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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 linage 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.
2. That the Magazine be called “The Ampleforth Journal,” and be published three times each year, viz., at Midsummer, Christmas, and Easter.

3. That the Magazine consist of about 100 pages; the style and get up to be submitted to the General meeting of the Society.

4. 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.”

5. That 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.

6. 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.
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; so to be parochial means to be little and insignificant, even if it brings you a cheap popularity.' Lastly, he said, 'Above all avoid self-laudation as far as possible; a little of it 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 merit to the original copied. Next, he said: 'Don't let the was emphatic—don't copy anything; an imitation makes a present of half its think best; choose good paper, good type and a fair-sized page; but —here he of the format to be adopted, he said: 'I leave that entirely with you; do as you

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There are not the Bishop's exact words. So much was said, and the side-jokes discussed 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's 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 reader 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 rebuke 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 a wider range of subjects. Once he characterised a certain report of a football match as 'slanguy,' but when the editor answered to the effect that football, like all sciences, had a pater 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 invaluable smile of encouragement,
THE AMPELFORTH JOURNAL

Volume L May 1945 Part II

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 ilis.

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 . . . 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 number of 'publications,' all of them, until The Ampleforth Diary began in 1888, in manuscript. The names of these early efforts have a romantic ring about them, redolent of an earlier age: To Pelaestra, Monastery 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 ca 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.
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.
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 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, sermon 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 497). 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 decrees 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 tension 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 cause; and movements or in more explicitly religious forms. It tends to be mainly concerned with condemnation and denunciation 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.

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 is too often frustrated by the oneness 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; of 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 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 offering 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 apologists. 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 elite; 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' (munus 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 was 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 sick in so many ways may, draw encouragement and moral inspiration ministry of salvation and healing. Yet it would be denying the facts not to 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 potentials and the possibility of 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 selfish 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, then 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 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 emphasis 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.

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 a 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 applies 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 that 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’.

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 while 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 psychanalysts 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 that 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 interpretive 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 (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 mankind as a whole as it comes to 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 floats by 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 sort 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 can change 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 sense of anxiety brings on physical illness, for there surely is a connection 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 perpetrate 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 neurologist. It has been
The wounds on their shoulders and around their head. The hand wounds have 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 who have had psychological problems of their own. 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 hypnosis, 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 he 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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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. ARIC has been one among these and it has for obvious reasons attracted a good deal of attention in the country. Anyone interested in a general overview of the ARIC 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 ARIC, 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 keen interest in the ARIC 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.

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, 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 ARIC 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 ARIC 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, 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.
substantial agreement has been reached on all the questions studied by the Commission. The Vatican Response for example says: 'It is not possible to state that agreement. Rather ARCIC simply expressed the hope that 'initiatives would be undertaken to deepen reconciliation and Vatican Response misses and misrepresents what ARCIC itself claimed it had come from the former. The main point of his article, however, is 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 Vatican's Response should 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 (chs 4), 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 Committees, 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 deposit of faith and the presentation of the Holy Eucharist: 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 ecclesiological dialogue 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 body 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 substance 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 transubstantiation intended it to deny a change in the nature of the elements could no doubt be controversial; 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 breakings of communion, and as I read and tried to understand the complex theological arguments of that period, I was drawn to the Catholic side of the apologists. 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 profoundly 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 Anglican-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 enter 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 deal, 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’ that 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 as those who would become Catholics, and among Catholics it is required not least of monks who take a vow of it (universatio monasterii or more traditionally conversio monasterii, 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.
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, it is 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 ecumenism distinguishes between the Eastern churches and other churches over intercommunion. The same distinction is made in the new code of Canon Law. This is repeated in the new ecumenical directory,
IS INTERCOMMUNION EVER ALLOWED?

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. 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. 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 for excellence between separated Christians and the deepest expression of our love for each other. Vaticum II anticipates this objection in stating 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. As such, the sacraments and the rules which concern them are a collective matter and not subject to or constitutied 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 1.16-20).

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.

