an encouraging start.

AMPLEFORTH 10 MIDDLESBROUGH COLTS 10

Middlesbrough brought essentially the same side that had beaten the school's 1st XV in September. Big and powerful in the forwards, they most certainly were and when the XV lost the first three strikes off their own head things looked a trifle bleak. And so it proved for 15 minutes with Middlesbrough scoring a try through their forwards. But the score acted as a catalyst to the team. They raised the pace of the game winning some important rucks and opening up the defence by making overlaps for some speedy backs. A few of these were spurned which they will not be next season but it was only justice when Freeland scored a try outside Wade on his opposite wing. A drop goal attempt and a penalty were also missed in this period but confidence was growing and as they turned with the wind at their backs it seemed that the odds were on an Ampleforth victory: that belief was underlined when a swift movement involving forwards and backs took play to the left corner where Pennington won the crucial ruck. Swift passing brought Freeland a second try. Whether the school now got into defensive mode, whether Middlesbrough raised their game or whether the team tired will never be known, but

Middlesbrough now began to monopolise possession and batter at a heroic defence in which Banna was outstanding. The citadel did not yield until the last second. Middlesbrough scored but could not convert with the last kick of the match.

AMPLEFORTH 71 HARTLEPOOL ROVERS COLTS 0

The School scored within two minutes, the first of four by Wade whose much improved running was a feature of the game. It soon became apparent that the Colts could not match the School XV in pace, skill or power and it was good to see the new XV gaining in confidence throughout. The pack looked a solid unit and the backs, though inclined to run across, moved with some speed. The wings scored seven tries between them and the rest were shared between forwards and backs. Several boys proved, along with Wade, that they had absorbed some important lessons and were improving rapidly: Rose, Herrera, Rowan-Robinson, Esposito and Furze made significant steps forward. It was an encouraging performance.

HYMER'S COLLEGE SEVENS

In pouring rain and a bitingly cold wind the seven started this tournament in a rather uncertain fashion. Winning the ball and keeping it did not seem much of a problem in the first game but there was no aggression. No one would take the decision to take an opponent on and this lack of confidence meant that Pocklington led for much of the game, missing a kick from in front of the posts in the process and letting the seven, who won on the stroke of time, off the hook. This comparative failure galvanised the team. Holmes was brought in instead of Strick and immediately made an impact looking comfortable on the ball. In addition Banna was rested at scrum-half to let Quirke show his paces which he did to very good effect: Welbeck were comfortably beaten on a morass of a pitch. The next game against Woodhouse Grove, expected to be the hardest in the group, was on the better pitch and the seven showed glimpses of their expected speed and skill. They won 47-0 with some brilliance. In the semi-final against Hymer's on a pitch which was becoming more and more glutinous by the minute, the seven had some trouble in using their superior pace but they were able to dominate the second half and won by three tries to one. The final, back on the better pitch, was a hard-fought affair. Poor Banna fell over and dropped the ball for Mount to kick on and score, a kick a few minutes later for the flying Mount wing left Holmes all at sea and Mount led 12-0 with five minutes gone. On the stroke of half-time, Banna made amends by scoring a try which Walsh did well to convert. It was a good time to score, and Billett proved the match-winner in the second half when the seven were playing with the wind. He scored two tries, one of which Pennington converted.

SPORT

Results:	Group	v Pocklington	Won 12-10
		v Welbeck	Won 22-7
		v Woodhouse Grove	Won 47-0
	Semi-final	v Hymer's	Won 21-7
	Final	v Mount St Mary's	Won 19-12



1st VII

Standing: S.R. Banna (H), J.M. Holmes (A), T.E. Walsh (A), B.T. Pennington (B), C.J. Strick van Linschoten (O), D.B. Freeland (J)
Sitting: P.G. Quirke (B), R.A. Pitt (T), M.C. Bowen Wright (H) (Capt), H.G. Billett (C)

MOUNT ST MARY'S SEVENS

This was a case of riches to rags in the space of four days. So brilliant on Wednesday the seven never matched the splendid aggression and determination of that day. Indeed, having taken a 10-0 lead against Denstone in their first match, they sat back, allowed Denstone to dominate the second half and gave away four tries. On his way to one of those tries, one player beat off three tackles. The match against Durham was never going to be easy with the seven in this frame of mind. So it turned out. Durham gave the seven no time to play with the ball and treated them to a demonstration of how intelligent and aggressive defence works. Durham were therefore easy victors and the seven were doomed to play in the plate. Even in this competition, they could not pull themselves together. Once again 10-0 up, two players, failing to concentrate, missed two tackles and Widnes were allowed to go through. It is a long time since the School lost three games in one day at a sevens tournament.

The fall from grace was as rapid as it was unexpected.

Results:	Group	v Denstone	Lost 10-24
		v Durham	Lost 0-19
	Plate	v Widnes	Lost 10-12

AMPLEFORTH SEVENS

This was for the first seven a chastening experience and for the second seven an uplifting one. The first seven had as it turned out much the easier draw and played well enough under no pressure to win all their four group matches by overwhelming margins. Meanwhile the second seven had won a thrilling encounter with Mount 7-0 in their first match and went on to defeat Welbeck by a large margin before losing to Newcastle rather unnecessarily by three tries to two. But they made up for that by beating St Edward's, Liverpool thus becoming runners-up to Mount in their group and thus having to face their own seniors. The tackling of Messrs Strick, Holmes and Pitt in this semi-final was ferocious and inspirational and if they lacked creativity as a team, their destructive capability meant that the first seven could not keep the ball, and their understudies lived off their mistakes. In the end the aggression of the second seven became too much for the first seven and they won with some ease shutting the door with a penalty and adding a try as an afterthought much to the chagrin of their seniors. Unfortunately, elation at this victory could not carry the 2nds through in the final in their repeat game against Mount. It was apparent that they were drained physically and emotionally; the loss of Pitt with a cut head made things worse and they were unable to put up much of a fight against a Mount side playing well.

Results:	1st Seven Group	v Read School	Won 57-5
		v St Peter's	Won 26-10
		v Gordonstoun	Won 40-7
		v Hymer's	Won 31-0
	Semi-final	v Ampleforth 2	Lost 14-29
	2nd Seven Group	v Mount St Mary's	Won 7-0
		v Welbeck	Won 40-0
		v Newcastle RGS	Lost 10-19
		v St Edward's, Liverpool	Won 21-14
	Semi-final	v Ampleforth 1	Won 29-14
Final	Ampleforth 2	v Mount St Mary's	Lost 5-27

THE WELBECK SEVENS

A bitterly cold day with intermittent snow showers did not make good sevens easy and indeed the seven started poorly conceding a try at the first kick-off. However despite the fact that Hulme looked a little uncomfortable in his first game for the school, the seven gradually took control and three tries in quick succession by Freeland and Billett set the team on the road to victory. Oakham looked as though they would be sterner stuff in the semi-finals and so it proved.

Their lightning wing opened the scoring leaving the speedy Freeland trailing in his wake but Banna with a clever try and Billett gave the school a half-time lead of 12-5. But the seven could win little possession in the second half and the tackling of both sides was enough to restrict all attacking possibilities. But it was tactical errors which prevented the school from increasing their lead. As Oakham did not look like scoring, the game seemed to be drawing to a close with the school on their opponents' line. The school had a penalty for off-side. A scrum was chosen rather than the certain possession of the kick, Oakham heeled against the head and the flying Oakham wing did the rest. The whistle blew for no-side as the conversion flew over and the team was out.

Results:	1st Round	v Trent	Won 26-12
	Semi-final	v Oakham	Lost 12-14

THE ROSSLYN PARK SEVENS THE OPEN TOURNAMENT

It was a disappointing sevens season when one considers that three of the seven who were runners-up in the Open tournament last year were in the team again and that it all started so well in such appalling conditions at Hymer's. An unexpected brittleness was exposed at Mount a few days later and at Ampleforth a week after that. This was a pity since the team had shown at the same time an ability to score heavily if they were allowed to develop a rhythm. And so it proved at this tournament. Forgetting the first group match in which most of the team seemed to be fast asleep and which in the end they were fortunate to win despite their huge advantage in skill and speed, the side amassed 140 points in their next three games: weak though the opposition may have been, this clearly demonstrated a formidable scoring power. But it was also evident that Tiffin, the first opponents in the knock-out stages, had very different qualities. They were quick and powerful ball-winners, constantly aggressive in both attack and defence, with a direct approach based on support in numbers through the middle. It was essential that the team did not get involved in that kind of affair and should work the ball wide on the big Rosslyn Park pitch to take advantage of their collective speed. But Tiffin kicked off, a heavy tackle was instantly made and the subsequent pressure at tackled ball after tackled ball enabled Tiffin to score near the posts. Worse was to come. The kick-off was poor, Tiffin caught the ball, kicked through and chased for another try. There was no coverer in sight. When Tiffin scored a third time on receiving the ball from an Ampleforth pass, the game was up. In the second half the team panicked under the pressure and although they began to win their share of the ball, largely through Pennington, wrong options were taken by good players: the ball was even kicked away. They showed what might have been by moving it wide at long last, Billett using his superior speed to score at the other end. It is worth noting that Tiffin went through to the final with some ease there they only lost in the last second.

Results:	Group	v Merchant Taylor's	Won 28-26
		v De La Salle	Won 59-0
		v Warwick	Won 38-12
		v Dartford GS	Won 47-0
	Fifth Round	v Tiffin	Lost 7-19

The team was: H.G. Billett (C), D.B. Freeland (J), S.R. Banna (H), P.G. Quirke (B), M.C. Bowen Wright (H) (Capt), R.A. Pitt (T), B.T. Pennington (B).
Reserves: C.J. Strick van Linschoten (O), J.M. Holmes (A), T.E. Walsh (A).
The Second Seven was: J.R. Wade (A), R.A. Pitt (T), L.A. Kennedy (D), J.A. Hemingway (H), S.C. Hulme (D), J.M. Holmes (A), C.J. Strick van Linschoten (O) (Captain).

CROSS COUNTRY



1st VIII

Standing: C.J. Sparke (A), J.F. Vaughan (B), G.M. Milbourn (B)
Sitting: R.W. Scrope (E), R.A. Fraser (B), C.B. Crowther (H) (Capt),
E.H. O'Malley (D), J.P. Townley (T)

This was a season of mixed fortunes. Both senior sides were young and both improved, which augurs well for the future. The 1st VIII won three and lost two of the matches, finished second (by one point) in the invitation meeting, and were tenth out of 25 schools in the Midland and Northern schools' meeting held this year at Malvern.

C.B. Crowther (H) did an excellent job as captain and finished the term strongly. He had E.H.K. O'Malley (D), R.W. Scrope (E) and G.M. Milbourn

(B) from last year. Some able runners were available to fill the other places and all showed great promise. R.A.J. Fraser (B), still only in his second year in the school, was outstanding. He was always at or near the front with O'Malley and has all the determination necessary to improve. J.P.E. Townley (T), D.G. Jackson (J) and C.J. Sparke (A) all ran increasingly well and will be available next year. The season began as usual with a match against the Old Amplefordians. It was a wonderful race, won by the old boys by one point, and was run in the most appalling conditions. Toby Gibson made light of the driving rain to win by nearly a minute from Edward O'Malley. Once again we are grateful to Adrian Myers and Oliver Heath for encouraging 15 old boys to run. We then went on to beat both Durham and Barnard Castle very easily. But both Sedbergh and Welbeck produced two excellent sides to defeat us, although the races were a good deal closer than the score might suggest. We finished the season strongly by defeating a good Stonyhurst side and closing the gap with both Welbeck and Sedbergh in the final meetings of the term. The 2nd VIII acquitted itself well and won four of its six matches, only losing to Welbeck and Sedbergh.

1st VIII: *C.B. Crowther (H) (Captain), *R.A.J. Fraser (B), D.G. Jackson (J), G.M. Milbourn (B), *E.H.K. O'Malley (D), R.W. Scrope (E), C.J. Sparke (A), *J.P.E. Townley (T), *J.F. Vaughan (B), A.J. Arthur (J).