5. Sin, not suffering, is the ultimate evil. 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. 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. 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 that we are not 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 judgment, 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 Episcopal 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 unity 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
2. in Canon 844
3. 1993 Directory, n.126
4. 1993 Directory, n.133
5. 1993 Directory, n.131
7. Unitas Redintegratio 1964 pars 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. "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)
11. "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)
12. "Let only that Eucharist be regarded as legitimate which is celebrated under the sign and servant of the unity of the universal Church." (CCC 1369)
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 climes; 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, that 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 stormy winds, 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 eye were to be gladdened by the sight of Lourdes. We found the train crowded with people on their way to the holy
A PILGRIMAGE TO LOURDES: AUGUST 1995

From the 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 strange titles, 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."

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 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 £5,000 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 a picture, 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! 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 peril by sea or fatigue on land. The scenes at the station were quite extraordinary 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
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,—no, 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 waves of the sea, they surged up against the barriers, as if about to sweep all before it. 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 be swept up against the barriers, as if about to sweep all before it. The great crowd, 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!" 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 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 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 canticle 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 exhilarating 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.

This article appeared in the first year of the Ampleforth Journal: Vol. I: 1895.
| Br William Wright  | Assistant Infirmarian, Guestmaster (Wayfarers) |
| Br Raphael Jones  | Assistant Infirmarian, Assistant Novice Master |
| Br Kentigern Hagani | Assistant Guestmaster |
| Fr Robert Igo      | St Benet's Hall, Oxford |
| Br Oliver Holmes   | Assistant Master of Studies |
| Fr Gabriel Everitt | St Benet's Hall, Oxford |
| Br Cassian Dickie  | Guestmaster, Monastery |
| Br Xavier Ho       | St Benet's Hall, Oxford |
| Fr George Corrie   | Guestmaster (Wayfarers) |
| Br Laurence McTaggart | St Benet's Hall, Oxford |
| Br Oswald McBride  | Fr Jerome Middleton |
| Fr Jerome Middleton| Br Bruno Ta |
| Br Chad Boulton    | Br Chad Boulton |
| Fr Kevin Hayden    | Fr Kevin Hayden |
| Br Damian Humphries| Br Damian Humphries |
| Br Maximilian Fattorini | Br Damian Humphries |
| Br Julian Baker    | Br Julian Baker |
| Br Joseph Bowden   | Br Joseph Bowden |

**ST BENET'S HALL**

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**JUNIOR SCHOOL**

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Very Rev Fr Terence Richardson Prior  
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Fr Ian Petit

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Fr Thomas Callinan

**ST LAURENCE'S ABBEY**

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<td>Fr Leonard Jackson</td>
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**St. Joseph's Brindle**

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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 Batten 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 Kenneth Hagan and Br Cassian Dickie were instituted by Fr Abbot as Lector and Acolyte, 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.

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 Sigebert D'Arcy. When in 1977 Fr Sigebert 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
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 lodge objections. He was ready, and more than that, eager to complete his life's journey.

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.

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 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 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 idiosyncrasies, fit failures into a larger context. Memories make a person live on in our affections, and that matters.

John was a man of strong character, and his vocation was to be a man of strong character. He was a man of strong faith, and his vocation was to be a man of strong faith. He was a man of strong devotion, and his vocation was to be a man of strong devotion. 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.

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St Laurence’s Abbey

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 absences. It is these men who, at the Reformation, were to become the basis of the choir 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 primatial 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 psalmody, 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, while the monasteries of England have developed simpler forms, based around the Gregorian chant, 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, psalmody 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 it proved to be, 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, as the Munster 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; Munster 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 Munster 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 so many 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 Munster 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 Munster. 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.

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 Ottilien. 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 Stecker inaugurated the Oxford Oratory. Study-days were held for local parish readers and ecumenical ministers, and a three-day conference on St Mark’s gospel for the Union of Monastic Superiors.

Besides his regular lecturing and reading in the university, Fr Henry was appointed honorary Lector in New Testament for Blackfriars and served as Chairman of the Committee for the B.Thool, 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 Williams [E 366] 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 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! 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 Eton.