2nd VIII: A.J. Arthur (J), J. Brennan (E), J.E.G. Cook (E), N.R.R. Crichton-Stuart (E), J.D. Crumplin (A), J.S. Gibson (T), T.F. Healy (D), J.E.M. Horth (J), R.A.S. Pattison (D), J.F. Vaughan (B), H.E.J. White (E).

* Denotes Colours.

Results: v Old Amplefordians.

Lost 40-39

1 T. Gibson (OA), 2 O'Malley, 3 R. Rigby (OA), 4 Fraser, 5 J. MacBrien (OA), 6 Jackson, 7 P. Graves (OA), 8 Crowther, 9 Sparke, 10 A. Myers (OA), 11 Townley, 12 Gibson, 13 E. Jennings (OA), 14 N. Perry (OA), 15 Vaughan, 18 J. Kerr-Smiley (OA), 20 A. Pike (OA), 22 J. Vaughan (OA), 26 P. Thomas (OA), 29 O. Heath (OA), 31 T. Hall (OA), H. Young (OA) and N. Ryan (OA).

v Durham & Barnard Castle 1st Ampleforth 29, 2nd Durham 70,
3rd Barnard Castle 84

1 O'Malley, 2 Fraser, 4 Townley, 6 Jackson, 7 Crowther, 9 Milbourn, 10 Scrope.

v Sedbergh

Lost 54-24

6 Fraser, 7 Townley, 8 O'Malley, 10 Sparke, 11 Jackson, 12 Milbourn, 14 Crowther, 15 Scrope.

v Welbeck

Lost 49-33

2 Fraser, 3 O'Malley, 8 Milbourn, 9 Jackson, 13 Crowther, 14 Scrope, 15 Sparke.

v Stonyhurst

Won 35-44

2 Fraser, 4 O'Malley, 5 Townley, 7 Sparke, 8 Crowther, 9 Jackson, 12 Milbourn, 16 Scrope.

Ampleforth Invitation Meeting.

Placed 2nd (out of 9)

1. Fraser, 2 O'Malley, 4 Townley, 7 Sparke, 17 Vaughan, 19 Milbourn, 20 Crowther, 27 Arthur.

Midland and Northern Independent Schools Championships at Malvern. Placed 10th (out of 29)

30 Fraser, 48 Crowther, 57 Sparke, 101 O'Malley, 115 Vaughan, 122 Milbourn, 131 Scrope, 140 Townley.

2nd VIII	v Durham & Barnard Castle	1st Ampleforth 21, 2nd Barnard Castle, 3rd Durham	
	v Sedbergh		Lost 44-35
	v St Peter's 1st VIII		Won 33-49
	v Welbeck		Lost 61-23
	Stonyhurst		Won 35-49

Inter-House Cross-Country Races:

Senior

1st	St John's	234
2nd	St Edward's	367
3rd	St Hugh's	419
Individual	1. J.P.F. Townley (T)	(25 mins 52 secs)
	2. E.H.K. O'Malley (D)	
	3. D.G. Jackson (J)	

Junior A

1st	St John's	307
2nd	St Cuthbert's	375
3rd	St Dunstan's	381
Individual	1. R.A.J. Fraser (B)	(19 mins 46 secs)
	2. C.J. Sparke (A)	
	3. R.A.S. Pattison (D)	

Junior B

1st	St Hugh's	117
2nd	St John's	151
3rd	St Edward's	153
Individual	1. P.M. Edwards (E)	(25 mins 52 secs)
	2. H.M.O. Lukas (O)	
	3. K.P.A. McCausland (B)	

JUNIOR CROSS COUNTRY

The first race for both the U14 and U15 was on Wednesday 25 January against Barnard Castle and Durham. Mr Connor had tipped us off to the fact the Durham had a very strong side the previous year but some of them would have now graduated from the U15 to the intermediate level. In the U15s Durham won the individual title but Richard Haywood Farmer (C) and Mark Sheridan-Johnson (W) led the rest of the team to a comfortable win. Alex McCausland (B) took the individual title for Ampleforth and led the U14s to a good win. The final results for the U15 race: 1st Ampleforth 43 points, 2nd Durham 90 points, 3rd Barnard Castle 111. U14s race: 1st Ampleforth 124, 2nd Durham 160, 3rd Barnard Castle 179.

This spurred the U14s on to a creditable performance away against Sedbergh on Saturday 4 February with Alex McCausland and Peter Edwards (E) running well against very strong competition and an uphill course.

The next U15s race was also away, but this time against Stonyhurst. A preliminary look at the course after lunch proved beneficial with Mark Sheridan-Johnson winning the individual title and John Henry (B) a very close second. The team result was Ampleforth 29, Stonyhurst 52.

The last race of the season was a rematch against Durham School at Durham. This proved an interesting encounter as their course was both quite short and very difficult to follow. The first race showed this to be the case as the first nine runners took a longer route. This meant that this time in the U14s Durham won the individual title and the Ampleforth Second VIII effectively secured the team victory by a resounding margin of 37 to Durham's 65. The First VIII scored a creditable 75 points considering that they covered an extra half a mile. This showed the depth of strength and the competitive spirit which the boys had acquired. The U15s had the benefit of watching the first race so they were better prepared to take the correct course. Mark Sheridan-Johnson and Richard Haywood Farmer again led the First VIII home to a most impressive win. The result for the U15s: 1st Ampleforth A 25 points, 2nd Durham 59 points, 3rd Ampleforth B 104 points.

All in all this proved a short but most successful season and credit must be given to the boys who turned out regularly for training in all weathers and also to a number of rugby players who willingly helped out when required.

Those who represented the school were:

U14 Teams

P Edwards (E), M.J. Emerson (W), T.B. Foster (H), A.J. Havelock (T), C.P. Lerner (D), H.M.O. Lukas (O), J.A.A. McAllister-Jones (A), K.P.A. McCausland (B), A.G. Miller (J), A.S. Montier (H), P.G.E. Orrell (J), C.A. Pacitti (W), J. Perez Correa (W), J.W. Riddle-Carre (E), J.J.L. Roberts (J), A.J. Sherbrooke (W), J.F.G. Shields (J), J.M. Tigg (J), W.F. Thomson (H), P.J.D. Tolhurst (C).

U15 Teams

A.J. Arthur (J), J.H. Arthur (D), T.C.E. Aylott (E), J.E. Borrett (D), C.A. Crowther (D), E.P. Dormeuil (O), C.P.W. Froggatt (E), R.E. Haywood-Farmer (C), J.F. Henry (B), G.E. Heining (W), W. Hodges (W), M.E. Pepper (D), A.J. Sherbrooke (W), F.M. Sheridan-Johnson (W), M. Vallejo (B).

LEM

P6 W4 1L D1

The improvement in the standard of Ampleforth hockey was continued by this year's XI. Bad weather confined the season to six completed matches but four were won: a 4-1 success over Sedbergh, 3-0 against Bootham and 1-0 victories over Ashville and St Peter's. There was a 1-1 draw against Barnard Castle, the first time that the XI had avoided defeat by this school, and the only defeat came against Yarm. The Yarm match, the first between Ampleforth and this strong hockey school, was lost 3-0, but late goals flattered the victors.

The match against Scarborough, which was not completed because of appalling conditions, was in many respects the highlight of the season. Ampleforth has suffered heavy defeats at Scarborough since competing at first XI. This year Ampleforth more than held their own and were leading 1-0 when the home umpire abandoned the match with little more than ten minutes to play.

The team was founded on a strong defence in which Duwaer (J) excelled in goal. Brady (W), King (T) and Chambers (E) were tenacious markers and Thorburn-Muirhead (O) an astute sweeper. In midfield, the captain, Strickland (C) and De Guinand (A) did the ball-winning while Hirst (A) provided the guile. In attack Squire (T) and Pace (C) were hard-working strikers while wing play was supplied from a pool of De Lacy Staunton (B), Luckhurst (T) and Brenninkmeyer (H). The squad was augmented by Lentaigne (H), Doini de Frankopan (W) and Finch (W).

PWG

SQUASH

This has been another successful season. The 1st V lost to only two teams all season, but only against Leeds Grammar School was there a significant difference in quality between the two teams. All our teams once again worked hard all season and made progress in most aspects of the game; the boys play in a competitive but fair manner, and support each other well.

At No. 1 Dominic Savage (D) performed well and achieved a fair record against strong opposition; he is a very talented player who could achieve further honours in squash if his determination could match his ability. Diego Miranda (J) was a reliable captain and an example to the other players below him; he has served squash extremely well and invariably in a polite manner, whilst retaining a close relationship with his team. At the No. 3 position we were fortunate to have Damian Bell (E) who, along with Hugh Jackson (T) at No. 4, were possibly our most improved players. They both gave their all in matches and were always acutely aware of the importance of wins in their position. Michael Shilton (C) made excellent progress this year, eventually securing the No. 3 position as his own at the end of the season, a remarkable achievement as he had only just left the Under 15 side. He should be looking forward to two

more good years at the top end of the order. Full school Squash colours were awarded to Damian Bell, Michael Shilton and Hugh Jackson.

At U15 level our results were not as good as those of the 1st V but there are signs of promise, especially at the top of the order. In Tommy Farley (B) and George Blackwell (E) there is the potential for success in later years; lower down the order there is still a lot of hard work and practice to be done. Once again, unfortunately, too many matches were lost 3-2, a source of frustration when it happens too frequently. Paul Prichard (D) played well during the year, making his position secure in the Under 15 side in only his first year.

The Captain of Squash, Diego Miranda (J), is to be thanked for his efforts throughout the year; he is a good leader and a talented sportsman. We wish him well in his future sporting endeavours. The set is equally appreciative of the efforts of Mr Kingsley, the squash coach, and of Mr Noithip at the junior level. We send best wishes to Mr Noithip in his new school in the south.

The following boys played for the 1st V:

D. Miranda (J) (Capt), D. Savage (D), D. Bell (E), M. Shilton (C), H. Jackson (T), D. Gallagher (B), R. Tate (T), C. Shillington (E), T. Sherbrooke (E).

The following boys played for the U15 V:

G. Blackwell (E), T. Farley (B), P. Prichard (D), S. Graham (T), P. French (J), D. Crowther (D), S. Evers (O), J. Tate (T), R. Christie (H).

House Competitions	Senior	St Edward's beat St Thomas's			4-1
	Junior	St Dunstan's beat St Hugh's			3-2
Open Competition	Senior	D. Savage beat D. Miranda			3-0
	Junior	G. Blackwell beat T. Farley			3-0
		1st V	2nd V	U15 V	U14 V
v Barnard Castle	(H)				W 5-0
Barnard Castle	(A)	W 4-1		L 0-5	
Pocklington	(A)	W 5-0		L 1-4	
St Peter's	(A)	L 2-3		L 2-3	W 5-0
Stonyhurst	(A)	W 5-0	W 5-0		
Leeds GS	(H)	L 0-5			
Leeds GS	(A)	L 0-5		L 0-5	
Durham	(H)	W 3-2		W 5-0	
St Peter's	(H)	L 1-4	W 5-0	W 5-0	
Barnard Castle	(A)	W 4-1		L 1-4	
Sedbergh	(H)	W 4-1		L 2-3	
Stonyhurst	(A)	W 5-0			
Barnard Castle	(A)		L 2-3		L 0-5
Pocklington	(H)	W 5-0		W 3-2	
		P 12	P 2	P 10	P 3
		W 8	W 1	W 4	W 2



1ST XI

Standing: C. Shillington (E), P. Cartwright-Taylor (W), T. Walsh (A), M. Hirst (A), J. Brennan (E), R.J. Simpson (C).
 Sitting: T.E. Pinsent (C), P. Wilkie (C), H.M. Lucas (E), D.A. Johnston-Stewart (D), P. Field (O)

second, and against Sedbergh when fielding first. Contrast this, however, with the penultimate match against Canford when they looked to be winning with ease. He never let the team lose its concentration, he tried a variety of tactics to rescue the situation and, when the critical partnership was broken, he ruthlessly drove home the advantage to win a desperately exciting match. He varied his attack, rarely leaving his bowlers on too long. His field placing improved (though was rarely perfect) but was occasionally inspirational. He was the best fielder in the side (who can forget that remarkable catch against Canford?). But it was for his batting that he will be best remembered. A tall, elegant left-hander who hits the ball hard through timing not power and who is particularly mature in the way in which he plays off his legs. It was his biggest disappointment not to score a century in his final year. This was in part due to his lack of patience at the crease – sometimes he is a little too eager to play his shots and loses concentration as a result. Nevertheless he was the one player in the side that all opposition were eager to see back in the pavilion.