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 the 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 images and practices labelled ‘charismatic’ provide both the sense that something great is happening, and yet a sense of uncertainty about 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 laity 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 inflaming 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 and love 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 the 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 the 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 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 a 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 "some 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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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 Connaught Hospital, Mallow, Cork. 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 older 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/mirali. He proved no respecter of persons, white or indigenous; and eventually arrested an influential mullah, having him court martialed and hanged despite interventions 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 Gihon, 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 Hail 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 Bluett KCVO (A53), a soldier and then Queen's courtier.

O4 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

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 (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.

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 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 E.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 castle, 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 Sparses.
"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 in 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
complementing Martin's enthusiasm and larger than life quality. They shared a
great love of rural life, field sports and natural history and provided an
equivalent 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, achieve-
ments 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.
Sometimes 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 Valley

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
jokes 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
Cyril Regis Simpson was born in 1896, in Valparaiso, Chile, to a Scottish father and an Irish mother. He arrived at Ampleforth in 1907. Old photographs show him as a member of the 1st XV in 1913, and family legend has it that he won a place at New College, Oxford, but in 1914 volunteered for War service instead. He was commissioned into the 11th Hussars, and after a year of training (the role of cavalry in warfare was in a state of suspended animation at the time), he decided to become a regular soldier in the Royal Engineers. With this in mind, he spent part of 1916 back at Ampleforth, studying for the entrance exam to the Royal Military College, Woolwich, which he duly passed. He was commissioned in the Engineers in 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 unfailing 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 gare before the speakers, quite obviously enticed 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 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.

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 Pope, who 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 volatile 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

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. Vanheems (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 15 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 Coorg 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 Baluchin 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 Coorg.

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, 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 Kennington in London.

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 Marianna Langham.

AIR COMMODORE RODERICK CHISHOLM CBE, DSO, DFC AND BAR

born Nairn, Inverness-shire 23 November 1911, left St Cuthbert's House 1929, died Abingdon 7 December 1994

Roderick Aeneas Chisholm, universally known as Rory, was the son of Edward Comatt 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,
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 Pharsee. 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 England, Rory flew twin-engined Blenheims, already out of date. In 1940 he was posted to night fighters, whose war was 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 41). Later he was to write of the glamour and excitement associated with night fighter pilots. 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 (R.C.M) under Air Vice Marshal Addison to impede, deceive and harass enemy defences. R.C.M developed a successful fighter offensive against German night fighters. Allied bombers were receiving terrible punishment over Germany at this time in one 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 a least nine. He won the DSO. In 1953 he published a detailed account of these war years "Giver 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 [OS1] Ampleforth Journal. Aut 94, p90; ibid. June 95, 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 Grouard, 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 boilersuit 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 (0A 27), now living in California. His first cousin is Fr Columba Cary Elwes.
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 Illtyd 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.

Simon Edward Wright was born at Ampleforth, the youngest child of Peggy (who predeceased him) and Lt Cdr E.J. Wright RN. He 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.

Simon's loyalty and warm friendship was matched, and enhanced, by his
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).
Le Lt Col Joseph G. Morrough-Bernard MBE X16 18 July 1994
Ian J. Mont еtt 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) C29 7 December 1994
A. Chisholm CBE DSO DFC
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. Risson 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 Walk (O75) a son, Archie George Piet 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 Nov Henrietta and Simon Hare (C80) a daughter, Charlotte
7 Nov Sarah and Adrian Scoupe (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 Gleday (A75) a daughter, Jennifer Sarine
22 Nov Viktoria and Jonathan Connolly (D79) a daughter, Sophie Patience, who sadly died on 25 Jan 1995 after a second heart operation
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FORTHCOMING MARRIAGES

Tom Beharrell (D82) to Victoria Leuchars
Adrian Budgen (E81) to Sallie Booth
Brendan Corkery (T75) to Gillian McNeil
Matthew Cunningham (O85) to Meg Treherne
David Fairlie (W41) to Jane Bingham-Newland
William Ferguson (C75) to Rowena Crawford
Paul Graham (E61) to Helena Sophie Eaton Harwood
David Hugh Smith (E85) to Mares-Claire Moloney
Simon Jamieson (T77) to Lady Laura Fortescue
James Johnson-Ferguson (C82) to Rachel Alexander 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 Averen Glennon
Jeremy Parfect (B81) to Johanna Collett
Crispin Poyser (O75) to Kristine Williams
Thomas Rochford (J79) to Deirdre Shields
John Rylands (A73) to Maura Daly

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 Carell (St Luke’s, Sydney Street, London)
24 Sept Peter Fawcett (D82) to Cathryn Field (St Nicholas, Dunmington, York)
1 Oct Ian Sasse (T79) to Lucy Derington Fenning (St Catherine’s, Burbage, Hinchley)
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 (T78) 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 Trinite, Cherbourg, 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, Ampthorff 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 Pettis (W47), Pat Sheehan (D49), John Vincent (O60), Andrew Westmore (D81), Fr Simon, Fr Edward, Fr Matthew, the Second Guestmaster, and some wives of members of the Society.
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: Dunman (T85) and Martha Byrne-Hill, Peter (C85) and Rosal Gouling, Simon (T86) 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 (D94), Andrew Porter (H94), Nicholas von Westenholz (E94).

26 October 1994, Liverpool: The 119th Liverpool dinner was attended by 24 people. Fr Leo and Col Michael Browne (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.
WILLIAM DALRYMPLE (E83) has won the Thomas Cook Travel Book Award and The Sunday Times Young British Writer of the Year Award.

EDMUND DAVIS (094) was from October to December 1994 in Tuzla in central Bosnia-Hercegovina, 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 (I83) works as a Senior Plant Manager for ICI on Teesside.

NICHOLAS DERBYSHIRE (E88) 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 1972. 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 DOEY (J84) works as a consulting structural engineer; his several projects include one in Alma Ata in Russia.


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

ROBIN EDMONDS (038) 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 Toyneb, 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 Colonias Infanilis in Randia in Andalucia in Spain.

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

COLIN EWELL (J89) is with the Light Dragoons in Germany; in 1994 he was in Bosnia-Hercegovina 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 FITZGERALD (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 Bergviet in Cape Town.
MARK FRANCHETTI (D86) is with The Sunday Times, on the Foreign Desk and later the Home News Desk.

PATRICK FRENCH (B84) has written Youngusband: 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, fast, funny and above all extremely original.' William Dalrymple concludes his 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.

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 Nicaragua, Djakarta, Boma 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 has 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, Antony 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 109 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 lecturn, 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 Hadland 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 (H93) 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 Whitbread's in North Derbyshire.

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

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.

HUGH MILLER (T94) crewed in the first armed services entry for the Atlantic Rally for cruisers.

MARK MATHER (B81) is Operations Manager of an Inn in Longshore, Connecticut, USA. He plays for the Connecticut Yankee Rugby Club.

JULIAN LINDSAY-MACDOUGALL (T85) set up a theatre company in London — the Manley Hill Theatre Company.

JEAN-BENOIT LOUVEAUX (H90) 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 (B80) 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 (B81) 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-Hercegovina. 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-Hercegovina.

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 (J93) 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 (F93), 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 Nevile (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 Sase (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 Tomdsay Book (Orbit 1994 - Orbit Publications Ltd. The Hobbits, North Trecrave, 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 patentee of the overdrive mechanism for a car manufacturer), Cyril de Normanville (OA 1902, monk of the monastery at Monmouth, died 1980), 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 (074) and Gervase (075); Edgar de Normanville had sons: Raoul (OA) and Peter (J72) 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).

Paul Sellers (B81) is a director of a language school in Mexico City.

Luke Smallman (B78) works in oil and gas insurance in the City.

Lord Stafford (C72) is a deputy lieutenant of the county of Stafford.

James Steel (B83) 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. 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 eight lectures is 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-Hercegovina 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.