The bonus of the season was the opening partnership he struck up with Simpson. Between them they scored nearly half of the side's total runs. They passed 50 for the opening stand on eight occasions, and over a hundred twice. Simpson's contribution in his first year in the XI was a bonus. He played very straight and with considerable concentration. He mostly played through the 'V', although he could angle his bat to play square on both sides of the wicket. His innings of 92 against North Yorkshire Schools – one of the best attacks we faced – was technically admirable and impressively powerful.

Field at number three began the season promisingly and finished with a real flourish during the festival but never quite lived up to expectation in the middle of the season. However, his boundless enthusiasm and good humour did much to encourage the positive team spirit which was so much a feature of this side. Walsh never dominated the bowling and was in his element when having to play a defensive innings. In particular he was largely responsible for us not losing against Sedbergh and Uppingham where his stubborn resistance was exactly the team's requirement. Cartwright-Taylor, the only batsman from the third year, showed some promise early in the season with a series of 20s, but never developed these into a significant score. Partly this was due to a lack of concentration and partly to lack of confidence, but he should have two seasons to develop these. He certainly has potential.

Wilkie rose to become the side's main all rounder. He played some critical innings notably against Durham and a match-winning 64 against Blundells. He bore the brunt of the bowling often producing surprising pace and bounce but without the luck his efforts deserve – his 25 wickets seemed scant reward. However, few will forget his devastating performance against Canford. As the other 'senior pro' in the side he was a splendid support for his captain in every respect. At the beginning of the season he opened the bowling with Pennington who could himself work up a decent pace and looked like he would exceed 30 wickets for the season until injury and illness forced him out of the side. Thereafter Pinsent took the new ball and often caused problems by



1ST XI

Standing: C. Shillington (E), P. Cartwright-Taylor (W), T. Walsh (A), M. Hirst (A), J. Brennan (E), R.J. Simpson (C).
Sitting: T.E. Pinsent (C), P. Wilkie (C), H.M. Lucas (E), D.A. Johnston-Stewart (D), P. Field (O)

bowling in-swing from left arm over the wicket. He was unfailingly competitive and enthusiastic. Johnston Stewart again began well getting considerable turn off the slow wickets, but he went through a bare spell in the middle of the season. However, he revived during the festival but bowled without the luck he deserved. For the match against Blundells he was joined in the side by his younger brother: 'Stumped Johnston Stewart, Bowled Johnston Stewart' is recorded for posterity and offered some consolation to the elder who has served Ampleforth sport with such commitment during his career. Hirst offered a meaner form of off-spin which served well especially towards the end of the season when there was a requirement to slow scoring rates – particularly against Canford and Uppingham. Shillington, the diminutive leg-spinner, produced some memorable performances in his first year in the XI. He began with 5 for 32 off 14 overs against Emeriti, and took another five Old Boys' wickets on Exhibition Sunday. His chirpy phlegmatic approach ideally complements the skills of the leg-spinner. Zoltowski bowled well in the early season and Simpson proved a useful stand-breaker and was, perhaps, under bowled. Brennan was not an automatic choice for wicket-keeper but he worked hard during the winter and showed determination and resolve. His concentration at the end of the season was much improved.

We lost three games to the weather without a ball being bowled: Worksop, MCC and St Peter's. Like most of the country we had to suffer a very cold season, but this contrasted with the warmth generated by a team who enjoyed winning. The facilities for our home matches have been considerably improved by the refurbishment of the score box. It is now electronically controlled from a console in the pavilion and the school has reason to be very grateful to a former parent and the OACC for their generous donations.

AMPLEFORTH beat EMERITI by 3 wickets

Emeriti, refreshingly supported by some recent Ampleforth leavers (Hickman, Spencer, Codrington), began the season uneventfully enough losing only one wicket to the opening bowling partnership in the first hour. But they never really recovered from a devastating spell by Shillington who took four wickets before lunch in his first game for the XI. The visitors recovered a little in the period immediately after lunch when Spencer, who had opened the innings, was supported by the elder Lucas who was playing against his brother for the first time in the season. The partnership seemed to be broken once when Lucas appeared to have been bowled, but he was mysteriously recalled after standing his ground. After the partnership was ended Wilkie finished off the tail and the school were left with a reasonable total. There then followed one of the most significant events of the season when Lucas the younger (upon whom much appeared to depend at this stage of the season) was out for 1. Simpson and Field then had a useful stand of 75 and, after a mid-order collapse, the team was seen home by Pennington and Greenwood.

Emeriti 135 (Shillington 5-32)

Ampleforth 138-7 (Field 38)

DURHAM beat AMPLEFORTH by 7 wickets

Ampleforth batted first on a raw day. Scoring was difficult and nobody dominated the bowling. Five batsmen scored over 20, but none managed to get to 50, although Greenwood's swift 40 towards the end of the innings proved that the wicket was, perhaps, easing. We declared generously, positively giving ourselves enough time to bowl the opposition out. All went well before tea – two wickets fell for 45 runs and it looked as though we were set for an interesting last session. However, in just over an hour the game was over, foreshortened by a devastating innings by Durham's fourth batsman, who scored a century – almost exclusively between mid-on and long leg – in just 14 overs. It was an early and bitter lesson in the difficulties of managing an attack bowling second, and the team knew that the quality of both bowling and fielding was not up to standard.

Ampleforth 193-8 dec (Greenwood 40, Wilkie 38)

Durham 195-3

AMPLEFORTH beat STONYHURST by 7 wickets

This was a rare shirt-sleeved day that deserved a full game of cricket but it was effectively over by lunch time when Stonyhurst were nine wickets down. None of the Stonyhurst players could establish themselves. Zoltowski, playing in his first game for the XI, dismissed two of the top four batsmen in five overs and then Johnston Stewart took out the heart of the order. Stonyhurst added to their woes with two run-outs. It looked as though Lucas and Simpson would take Ampleforth to a ten wicket victory such was the ease with which they played, but their stand was broken at 68. Cartwright-Taylor and Wilkie saw the team home and Stonyhurst were on their way shortly after tea.

Stonyhurst 110 (Johnston Stewart 3-23)

Ampleforth 111-3

AMPLEFORTH lost to SAINTS CC

The school side bowled quite competently and reduced the adult side to 132 for 5 and it looked as though some pressure could have been exerted. But the Saints' number 5, Duckworth, moved to a quick 50 in preparation for the generous declaration. The Ampleforth innings was a simple story: Lucas ran out of partners. He batted maturely against a very competent attack but no one else – save Hirst with a gallant 18 – could stay with him long enough. When he was out with the score at 123 there was a certain inevitability about the outcome.

Saints CC 198-6 dec

Ampleforth 141 (Lucas 83)

SEDBERGH drew with AMPLEFORTH

This was a poor game of cricket. Sedbergh batted too long, but Ampleforth had ample opportunity to bowl them out and get to bat earlier. For once Lucas bowled his opening pair too long – the batsmen did not look in any bother and their rate of scoring was helped by some mediocre fielding by the visiting side.



From left: Geoffrey Thurman (Games master), Adrian Brennan (W58) (President OACC), Fr Leo, The Lord Stafford (C72), John Willcox, Harry Lucas (C95) (Captain of Cricket)

At lunch Sedbergh were 133 for 1. In the half hour after lunch Ampleforth pulled themselves together, bowled a tighter line and fielded with some sense of purpose but then Brennan dropped a straightforward chance from the Sedbergh opener, Crookes, when he was in the 80s. This seemed to signal a general decline in standards: at least five catches were dropped and two stumpings missed as Sedbergh batted for 54 overs. While Lucas was at the crease it looked possible that Ampleforth could reach the required 241 off the 42 overs of the game remaining, but once he was out none of the other batsmen could maintain the momentum on a slow wicket and big outfield. In the end Cartwright-Taylor and Walsh played out most of the final 20 overs firmly to secure a rather unsatisfactory draw.

Sedbergh 240-5 dec
Ampleforth 142-4 (Lucas 52)

AMPLEFORTH drew with FREE FORESTERS

This was an altogether more resolute performance. The bowling was of a better line and length and the fielding was of an altogether higher standard than against Sedbergh. Consequently the Free Foresters had to work hard for their total and the innings was declared fairly after 48 overs. The school began well and were on course to reach the total with ease. Lucas, first with Simpson, then with Field, shared in two stands of over 50. With 20 overs remaining the school were 103 for 1, and victory was in sight. However, once Lucas was out the adult side were able to exploit the inexperience of Cartwright-Taylor and Walsh and the breaks were applied by steady bowling and mean field placings. Only 31 runs were added in the nine overs following Lucas's dismissal. Indeed it seemed that the Free Foresters might put themselves in with a chance of winning the game by introducing spin, but instead they persisted with a seam attack in the hope that the school would commit suicide. Cartwright-Taylor, Walsh and Wilkie put bat to ball, but the 14 required off the final over proved too much.

Free Foresters 211-6 dec
Ampleforth 205-5 (Simpson 58)

AMPLEFORTH beat OACC by 2 wickets

For the second year in succession the Old Boys graced the cricket field over the Exhibition weekend. The Old Boys began well enough but never managed to build a real partnership before lunch and lost wickets quickly afterwards. Lucas (the elder) was out after surviving two confident appeals but he was the only man to make a significant contribution until the arrival of the captain, Stafford, who used all his experience to rally the senior team to 178 before declaring generously. The opening partnership of 98 made the Old Boys' efforts seem somewhat laboured, but once this was broken the canny bowling of Stafford and Reid managed to put the less experienced middle order under some pressure and, in the end, the scramble for the final runs brought the school victory in the penultimate over.

OACC 178 for 8 dec (Pennington 3-33, Pinsent 3-48, Stafford 44)
Ampleforth 181 for 8 (Lucas 49, Simpson 39, Read 4-42)

AMPLEFORTH beat the OACC by 5 wickets

There was little cricket of much significance or merit in this, the second game of the exhibition weekend, with the exceptions of the bowling of Shillington and the batting of Lucas (the younger). Once again the Old Boys never managed to assert any authority at the crease and appeared to find life particularly hard after lunch when successive batsmen found Shillington difficult to read. The total of 96 was never going to be sufficient and the boys easily saw themselves to victory.

OACC 96 for 8 dec (Shillington 5-38)
Ampleforth 98-5 (Lucas 35)

AMPLEFORTH beat POCKLINGTON by 10 wickets

An impressive display of bowling from Wilkie and, in particular, Pinsent, put four of Pocklington's most experienced and dangerous batsmen into the pavilion within the hour and with less than 30 scored. They never recovered; by lunch they were seven wickets down and, although they managed to bat for a total of 46 overs, they found scoring very difficult and eventually succumbed. Lucas and Simpson's partnership was startling by contrast and they calmly and easily made their way to the required total in 26 overs.

Pocklington 107 (Pinsent 3-25)

Ampleforth 110-0 (Lucas 64*, Simpson 35*)

AMPLEFORTH beat the YORKSHIRE GENTLEMEN by 5 wickets

The Gentlemen found scoring difficult thanks to some tight bowling and fielding by the school. For the most part their scoring rate was less than 3 an over. All the bowlers played their part, particularly Johnston Stewart. Lucas, as usual, was not afraid to vary his attack. They batted for 54 overs for their total. The school was going to need a big innings from one of the batsmen to reach the total in the 40 overs left. Simpson obliged with a delightful innings which included ten boundaries. Solid partnerships between him and Lucas (63) and Walsh (60) meant the school won with two overs to spare.

Yorkshire Gentlemen 201 (Fawcett 50, Johnston Stewart 3-49)

Ampleforth 202-5 (Simpson 62)

AMPLEFORTH beat the NORTH YORKSHIRE SCHOOLS by 3 wickets

The splendid wicket offered a little pace and bounce and, combined with the first really hot day of the summer, was never going to produce personal best bowling figures. But it did produce some wonderful batting from both sides. At first it seemed that the school might break through when Pinsent and Wilkie took two early wickets in their opening spell. But then an impressive partnership between two competent players formed the heart of the NYS innings. The declaration was fair but the total seemed out of reach in the 45 overs available. However, the opening partnership of 135 between Lucas and Simpson provided one of the highlights of the season. The attack was by far the most impressive they had faced so far but both of them played shots to all parts of the ground and for a while it looked as though they would both reach centuries such was the ease with which they played. However, first Lucas lost concentration and then Simpson tired and, with Field, Walsh, Cartwright-Taylor and Hirst all going cheaply, it seemed as though their wonderful efforts were going to be wasted. However, Wilkie and Pinsent steadied the innings between them and managed to bring victory in 44 overs. This concluded perhaps the most impressive victory of the season, for it is rare for the school to win this fixture.

North Yorkshire Schools 235-4 dec (Hudson 110, Spragg 69)

Ampleforth 239-7 (Lucas 80, Simpson 92)

AMPLEFORTH lost to KIMBERLEY HIGH SCHOOL by 125 runs

This tour match formed the first of four matches in four days for the XI as they approached the Festival. The South African side was competent and confident in every department and classically made the most of the talent that they had. In contrast this was, after Sedbergh and Durham, perhaps the most disappointing performance by the school. Ampleforth began well enough with three wickets in the first 45 minutes but with a fourth wicket partnership of 70 and a seventh wicket partnership of 56 the tourists built an impressive, but not insurmountable total. However, it would take a major innings from at least one player to get anywhere near the total and that never came. In contrast to the previous game Lucas and Simpson found themselves spectating when the score was 11. Thereafter it was a question of survival but only Field (30), Wilkie (18) and Johnston Stewart (15) offered any resistance. The South Africans attacked ruthlessly and deserved their victory.

Kimberley High School 236-9 dec (Pinsent 5-63)

Ampleforth 121

AMPLEFORTH beat BLUNDELLS by 5 wickets

It was our turn to host the festival this year and the team was determined to finish the season by performing well and winning the event. The feature of Blundells' innings was that most of their players scored a few runs, but none managed to build a significant innings and the XI bowled them all out, but took 55 overs to do it. Johnston Stewart was unlucky not to get five wickets, but bowled encouragingly with some of his old form. With Simpson out cheaply and Lucas out with the score of 48 it was up to the middle order to see us through. The backbone of the innings was provided by Walsh (33) who shared in partnerships of 57 with Field (49) – showing an encouraging return to form – and of 91 with Wilkie. Wilkie's innings was particularly dominating and concluded a very fine all round performance in the match.

Blundells 202 (Wilkie 3-51, Johnston Stewart 4-44)

Ampleforth 206-5 (Field 49, Wilkie 64)

AMPLEFORTH beat CANFORD by 19 runs

A total of under 200 never looked as though it was going to be enough. The school began well enough with another 50 partnership from the openers and with a fine 72 from Field (who, for the second year running, was coming into his own during the festival). However, the middle order again showed itself to be brittle and a much needed wag in the tail of Pinsent, Brennan and Shillington, provided an invaluable 33 runs. Canford were in trouble at 26 for three but then they produced a crucial fourth wicket partnership of 126. It was the nature of this partnership that was so significant, for it was brutal – scored mostly in boundaries and in no more than 15 overs, it left the fielding side almost in tatters. A Canford victory (indeed an Ampleforth humiliation) seemed assured. However, Lucas had learned his lesson from the Durham match; he switched his bowlers, set deliberate fields and eventually made the

crucial bowling change when he brought on Hirst. He was able to apply the brakes to the scoring, frustration resulted and the partnership was broken. Both wickets fell within ten runs. But the score was 161 for 5 – less than 40 required with five wickets in hand. Enter Wilkie with a devastating spell: in 26 balls he took 5 wickets for 2 runs. A probable defeat had turned into an improbable and exciting victory.

Ampleforth 198 (Field 72)

Canford 179 (Wilkie 6-72, Pinsent 3-35)

AMPLEFORTH drew with UPPINGHAM

Both sides entered this game having won their previous festival matches. Both sides were weary, particularly Ampleforth who were playing their fourth game in as many days. Uppingham were put in to bat and took advantage of the invitation by taking 53 overs to reach their total, leaving the home side with 41 overs in this foreshortened game. This looked a reachable target as long as one of the top three batsmen was at the crease, but each was out in the 30s and once Field was run out and the asking rate was more than a run a ball it became important not to throw the game away. Walsh, supported in particular by Hirst, duly obliged and played one of his characteristically stubborn innings to bring the season to an uncharacteristic close.

Uppingham 225-5 dec

Ampleforth 156-5

2ND XI

P8 W3 D5

The XI enjoyed an unbeaten season, winning three games and in its five draws being in a winning position in all but one.

The season did not start auspiciously. Ripon GS were allowed to score 268-4 declared, their opener contributing 180, and the XI had to hang on for a draw at 88-4. This was the one occasion when the XI was outplayed.

The next two games were played on poor wickets and the side's strength in seam bowling in helpful conditions became apparent. Durham were dismissed for 78 in a six wicket win and Stonyhurst for 28 after the batsmen had fought their way to 75 against a swinging and seamless ball.

Thereafter, batsmen dominated. St Mary's College, Middlesbrough, were defeated by nine wickets after scoring 168, and totals of 200 plus were made against Sedbergh, Bootham and OACC. The outstanding batting performances came from Hemingway (H) who made an unbeaten century against Bootham and Mulvihill (A) with 110 against OACC. However, all of the batsmen, Thorburn-Muirhead (O), Finch (J), Jenkins (J), Pennington (B), Walsh (A) and Chambers (E) made scores of over 50. Such was the strength of the batsmen selected to play in the upper order that such stylish players as Molony (J), Kennedy (D) and R. Hobbs (D) had little opportunity to do more than show considerable promise, while Banna (H) had the difficult role, which he performed well, of having to shut up shop on difficult wickets or produce end of innings slog on the good ones.

The team was able to draw on a pool of seam bowlers, Jackson (J), W. Hobbs (J), Scrope (E), Zoltowski (H), Mulvihill (A) and Pennington (B), all with the potential to be first XI players. Spin was almost exclusively in the miserly left hand of Arbuthnott (E) until late in the season when he received support from the leg breaks of Shillington (E).

Thorburn-Muirhead was captain for the majority of the matches. When he was unavailable the captaincy passed to Scrope or Banna. The various captains improved in the setting of fields but all were rather conservative when it came to the setting of targets and in several matches the opposition was not given the incentive to take risks and the bowlers denied the time to wear down defensively-minded opponents. It was galling to see Sedbergh escape with a draw at 108-8, replying to 225-7.

As always, matches were played in a competitive but friendly spirit with no batsman waiting for the umpire's decision when out.

PWG

3RD XI

P5 W2 L2 D1

The statistics hide the reality of success in cricketing terms. This team played with enthusiasm, generosity and dignity in victory and defeat. Examinations, early departures (of 5th and 3rd years) and injuries meant that 27 played in five games (a sixth fixture was rained off). Hugo Nisbett (J) captained the XI with clarity and imagination, and at the end of the term during examinations and after he left, Edward Leneghan (A) showed equal qualities. Both captains created an excellent spirit and showed good cricketing judgement.

The season began with victory at home against Stonyhurst by 30 runs (3 May): Hugo Nisbett declared the Ampleforth innings at 172 for 7, Stonyhurst began firmly, reaching 105 for 2, losing their final 8 wickets for 37 runs, with Marcus de Guingand (A) taking 7-39 (the last 5 in 25 balls) and Adam Hemingway (H) 3-33. In the second match at Sedbergh (13 May), Nisbett won the toss and sensing a wet wicket, but Sedbergh in to bat, who reached 130-7 when the tail wagged – they declared at 236 for 9: Ampleforth were all out for 128, despite Hugo Nisbett and Sam Walsh (A) playing with determination and in the style of a 1953 Trevor Bailey in their attempt to force a draw in the final 20 overs. Examinations weakened the Ampleforth XI that lost at Barnard Castle by 60 runs (7 June) – one of the Barnard Castle team hitting 8 sixes and 99 in less than 30 minutes; Ampleforth recovered from 89-8 to 150 all out, mainly through Simon Evers (O) and Marcus de Guingand. At Pocklington, Ampleforth won by 106 runs (17 June): after a solid opening stand from William Evers (O) (24) and Marcus de Guingand (A) (18), Marcus Stewart (J) hit 58 and there was some fine improvised, imaginative batting from Umar Yusufu (38), Ampleforth reaching 222 for 9 dec; Marcus de Guingand (4-29), Umar Yusufu (C) (2-2), Michael Hamilton (2-33), Harry Sherbrooke (E) (1-0), Nicholas Lyon Dean (1-45) shared the wickets in a Pocklington score of 116. The season ended (24 June) on a festival note with the visit of the Crowtree Gentlemen – brought by Paddy McFarland (D64): with the

Crowtree Gentlemen replying to Ampleforth's 142-7 dec, the final overs saw the advantage of the match moving rapidly between sides; in the last over any of four results was possible - Crowtree Gentlemen finished at 142-9, with the scores equal, a drawn match. (It had to be explained to some that this was a draw, not a tie, contrast pre-1947 Laws.)

It was an enthusiastic team. As a left arm orthodox spinner, bowling round the wicket (average 18.8), and a forceful left arm batsman at No 3, Adam Hemingway was a significant force until he went to the 2nd XI. Marcus de Guingand was a tireless opening bowler (top of the averages with 14 wickets at 10.4) and a useful batsman (46 runs in two innings, average 46). Edward Leneghan opened the batting (154 runs, average 38.5). Marcus Stewart was a useful all-rounder, scoring 86 runs in three innings (average 86) and bowling 24 overs (5-101). Late in the season Umar Yusufu brought all round ability in his fielding (speed and altness), batting (average 38.5), bowling (average 12.5) and an enthusiasm to encourage everyone else. Also coming late into the XI, Harry Sherbrooke showed guile and promise as a leg spinner (5 wickets, averaging 19.6) and batsman. Alistair Lanigan-O'Keeffe (A) hit high and far, but never achieved a large score. Hugo Nisbett batted in classical and pleasing style (average 26), and took one remarkable catch. William Evers played two useful innings (average 22.5). Contributions came from Sam Walsh (scoring 34 and 18), Michael Hamilton (O) (18 runs and 6 wickets albeit at high cost), Alistair Bell (O), and Oliver Brodrick Ward (A), with some stylish shots into the covers. Charles Strickland (C) bowled with keenness in one match without success. Others, such as Jerome Newman (C), Alexander Foshay (W), T.J. Sherbrooke (E), Gildas Walson (D), Rollo Crichton-Stuart (E) and Peter Haslam-Fox (W) were loyal and keen participants.

UNDER 15 COLTS

P8 W6 D2

This was a powerful unbeaten team, comprising a first four batsmen that scored over 1000 runs between them, an opening bowler of pace and aggression, a sometimes brilliant keeper and an intelligently competitive captain. All we lacked was an attacking spinner.

Durham provided the perfect start: after 5 overs, they were 3 for 5, all bowled and they never recovered. Stonyhurst, Hymer's and Sedbergh failed to score enough runs. Yarm and Barnard Castle were dismissed without threatening the target they were set. Only two teams caused any problems: Ashville because we did not adapt to a difficult pitch, and Pocklington because we batted too long.

Highlights included achieving Sedbergh's target of 212 in only 33 overs, defeating Durham when Johnston-Stewart hit his first two deliveries for six, dismissing Barnard Castle in torrential rain with Lyes taking 6 for 27, and Harle and Murphy putting together an opening partnership of 161.

Six of the eight matches were at home and the batsmen made full use of the good wickets and short boundaries. Murphy was the most carefree, Harle the most concentrated, Melling showed the fiercest aggression, Johnston-

Stewart the sweetest timing. They all scored over 200 runs, Harle and Melling both averaging over 50.

Lyes bowled twice as many overs as anybody else. Camacho's accuracy and Troughton's inswing provided the support. Murphy's more than useful off spin made him the only all-rounder. The other batsmen hardly got a look in, Blackwell was full of enthusiasm, Henry showed promise and Rafferty made the most of his two opportunities. Wetherell and Villalobos competed for the final bowling slot.

For his keeping as for his batting, Johnston-Stewart showed precocious talent, which he gradually learned was best fulfilled when he concentrated on the next delivery, rather than the previous mistake. As captain, Melling displayed both tactical knowledge and aggressive determination which he learnt to communicate more openly to his team. They played with enthusiasm, commitment and a never-say-die attitude that saw them go through the season undefeated.

The team was as follows (* = colours): *J. Melling (J) (Capt), *E. Johnston-Stewart (D), *H. Murphy (J), *S. Harle (C), G. Blackwell (E), J. Henry (B), P. Rafferty (H), J. Wetherell (J), G. Villalobos (C), *T. Lyes (O), M. Camacho (C), J. Troughton (C).

CB

UNDER 14 XI

P7 W3 D3 L1

An eleven full of all-rounders provided a variety of options for the team to open with. Our openers, E. Brennan (E), F. Mallory (C) and P. Edwards (E) provided solid platforms for the team to build upon. Brennan in particular, showed dogged determination with the bat on occasions with a 56 (n.o.) against Sedbergh. The middle order consisting of G. West (H), C. Naughton (E), P. Tolhurst (C) and T. Foster (H) more often than not displayed spontaneous flair when out in the middle as did the rest of the order.

Our strength lay mainly in our bowling attack. Captain M. Wilkie (C) led this eleven with bat and ball, with 71 against Stonyhurst and an amazing 7-25 when playing Yarm School. Mark must be congratulated on the way in which he led his team and thrived under the pressure of having the role of captain. The combination of Wilkie and D. Leach (O) opening the bowling proved to be devastating at times, more often than not bowling balls too good for the opposition to play. Damien had a good season and improved greatly especially with the bat and concentrating when things were not in his favour. E. Hodges (W), our specialist fieldsman, provided a jovial approach which helped us to enjoy training and finish the season well. P. Edwards (E) started bowling leg spin at the beginning of the season, improving with each game, so much so that Peter ended up with an average of 5.0.

Team: M. Wilkie (C), E. Brennan (E), D. Leach (O), P. Edwards (E), F. Mallory (C), G. West (H), P. Tolhurst (C), T. Foster (H), C. Naughton (E), E. Hodges (W), E. Hall (E), H. Varley (H), T. Joyce (A), T. Rose (W).

JM



1st VI

Standing: J.B. Wong (J), M. Naylor (A), E.R. O'Sullivan (B), A.J. Mallia (D),
P.N. Larner (D).

Sitting: B.A. Godfrey (O), D. Miranda (J) (Capt), D.G. Bell (E).

1ST VI

P7 W7

This year's first six were expected to be very strong with all of last year's unbeaten first six returning: D. Miranda (J), A. Mallia (D), M. Naylor (A), B. Godfrey (O), J. Wong (J) and D. Bell (E). To these were added the considerable talents of P. Larner (D) and E. O'Sullivan (B). The competition for places was intense, although this was typified by the players working hard to improve each others' games. This year's side was stronger than last year's given that all the players improved significantly on their standard of play of last year. An unbeaten season did not come as a surprise although the total dominance of their opponents was not expected.

Diego Miranda captained again. He has played in the first six for four years. His contribution to tennis at Ampleforth has been immense. He is a first rate player in ability, a desire to improve and in sportsmanship. He led by example, was fair to all players in what were difficult team selections and helped create a great spirit in the side. He will be sorely missed.

Andrew Mallia partnered Miranda as first pair. He is talented and committed. Last year he lacked a little pace and penetration on most of his shots. However, this year he has struck the ball far more firmly whilst maintaining his high level of consistency. I was particularly pleased to see him work so hard on a serve and volley game and to make a success of it. As a pairing they did not lose any of their school matches.

Marco Naylor and Ben Godfrey initially formed the second pairing. Naylor dropped to second pair this year to accommodate the much improved Mallia. He was always reluctant to serve and volley, however he still displayed very powerful groundstrokes, a consistent service and a deep desire to give of his best. Godfrey, having been the most improved player last year, improved significantly. To his consistent groundstrokes he added an impressive serve and volley game. His improvement was such that he was a deserving winner of the Singles Cup. The major success for the pairing came at the Northern Schools Championships where they won the Plate Competition.

Damien Bell, realising that there would be much competition for places had clearly worked on his game during the Easter Holidays. He developed an excellent first serve and returned serve consistently well. His improved backhand led to greater confidence. He formed a formidable partnership with Godfrey. Naylor was then partnered with Jonathan Wong. Wong took a little time to recapture his form of last year and lost out on initial selection. However, he displayed considerable character and skill and forced his way into the side. He developed a good service and was noted particularly for an excellent two handed backhand. If he can overcome his tendency to snatch at his shots which results in a loss of control, and can work on his volleying, he will make an even greater impact next year.

Paul Larner and Euan O'Sullivan are both young players of considerable talent. They played together for most of the season either in the first six or as the first pairing in the second six. They dominated most of their opponents. Their best performance was reserved for the Bradford Match.

The season started well with a competitive match at home to Stonyhurst. Miranda and Mallia played well and won all three rubbers. Naylor and Wong drew at second pairing but surprisingly rallied to beat Stonyhurst's first pair and convincingly won against the third pairing. Godfrey and Bell lost to their first pair, but won their other two rubbers. Ampleforth therefore won 7.5-1.5.

The second match against a talented Bradford GS was a very close affair. The match to be played was to involve both singles and doubles, therefore the side was selected to meet these requirements. Miranda and Mallia remained as first pair and achieved a draw in their rubber. Godfrey partnered Naylor at second pair and Larner and O'Sullivan were selected as the third pairing. Both won their doubles match in close encounters. We led 2.5-0.5 after the double phase of the match. In the singles, the sets were all very close, the match poised to go either way. At:

No. 1 Miranda lost 0-6, 3-6 to an ex Yorkshire Champion; No. 2 Mallia drew 6-7, 6-4 which was a good performance, given the quality of the opponent and

a narrow loss in the first set; No. 3 Naylor drew 5-7, 7-6 in a nailbiting encounter; No. 4 Godfrey drew 6-4, 1-6 having played well in the first set, his concentration lapsed; No. 5 Larner won 6-4, 6-2 against a player who had played in their 1st doubles pairing; No. 6 O'Sullivan lost 6-7, 4-6 against a good opponent. Ampleforth won the match 5-4. Unfortunately, this was the last time in the regular season that the team would be tested.

Hymer's College, generally a strong tennis school (having won the Public Schools Clark Trophy in both 1992 and 1993) did not have a good team. We won the match 9-0. Larner and O'Sullivan as third pair lost only 4 games in 4 sets. St Peter's came to Ampleforth on a cold wet day and were keen to play having won all their matches so far. However, they were outclassed and lost convincingly 9-0.

It was thought that Barnard Castle might cause us more problems as Miranda, Godfrey, Larner and O'Sullivan were all missing with examinations that day. R.A.L. Brenninkmeyer (H) and G. Camilleri (O) were promoted from the second six and performed admirably. Ampleforth again won 9-0. The last two matches against Pocklington and Bolton School were both won 9-0. The target being set for the players by this stage was not only to win matches but to develop their games and to try and prevent the opposition from winning a single game. Larner and O'Sullivan managed this feat against Bolton in the last fixture of the season, playing 4 sets without conceding a game.

Results: 1st XI	v Stonyhurst	Won	7.5-1.5
	v Bradford GS	Won	5-4
	v Hymer's	Won	9-0
	v St Peter's	Won	9-0
	v Barnard Castle	Won	9-0
	v Pocklington	Won	9-0
	v Bolton	Won	9-0

PUBLIC SCHOOLS TENNIS CHAMPIONSHIP (ETON COLLEGE)

After an unbeaten tennis season for the 1st VI, Diego Miranda (J), Andrew Mallia (D), Ben Godfrey (O) and Damien Bell (E) travelled to Eton to represent the College in the Youll Cup whilst Paul Larner (D) and Euan O'Sullivan (B) competed in the Thomas Bowl.

Ampleforth had a bye in the first round and played a very good Cheltenham College team in the second round, Cheltenham having thrashed Marlborough in the first round. The team played well but lost narrowly.

In the Plate Competition (Clark Trophy), Ampleforth were placed in a group with Haileybury and Latymer Upper School. Ampleforth progressed to the quarter finals after a close deciding match against Haileybury. Godfrey and Bell's efforts at second pairing being decisive.

In the quarter finals we met Uppingham. Both pairs played well and won convincingly. In the semi finals we played Kings School, Macclesfield. Miranda and Mallia lost narrowly 4-6, 4-6 at first pair whilst Godfrey and Bell won 7-6,

6-2 at second pair. Ampleforth went through to the final due to the fact they won more games.

In the final we played Winchester. The matches were close. The first pair drew 6-0, 4-6. They should have won the second set as comfortably as the first set, but seeing the second pair losing 0-6, 0-5 and the tie about to be lost, they let their concentration slip. It was a costly error of judgement as the second pair rallied and won four games in a row, eventually though going down 0-6, 4-6. In the end Winchester were deserving winners.

The match was played in a wonderful spirit with players congratulating their opponent on good shots. The boys from Winchester were keen to express how pleasurable it had been to play a final in such a friendly environment.

In the Thomas Bowl (Under 16s) tournament, Paul Larner (D) and Euan O'Sullivan (B) made it through into the last sixteen where they came upon a strong pair from Repton. They played well but lost 1-6, 5-7. This was a creditable performance given that Repton in an earlier round had defeated a Millfield pairing 6-0, 6-0.

DW

2ND VI

This year, the Ampleforth 2nd VI tennis team has been built around a core of five main players who have played in most matches - Roderick Brenninkmeyer (H) (Captain), Richard Tate (T), Alex McDonald, Giancarlo Camilleri (O) and Charles Blackwell (D). Others who have made regular contributions have included Damien Bell (E), Jonathan Wong (J), Euan O'Sullivan (B) and Paul Larner (D) on loan from the First VI, and Chris Acton (E), Alex Acloque (E) and Lawrence Doimi de Frankopan (W) called up from the Thirds. Such a breadth of talent (with others such as Domingo Hormaeche (T), Nick Adamson (T) and Dominic Poloniecki (H) on the fringes of the team) is a clear reflection of the health and popularity of tennis at Ampleforth.

The year has been exceptionally successful, with our one hundred per cent record of victories starting away at Durham, and finishing at Bolton with a whitewash. In between we scored convincing victories over eight other schools, with Bradford Grammar being our toughest challenge. Other memorable moments include nearly drowning in the puddles against St Peter's, but still coming through to win, and seeing the mental resilience of the team against Pocklington - a match which should have been comfortable on paper, but which, because of having to draft in new players, proved to be more of a challenge.

As important as the results themselves was the actual quality and standard of play from everyone - all the players played positive, front-foot tennis, trying to serve and volley rather than merely stay at the base-line and wait for opponents to make mistakes. Equally encouraging is the fact that, with most players returning next year, and several promising players emerging from the Under 15s, the future looks extremely positive.

PTC

UNDER 15

Once again the team has had a good season. With the exception of one tough game at Bradford, the first six were never seriously threatened. In particular, a strong first pair of Dominic Crowther (D) and Oliver Hurley (C) hardly lost a set. However they were beaten at Bradford by a young and talented pair, although they gave them a very good game – it was indeed the best competitive game they played, and it could well have been the lack of strong opposition on a more regular basis that cost them victory in this match. James Dumbell (H) did a good job as Captain, and formed a solid partnership with Alex Brennan (H). Our third pair of Hugo Pace (T) and Robert Russell-Smith (H) was consistent and competitive, improving steadily as the season progressed.

In the School singles tournament, Dominic Crowther (D) was a deserved winner in a tough match over three sets with Oliver Hurley (C).

Results:	1st VI	v Sedbergh	W	9-0
		v Hymers' College	W	9-0
		v St Peter's	W	9-0
		v Bradford GS	L	3-6
		v Pocklington	W	8-1
		v Bolton	W	9-0
2nd VI		v Durham	W	7-2
		v Barnard Castle	L	1-8

The following played for the First Six:

J.C.N. Dumbell (H), D.A. Crowther (D), O.P. Hurley (C), H.A.F. Pace (T), R.H. Russell-Smith (H), P.R. French (J), A.M.P.M. Brennan (H), B.M.E. von Merveldt (D), M.B.E. Kerrison (W).

The following played for the Second Six:

B.M.E. von Merveldt (D), M.B.E. Kerrison (W), F.P. Dormeuil (O), G.E. Heining (W), R.A.J. Fraser (B), J.J.S. Tate (T), T.C.E. Aylott (E), G.C. Cozen (H).

UNDER 14

P3 W3

The team is to be congratulated on an excellent season. For the second year running the team was unbeaten, in spite of three extremely close matches. It was the strong sense of team spirit which seems to have prevailed in each match, each pair knew that the result ultimately depended on their performance and they worked hard accordingly. The No. 1 pair, Mark Leach (D) and Christopher Larner (D), was one of the strongest we have had for some years; not only are they both technically good players but they complement each other on court so well. The other positions were taken from a larger pool of boys, ensuring that as many as possible were able to represent the school.

There was a fixture this year for the U14B team against Durham which was won 9-0.

The following boys played for the U14 VI:

M. Leach (D), C. Larner (D), C. Pacitti (W), A. Havelock (T), M. Spitzky (C), L. Poloniecki (H), O. Roskill (H), P. Prichard (D), J. Tigg (J), C. Moretti (T), E. Crichton-Stuart (E).

Results:	v Bradford GS (A)	Won	5-4
	v Pocklington (H)	Won	5-4
	v Bolton (A)	Won	5-4

SWIMMING

The results were disappointing, particularly at a senior level. The senior team operated with a small squad, and despite the efforts of M. Hickie (J) who broke two School records in the Breast Stroke and was impressive throughout, were often not strong enough for the opposition. The team also suffered with several of its Lent Term Swimmers being involved in other summer sports. There were still some notable victories early in the season, the victories over Sedbergh and Stonyhurst gave the side a good kick start and although the only other victory came against Bootham the seniors continued to be very competitive.

Despite the season's disappointing team results there were notable individual performances by several swimmers who made great progress and managed to increase their personal best times dramatically. This was especially true of the Junior squad. Andrew Lau (A) was particularly impressive. He led a strong junior squad who show a lot of promise. It will take time to shape and develop a squad but with these enthusiastic Juniors and also with some improving 'B' squad swimmers, the School could enjoy some fine performances in the future.

The Inter-House 50s were once again keenly contested and victory was secured for St Hugh's in a tense relays evening. M. Bowen-Wright led his house to a thoroughly deserved victory.

SS

	RESULT	SENIOR	U16	U14
Sedbergh	Won	Won	Won	Won
Stonyhurst	Won	Won	Won	Won
Newcastle	Lost	Lost	Lost	Lost
Bradford	Lost	Won	Lost	Lost
Barnard Castle	Lost	Won	Lost	Lost
Durham	Lost	Lost	Lost	Lost
Bootham	Won	Won	Won	Won
Trent	Lost	Won	Lost	Lost

Relays:

Seniors came 7th in freestyle at John Parry's
 Seniors came 7th in medley at John Parry's
 Under 15s came 9th in freestyle at John Parry's
 Under 15s came 5th in medley at John Parry's

This was a reasonably good season, but it was limited by the loss of fixtures, ie Pocklington/Wakefield and Harrogate Army Apprentices. It is increasingly difficult to find schools able to field athletics teams. We were successful against Durham and Sedbergh, but lost marginally to Stonyhurst. Our own invitation match against five other schools was also won by Stonyhurst with ourselves second. It was good to see Trent College making the journey north for a second year even though they were not quite so strong. At the Northern Independent Schools meeting at Gateshead Stadium we were fourth out of ten schools with 76.5 points, the winners being Lancaster with 85 points.

Our captain, Hugh Billet (C), led from the front, amassing a large haul of personal points in the sprints, shot and relay. At Gateshead he was judged to be second though his time 2/100 of a second slower than the winner illustrates the 'fine' judgement of the timekeepers. He won the shot. David Freeland (J) got his colours while still in M6 having contributed very successfully in the sprints and relay. He will make a great contribution next year. Ben Crowther (H) also achieved his colours, having been injured much of last season. He trained very seriously to put in some very strong performances. He would probably have won at Gateshead if he had not been boxed on the last bend and then had to run wide to come second. Raoul Frazer (B) ran in 4th in the senior 3,000 metres, three years young for the event. He is obviously happier over the longer events. We disappointed ourselves coming second in the relay having had to change the team around and paying the penalty with weak changeovers. Over the ground we were fastest. A. Ramage (C) also earned his colours for his consistent effort and improving performances. He also has the rare distinction of having thrown the hammer for Ampleforth, coming second after about ten minutes' tuition and gaining valuable points.

Much of our intermediate team included juniors who rarely under-performed. Ben Collins (O) is a really promising athlete with natural ability as is the injury-prone D. Nicholas (H). With more physical maturity and practice Ben could be the best hurdler the school has had in recent years. Richard Horth (J) is getting quicker. If he can match his brother James' tenacity and commitment he could be outstanding. Richard Haywood-Farmer (C) continues to improve as does Anthony Arthur (J) who, although not altogether consistent, has matured physically and become a stronger contender.

Our high jumpers continue to come on. Julian Horn (J) made huge gains and must be considered an outstanding prospect for the seniors, while Phil Morrogh-Bernard (B), with more fitness, would be a great intermediate asset. Richard Farr (T) had problems with his ankles, but is also a strong, natural runner. Nic McAleenan is probably not quick enough for the 100 metres but has the stamina and strength for the slightly longer events. Declan Gallagher (3rd in both his events at Gateshead) will be a front line man next year and should clear 35 metres in the discus.

Successes achieved by the teams are not just due to the best. It depends so much on those on the fringes. In particular team success depends on those who keep trying even though they know they will not win today. These are the people who get all those vital points which get our nose ahead at the team winning post.

H. Marcelin Rice (J), D. Freeland (J), H.G.A. Billet (C), H. Noel (E), E. O'Malley (E), R. Frazer (B), A. Alessi (J), J. Horn (J), A. Clanfield (E), M. Lambert (J), A. Ramage (C), J. Horth (J), R. Horth (J), R. Haywood-Farmer (C), A. Arthur (J), P. Morrogh-Bernard (B), D. Nicholas (H), N. McAleenan (H), D. Gallagher (B), A. Aguirre (J), B. Collins (O), R. Farr (T), E. Higgins (C), J. Wade (A), H.J. Carty (H), G. Milbourn (B), G. Furze (O), J. Strick Van Linschoten (O), N. McDermott (D).

PTM

AMPLEFORTH COLLEGE JUNIOR SCHOOL

The Academic Staff

Fr Jeremy Sierla MA	Headmaster - RE
Mr P. Mulvihill CertEd	Second Master, Science, Maths
Mrs L. Warrack MA	Director of Studies, English, History, Latin
Fr Matthew Burns MA	3B Tutor, French
Mr A.D. Garden BA	2A Tutor, Modern Languages
Mrs M.P. Sturges BA, CertEd	2B Tutor, Geography, English, Remedial
Mrs H.M. Dean BEd, BDA Dip	3C Tutor, History, English, Remedial/ TEFL
Mr A.T. Hollins CertEd	Games Master, Maths and IT
Miss S.E.L. Nicholson CertEd	Form 1 Tutor, Maths and IT, Geography
Mrs M.M. Hunt DipEd	Head of Foundation
Mr C.A. Sketchley MA, PGCE	3A Tutor, Classics, History, Music Administrator

Mr G.H. Chapman BA, FRCO
GBSM, ABSM, LLCM, PGCE Director of Music

Part time staff

Fr Edgar Miller	Carpentry
Mr B.L. Hilton BA, MSc	Science
Mr I. Schofield BSc, PGCE	Science
Fr Benjamin O'Sullivan	Music Tutor
Mr S.G. Bird BA, ATCDipAD	Art
Mrs F. Wragge BA, DipEdNZ, CertEdNZ	Art
Mr I.D. Little, Mr W. Dore, Mr I. Hockley, Mr W. Leary, and Mr S.R. Wright <i>et al.</i>	Music

Administration

Mrs M.M. Swift	School Secretary
Mrs V. Harrison	Housekeeper
Dr P.R. Ticehurst MB, BS, MRCS, LRCP	Medical Officer

Matron's Department

Mrs S. Heaton RGN, SCM	Matron
Miss R. Hardy	Assistant Matron
Miss C. Burns	Assistant Matron
Mrs B. Passman	Linen Room
Mrs F. Wragge	Sewing Room

AMPLEFORTH COLLEGE JUNIOR SCHOOL

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Staff departures and arrivals

At Christmas we lost our three Australian Students, Ben Hansberry who had been with us from St Joseph's, Sydney for one term, and also Andrew Martin and Matt McInnes from Daramalan College, Canberra. They began university in February. They were replaced by three new faces from Daramalan: Steve Mahar, Joshua Garratt and Matt Grant.

Mr Jewitt retired (for the second time!) at Easter. His wealth of experience, dry sense of humour, and commitment to high standards in Science teaching make him a significant loss in the laboratory and staff room.

Ian Schofield, a young science graduate, recently qualified in teaching, has taken on some of the science work. He used to work as a technician in the Biology laboratories in the Upper School.

Andrew Garden, an old boy of St Thomas's who joined us in 1994 for one year as head of French, has agreed to stay with us for one more year.

Howard Chapman, who had begun his teaching career a few years ago at Gilling Castle Prep School, and continued as Music Director at ACJS, eventually and inevitably moved on to greater things in Highgate, London, where he will be the Head of a thriving music department. His style and expertise which are his own, as well as the experience of working at Ampleforth, he takes with him, along with our gratitude, and the affection of the boys.

OFFICIALS & NEWCOMERS

Head Monitor

W.J. Heneage

Monitors

M. Benson, A.J. Cooper, I.X. de la Sota, J.S.
Egerton, J.D. Entwisle, C.W.A. Evans-Freke, M.J.
Nesbit, C.J. Rigg.

Abbot of Byland

I.X. de la Sota

Abbot of Fountains

C.W.A. Evans-Freke

Abbot of Jervaulx

C.J. Rigg

Abbot of Rievaulx

J.D. Entwisle

Deans

E.N. Gilbey, E.T.B.M. Hall, M.J. Holdsworth,
P. Kennedy, L.E.A. Richardson, P.G. Thornton,
J. Barrera

Captain of Cricket

J.P. Mulvihill

Captain of Cross Country

W.J. Heneage

Captain of Hockey

T.J. Menier

Captain of Swimming

S.T. McAleenan

We welcomed D.J. Martin and Sebastian Zwaans to the school in April 1995.

DIARY

Boys in the final year spent a winter's day on the beach. They were preparing for the course work requirement of the geography syllabus. This was part of a

co-ordinated set of visits. The first was in December, and the second was an overnight stay at Whitby Youth Hostel in April. During the visit they were expected to formulate their own hypotheses about the erosion and deposition patterns of contrasting beaches, test the validity of these, and write up their results on their return to school.

Year one went on a visit to Roman York. The following is an extract from reports by members of the class: 'The journey there was hot and tiring. Mr Sketchley was listening to classical music, and Mr Garden was following us in the estate car with Joseph Wong, Chris Murphy, Dominic McCann and Matthew Hampton. I thought York was not that far away but it seemed long. When we got there the river was flooded; we got out and had lunch. The lunch we had wasn't that nice, considering the school were having American Day, but what made it fun were the seagulls and the pigeons – we threw bread and cheese to them; also, the Ouse had flooded and we were half surrounded by water... After we went to the foundations we went for a walk on the walls. We went to a corner tower and then we went to a bar which used to be a gate. The wall was actually a medieval wall – they are not Roman walls but Mr Sketchley told us that the Roman walls were underneath us. In the Yorkshire Museum we had to find out different things about the Romans and do drawings.'

About 150 parents and their guest families came to celebrate the Feast of St Alban Roe with us. Alban was a monk of this community, martyred for being a priest in 1642. Mass began at 5.00 pm in the Sports Hall. Normally the Abbey Church resounds to the singing of the Schola Cantorum, with our lads there as the treble line. On this occasion, all four parts came to sing with us. We were treated to Bruckner, Morley, Vittoria, Vivaldi (parts of the *Gloria*), a bass solo from Haydn's *Creation*, and a treble solo of Mozart's *Laudate Dominum* sung by Benji Hall. Will Heneage, Chris Rigg, Alistair Roberts and Peter Massey played trumpet music, including Clarke's *Trumpet Voluntary*. For many Junior School parents this was their first hearing of the Schola.

The second year were taken on a history trip to Northumbria to see some of the places associated with the northern saints. Our first stop was at St Paul's in Jarrow where St Bede wrote his many books. A group of primary school children were being shown around. They were all dressed in monastic robes. Fr Matthew told them that he was a real monk but they refused to believe him. After a brief and rather wet visit to St Mary's Priory on Holy Island, we finally made it to St Cuthbert's Island where Fr Matthew said mass. We spent the night at Wooler Youth Hostel. The boatman from the Farne Islands telephoned the hostel next morning to tell us that the sea was too rough to venture out to the Inner Farne. We made the best of things and headed by coach to Dunstanburgh Castle. Our last call was at Durham Cathedral, which we reached eventually after the coach had broken down twice. Fortunately the skill of the driver and Paul Dobson's bootlace saved the day.

Twenty-nine boys and five members of staff took part in a trip to Normandy at the end of March. Once on the French side of the Channel,

Mr Garden encouraged the boys to translate the road signs. A road side stop for supper provided by European Studies gave a few the opportunity, under Fr Matthew's watchful eye, to use their French to buy sweets. We finally arrived in Rouen at 8.30 pm and went straight to the Video Hotel where the boys were accommodated in rooms of three or four. All had en suite facilities and television. Our first port of call was Rouen itself. The guide took us to Place du Vieux Marchés and showed us the spot where Joan of Arc was burnt in 1431. The museum of Jean d'Arc told the story of the Maid of Orleans with waxwork figure tableaux. We visited the Notre Dame Cathedral to see the façade made famous by Monet. A visit inside gave everyone a quiet interlude and an opportunity for prayer for some. On Saturday morning we set off for Caen where our first stop was the Peace Museum. This was a huge modern building with massive audio visual displays. We were only allocated an hour in the museum which was frustratingly inadequate. One of the highlights of the whole trip was our visit to Bayeux and the tapestry. No one was disappointed – the events of the Norman Conquest came alive for us all. A leap of almost nine hundred years took us to the beaches of Arromanches. Next day, Sunday, we set off for Bec Hellouin. Two of its most famous monks, who were later to become Archbishops of Canterbury, were Lanfranc and Anselm. The present day community consists of about thirty monks who live a contemplative life in the beautiful surroundings. The Mass was quite lengthy but some were able to follow the gospel reading of the Prodigal Son. Ampleforth was prayed for in the Bidding prayers.

Much as the boys would like a Theme Park outside the Castle, we have enjoyed two Theme Days inside this year: an American day on 23 February and a VE Day meal on 8 May. The refectory on American day resembled an upmarket McDonald's with Muffins and Maple Syrup, Chicken Dixie, Cheeseburger with Relish and Chocolate Chip Muffins. In contrast we had ration meals (in name if not in quantity) with Spam Fritters, Ginger Beer, Union Jack Cake and Bully Beef Hash. The boys (and Fr Jeremy!) were suitably excited by both days with appreciative comments such as 'gee whiz!' and 'golly gosh!'. Any suggestions for future occasions?

The Exhibition Play this year was *A Midsummer Night's Dream* directed by Mrs Warrack. The leafy set, with its heavy brocade hangings, suggested both the dark forest and the formal, glittering world of a ducal court. There was something authentic about the whole presentation, with an all boy cast, just like the first performance in 1595, 400 years before, and so-called Athenians, dressed up like Renaissance Italian nobility. The costumes were a credit to Mrs Sturges, Mrs Dean and the matrons, who spent hours on little details.

SCOUTS

As part of Ryedale District, the Scouts competed in two events – an inter-troop quiz and a swimming gala. The boys entered the quiz enthusiastically and even managed to score five out of ten on the knowledge of scouting questions.

In the swimming gala there was fierce competition. Our junior team – Alfonso Cartujo, Tony Buske, Ignacio Martin, Matthew Hampton and James Anderson – were narrowly defeated by Norton Troop. The seniors – Igor de la Sota, Tom Menier, Chris Rigg, Adrian Hulme and Francesco Verardi – managed to beat off the opposition to win the shield.

The Vale of Mowbray District Cross Country is open to all districts and provides us with some strong competition. Henry MacHale just qualified for the junior team, having his twelfth birthday on the day of the event. He was delighted to finish in first place and Richard Judd appeared from nowhere in the final stretch to finish third. Alfonso came in next in fourteenth place, giving us a total of eighteen overall which meant an overall win by two points for us. The seniors struggled valiantly but 5th Skipton Scouts proved too hard to catch. Adrian Hulme had a good run and was our best placed runner in eighth position.

On the first weekend of the Summer Term, Ampleforth Abbey hosted the annual St George's Day service for Ryedale District. During the term, with the lighter nights, we were able to hold more outdoor meetings and learn some proper campcraft! Thanks to Mrs Warrack's brother, the scouts enjoyed two weekends camping near the river in Rievaulx. We shared the field with two horses and numerous sheep. Nearly all the scouts can now light a fire, even more impressive is the fact that some can do so without the assistance of firefighters. Two troop evenings have been spent cooking supper. Some boys took advantage of an afternoon of mountain biking in Farndale.

RUGBY

1ST XV

P18 W14 L4

382-93

Team: Charlie Evans-Freke, Ignacio Martin, Will Heneage, Igor de la Sota, Liam Robertson, Matthew Nesbit, James Entwisle, Marcus Benson, Chris Hollins, Stephen Egerton, Tom Leeming, Jo Mulvihill, Eddie Gibbey, Simon McAleenan (Captain), Andrew Cooper, James Holdsworth.

Colours: Simon MacAleenan, Will Heneage, Igor de la Sota, Liam Robertson, Matthew Nesbit, Marcus Benson, Andrew Cooper.

2ND XV

Team: James Holdsworth, Adrian Hulme, John Whittaker, Will Leslie, Danjo Thompson, Matthew Rotherham, Harry Hall, Patrick Kennedy, Peter Massey, Martin Catterall, Jesus Barrera, Chris Rigg (Captain), Francesco Verardi, Alistair Roberts, George Burnett-Armstrong, Matthew Gilbert.

Colours: James Holdsworth, Will Leslie, Chris Rigg, Danjo Thompson, Francesco Verardi.

The 2nd XV were always going to be competitive. But results did not always reflect the team's potential, or the way they played. Hymer's College was the

first fixture. The boys went to Hull with the frame of mind that it was going to be a hard game. John Whittaker led the way, running in a try and having a hand in a couple of others. He was backed up by good performances from Patrick Kennedy, who went close to scoring, and Matthew Rotherham. George Burnett-Armstrong also fared well at half-back, scoring an ingenious try from the base of the scrum. They went on to win 37-0.

St Olave's, we knew, was going to be our toughest game as we were facing a side which, in terms of size, resembled an under 14 team. The task of trying to stop this team was matched by the effort to keep ourselves warm in the atrocious weather, the severity of which forced the game to be called off early in the second half.

Similar conditions greeted us when we arrived at Mowden Hall. The 2nd's had barely got underway when, again, an end was put to the afternoon's proceedings.

With the last three fixtures abandoned, the boys were keen for rugby, so the fact that they were up against the Terrington 1st XV did not phase them. The platform was set through strong defence coming in from the form of Martin Catterall, Matthew Rotherham and the ever present Francesco Verardi with Will Leslie and Danjo Thompson leading the way in attack. Chris Rigg performed well in the lineout, helping to gain good field positions which eventually led to Patrick Kennedy making up for his mishap against Hymer's, by scoring the team's only try. We went down 5-12 but the result could have gone either way.

Our last game of the season was against Woodleigh 1st XV. The team was minus Francesco and Will, both of whom had been promoted to the 1st XV. The loss of two key players showed, with the boys going down 35-5. Some strong running from Adrian Hulme, a really big hit from Martin Catterall, a sneaky try from Harry Hall and a tremendous all-round game from Matthew Gilbert highlighted the spirit in which the boys played this year.

UNDER 10s AND UNDER 9s

The teams have had two fixtures since the new Australian staff, Matt Grant and Josh Garratt, took over their coaching. The first match was at home against St Olave's. A particularly cold and windy February day, but all teams played well despite the conditions. Unfortunately both our sides went down to a stronger St Olave's outfit with the under 9s struggling particularly against a skilled side. Nevertheless a number of fine performances indicated a team of potential. Notable were Ben Phillips who scored two tries and Chris Dobson who scored towards the end. The under 10s' game was played at a furious pace. Both sides could have clinched victory but, despite John-Paul Mulvihill's brilliant try levelling the score on the stroke of half time and some fine defence play by Francis Townsend and Paul Scully, St Olave's scored twice in the second half to win the game.

Our second game took us to Scarborough to play Bramcote. The under 9s played well and although they lost, the team showed considerable improvement

in their defence. Once again Ben Phillips had an awesome performance and was rewarded with a try ten minutes into the game. Indeed the result may well have been reversed had the boys not assumed they were playing American football – on two occasions they took the ball over the line only to drop it! Both Nicholas Ainscough and Michael Edwards turned in fine performances. In typical under 9s fashion the game was played in good spirits and the boys enjoyed their day. The under 10s looked altogether an impressive outfit for this game with some key players returning from injury. The teams were evenly matched which made the confrontation all the more exciting and was borne out by the fact the lead fluctuated several times. Again John-Paul Mulvihill had an outstanding game scoring three times. Jozeff and Sam Wojek were a force to be reckoned with in the forward line and John Wharton scored an excellent try. Johnny Sten also had a fine game having a hand in several tries.

SEVENS

The last games session before Christmas had been used to hold the house sevens. With the standard very high indeed a lot of excitement was generated at the prospect of a promising season ahead. The expectation proved justified with some degree of success achieved in each of the tournaments we participated. At St Mary's, Stonyhurst, the usual rain and mud were in evidence. We played very well in our first game and lost narrowly to the eventual finalists, one missed tackle putting us into the plate rather than the main competition. By this time we were thoroughly cold and not in the greatest shape. A quirk in the timings meant we were unable to take shelter. We progressed to the plate final where, after exhibiting a great deal of promise, we capitulated to Bow School.

The Rossall tournament became a victim of the appalling weather which had made the pitches unplayable and valuable practice was forfeited. Despite such adversity, the following tournament at Mowden saw a fine display of rugby. The team demonstrated unity and confidence which had been gained from the previous competition. Marcus Benson, playing with authority, ran 70 yards against Bramcote to score a good try. James Holdsworth then full of confidence showed pace and determination both to save a try and score one. Igor de la Sota was enjoying himself and tries came his way with an ease ably assisted by a combination of power and pace. The showdown with St Martin's was no less tense owing to the fact that both sides had already qualified for the next round. Two tries were scored by both teams but our second position came through our inability to score the conversions. Having earned then a quarter final tie against Bow, not even the concession of an absurd try with the help of a goalpost could stand in the way of a stylish victory. The semi-final against Papplewick was a closely fought contest with, again, two tries scored by each team. However, the opposition's hassling style of play proved too difficult to get to grips with and, deserving their victory, they went on to win the final.

A gale blowing at Durham, our next competition, disrupted the play of all teams and many unforced errors occurred. In easily winning our group much

confidence was gained. Liam Robertson found he could tackle and that it wasn't an unpleasant experience. However, against Cressbrook in the quarter finals over confidence following an easy victory at St Mary's nearly proved our undoing. Terrible errors were made. Will Leslie, making a superb break, sprinted a considerable distance only to drop the ball over the line with no pressure on him – this somewhat typified the situation. Nevertheless, in extra time we kept our nerve and Charlie Evans-Freke scored quickly to ensure a place in the semi finals against St Olave's. The setting was marvellous, with the game played on a specially created pitch, and the cathedral provided a spectacular backdrop. We started the match in an unusually inhibited manner and went two tries down within a short period of time. The pundits were convinced we were dead and buried but the boys fought back with vigour, played to their full potential and scored three superb tries to seal a notable victory. The final against Malsis was not an epic but good sense and hard work made us worthy winners.

Hurworth was known to be a much easier tournament and a great one for the 2nds to be in. They won their first match and upset a lot of good sides with their tenacious play. With a little more pace and a few sounder tackles they might well have secured a higher position in the group. The 1sts, on the other hand, were altogether too complacent and lethargic in their first game and secured victory with only seconds left by grubbing the ball through a tight defence and following it through to secure a try. Such incidents are made all the more satisfying after hours of practice have been spent developing skills of this kind. From then on we never looked back and played good sevens in a strong wind, winning all our games without conceding a point. Liam Robertson scored a superb try late on with a degree of conviction which had not been seen hitherto and was a lesson that was to prove useful at Rosslyn Park.

Sixty eight schools entered the tournament with each group containing a school that had reached the last 16 of the previous year's competition. In our group Wobborough Hill were the seeded team. It was vital therefore that we got our first game right as this was likely to be the decisive match. We had been traditionally poor starters in the competition and within only a couple of minutes we seemed destined to maintain this trend, having gone seven points down. Two excellent passages of play saw us take the lead 10-7. The highlight was Will Leslie's kick from our own goal line putting Liam Robertson in a position to run 75 metres to score a scintillating try. Igor de la Sota, outstanding in saving almost certain tries, along with the backs produced remarkable tackling and tenacity that ensured we stayed ahead.

The bad habits which had put us under self-imposed pressure were overcome against much weaker sides who were dispatched efficiently and clinically. This secured our place in the knockout tournament, a feat made all the more remarkable in our first year in the tournament by the fact that some notable teams had not made it to the second day for a number of years.

The second day was memorable only from the point of view of our dramatic change of fortune. After a very encouraging start when we won a lot

of the ball in a dominant manner, our gameplay fell apart with Marcus Benson continuing to play in the same way he displayed in all tournaments. The pressure Edgarley Hall put us under, combined with the big pitch and even bigger occasion, caused a degree of panic – errors not seen since the first practice session. This was a shame but equally an understandable one. Nevertheless, the achievement can best be gauged by the fact that Edgarley Hall only lost 12-15 to the eventual winners.

HOCKEY

1ST XI

P5 L3 W2

Team: T. Menier (captain), J. Anderson, J. Barrera, S. McAleenan, E. Nisbett, J. Whittaker, T. Leeming, M. Nesbit, B. Hall, P. Dobson

The hockey set really started to work together after half-term and were joined by several boys who had not played very much in the past. Training had to start from basics: field positions, holding the stick and hitting the ball! Benji Hall played well on the left wing. On the other wing John Whittaker soon adapted to the game, showing speed and good positioning. Tom Leeming and Matthew Nesbit provided extra strength in attack. Jesus Barrera and Edmund Nisbett tackled hard, breaking up many attacks on goals. In the second half of term Andy McMahon took over the task of goalkeeper from Nick Hayles and made some spectacular saves. Special mention should be made of Simon McAleenan. Six of the team went to the Yorkshire schools six-a-side competition and won all their matches except one, which was a draw. They were only put out of the final on penalties.

2ND XI

Our first game was against a very impressive St Olave's. The game was scheduled for outdoors but, due to some unkind weather, was transferred to a six-a-side indoor round robin. Although ACJS lost, the boys were brave in defeat, losing by one match after 16 games.

Red House are an excellent hockey school. The boys were not used to the astro-turf surface and by half time we were down 5-1. To their credit and much to my surprise, they lifted their heads and started to play with confidence, the final score not being a true indicator of their endeavour: 7-1. Fine and inspirational games by our captain, Mark Spanner in goal, Jesus Barrera mid-field and the hidden talent of John Whittaker up front, showed that we have something to look forward to.

The game against Read School was our first home game and we had something to prove. With several players promoted to the firsts, we had a number of boys playing their second game of hockey ever! After a lapse in concentration we let in two quick goals, but that didn't dampen their spirits. After some good mid-field work by Ben Bangham, Nicho Garza-Sada scored. Some good defence by Nick Hayles kept the score to 2-1 for quite a while.

1ST XI

P8 W1 L2 D5

Team: J. Mulvihill (captain), M. Nesbit (vice captain), J. Entwisle, T. Leeming, A. Cooper, M. Benson, M. Rotherham, S. Egerton, W. Leslie, P. Kennedy, B. Nicholson, M. Gilbert.

This year's team lacks the natural talent of last year's but I am pleased with progress. This is best illustrated with the display against Aysgarth who narrowly beat us by one wicket, chasing a low target of 53. Entwisle, one of the openers, has made progress and has certainly benefited from watching his father stroke the ball to all parts of the ground in the annual Gryphon's match. The pair have given the team a good start on a few occasions but so far have failed to get a 50 partnership. Mulvihill, the captain, has led the team confidently and has kept the fielders awake and alert. The pressure on him has been high at times and the inconsistency of our bowling and numerous dropped catches have not helped. Nesbit is the one bowler who has been consistent and has bowled well all season. His performance against Aysgarth, 6 for 7 in 14 overs was excellent. Unfortunately Nesbit has not had a reliable partner and this is why we have failed to win more. Kennedy and Egerton have both had their success but have lacked the consistency required to bowl teams out. The youngsters of the team are Rotherham and Leslie. Rotherham has Yorkshire grit and made good progress. Leslie has very good ability, has adjusted to the higher level quickly and will be a force to be reckoned with. He has the makings of a hostile bowler. The fielding has been very good at times and Benson particularly impressive. He has also batted well and has contributed vital runs such as at Bramcote. Gilbert kept wicket for most of the season and although he lacks the subtlety required, he has been brave and effective. Nicholson took over the wicket keeping and has a little more flair for the job. The few times he has batted he has shown elegance. Cooper could be called many things but not elegant. He came into the team with the reputation of being a hard hitting batsman but, unfortunately for him and the team, he has not been able to reproduce in matches the form he shows in practice. The spirit in the side has been good, and I will long remember Kennedy running round the third man boundary in desperate pursuit of the ball. With the ball only one foot away from the line and still hurtling over the ground, Patrick took off and with an outstretched arm stopped a certain 4 to loud applause from his team-mates. This typifies the spirit that the captain and vice captain have engendered in the team. Colours were awarded to Mulvihill, Nesbit, Entwisle and Benson.

2ND XI

P6 W3 L3 D0

Worsley Cup: P3 W1 L2

Team: P. Massey (captain), H. Hall, C. Rigg, W. Heneage, J. Whittaker, A. Hulme, A. Roberts, B. Bangham, N. Young, M. Gilbert (wkt), G. Burnett-Armstrong, D. Thompson, A. Cooper, B. Nicholson, S. Egerton, J.-P. Mulvihill, I. de la Sota, B. Hall, C. Hollins.

Despite losing best players every match (to the 1st XI, illness, or family celebrations) it has been a happy and successful season. We lost to St Olave's only by declaring, in gentlemanly fashion, a little early, but managed to beat Malsis (never an easy job). Against Yarm, Nick Young ensured victory with 7 for 23. Despite a forthright 23 runs by Adrian Hulme, Bramcote's opening batsmen proved too strong for us; they won by 50 runs. A great game against a gallant St Martin's (Heneage 48 and 2 for 22, deprived of a hat-trick by the match ending, and Massey - 13 balls, 4 for 5) gave us victory by 19 runs. A loss to Aysgarth by 4 wickets, despite an opening 30 by Peter Massey and Harry Hall. Then the Worsley Cup, two heavy defeats followed by a great victory off the last ball over the joint group leaders, St Martin's 1st! John Whittaker and John-Paul Mulvihill (aged 11) played impressively. The calm, pleasant, sure captaincy of Peter Massey has been much appreciated by all.

UNDER 11

Team: J. Egerton (captain), I. Martin (vice captain), J. Robertson, J.-P. Mulvihill, T. Sketchley, J. Chinapha, J. Morris, J. Wong, C. Murphy, A. Bulger, B. Delaney, C. Donoghue, A. Strick.

The term started with a group of boys full of enthusiasm. Some had played with the team last season, but some were unfamiliar with the game. The bowling talent was never really in doubt, with James Egerton leading some other excellent bowlers. James took the majority of the wickets and Chris Murphy on several occasions took five or more wickets in a match. John-Paul Mulvihill was not used very much as an opening bowler at the start of the season, but gradually showed how capable he was and found himself opening the bowling attack. His best performance was against Aysgarth when he took 8 for 4. He also batted with confidence, not necessarily scoring highly, but with patience. Several boys were tried as wicket keeper - Jonty Morris did well in a difficult fielding position and Alfonso Cartujo once tried to do the job; Josh Robertson then took over and worked hard, making many good stops. The batting was not the strong point and it was this that let us down. Ignacio Martin had the right approach to open the batting but was unlucky. The boys worked hard at the fielding, both in practice and in matches.

GOLF

For the second year running, four golfers contested the Northern Prep Schools' Tournament at Royal Lytham St Anne's. Steady, rather than brilliant play by John Whittaker, Matthew Nesbit, Liam Robertson and Andrew Cooper meant that ACJS came fifth out of 26 schools. It was wonderful for us to be at this great club, where the British Open is to be held next year, and to enjoy the tremendous hospitality of Mrs Whittaker.

SWIMMING

A group of boys has been receiving swimming coaching for the past two terms at the Upper School. A team, which included Upper School boys, competed against Bootham School and managed to win by a comfortable margin. The Upper School under 14 team then challenged our under 13s to a match. Although we were narrowly beaten, several boys put up a fierce challenge. Simon McAleenan and Igor de la Sota should be congratulated for their crawl and butterfly performances. The last event was an inter-schools gala. Bramcote and Woodleigh accepted our invitation to compete for the trophy last awarded at Junior House in 1992. Bramcote had a strong under 11 team but Paul Scully was able to offer a challenge, particularly in the crawl and relay events. In the under 13 age group we were fortunate in having sufficient good swimmers to put in two teams. All our boys competed well, but the A team - Simon, Igor, Adrian Hulme (backstroke) and Liam Robertson (breaststroke) swam superbly. Had both A and B team points counted, we would have won. As it was, we shared first place with Bramcote. Fr Jeremy presented the trophy and decided that each school should keep it for six months.