Leonard Sullivan (D44) is the current master of the Westminster Catholic Evidence Guild. He has been in the guild since 1956; when he worked in the City, he spoke on Tower Hill at lunchtime. He was chosen as master in 1981.

Giles Swaine (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 Konkonuru 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 Konkonuru 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 (B86) was in 1994 running the South Korean office in Seoul of British Airways.

BRIAN TRENEMAN (B86) works for Le Magazine, a monthly publication written in English about opportunities in France.

OLIVER TRENEMAN (B82) 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.

OLIVER TRENEMAN (B82) has been studying Mandarin in Beijing, prior to setting up a Chinese office for Chestertons.

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 as all the other county matches. Since retiring from business, he has been official scorer for a number of overseas touring teams in England, Australia and Zimbabwe (Weld 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.

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 HMY Britannia.
LAY STAFF

J. B. Davies MA, MSc, CBiol FLS Librarian
R. E. Gilbert MA Chemistry
K. R. Elliot BSc Physics
*D. S. Bowman MusB, FRCO, ARMCM Music
S. C. Wright FRCO, ARMCM Music
G. Simpson BSc Mathematics
C. G. H. Belsom BA, MPhil. CMath, FIMA Head of Mathematics
J. D. Craig-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. McAlloon MA 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. Mottley BSc Biology
S. Bird BA, ATC Art
E. S. King BED Art
G. D. Thurman BED Games Master, Physical Education
H. J. Codrington BED Head of Careers, History
K. J. Dunne BA Modern Languages
R. S. A. Art Design
P. W. Galliner MA, MPhil Head of History
A. P. Roberts MA, MTh Classics
*J. Simpson Art
M. A. Banns BSc, PhD Mathematics
L. D. Little MA, MusB, FRCO, ARCM, LRAM Director of Music
D. R. Lloyd MA Head of Fourth Form, English
Mrs J. M. Meling BSc, BA Head of Activities, Mathematics
D. Willis BED, MED Mathematics
Mrs R. M. A. Hewer 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. Affastone BA Film/TV, English, TEFL
H. E. Castro BA Modern Languages
R. Jeffcoat BA, FRCO Music
I. E. Lovat BSc Music*, Head of Sciences, Physics
B. Noithip BA Music
M. A. Pedro MA English

THE SCHOOL

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

SCHOOL OFFICIALS

Head Monitor J. R. E. Carter (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. Page, A. A. Cane
St Dunstan’s R. P. Manduke Currie, L. A. Masey
St Edward’s R. W. Scoope, D. G. S. Bell
St Hugh’s M. C. Bowen Wright, C. B. Crowther
St John’s D. Miranda, J. E. M. Horih, A. J. Roberts
St Oswald’s J. P. Hughes, P. R. Badenoch
St Thomas’s E. L. Squire
St Wilfrid’s H. P. B. Brady, A. R. Radley

GAMES CAPTAINS

Rugby M. C. Bowen Wright (H)

Golf H. A. Jackson (T)

Shooting J. A. Leyden (T)

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. Carmogey (C), B. R.
Bremmer (W), C. A. Scott (W), A. Arthur (J), I. E.
Campbell-Davies (T), J. E. A. Berry (T), G. P.
Fallowsfield (O), R. C. Campbell-Davies (J), C. J.
Marken (H).

Bookshop Monitors C. T. Killoughry (H), P. B. Fane-Saunders (W), D. J.
Gallagher (B), E. H. K. O’Malley (D), M. J. Asquith (O)
H. A. Badenoch (O), I. H. Strick van Limshotten (O),
H. P. S. Thompson (O).
The following boys joined the School in September 1994:


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. Elhajj (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. Ikweke (C), L.J. Javier (D), D.J. Kirkpatrick (B), H.M.O. Lucas (O), K.P.A. McCausland (B), C.E.C. McDermott (D), E.W.J. Mallory (C), J.M. Martin (J), A.S. Montier (H), C.A. Mounteney-Venciachi (O), P.F.G. Orrell (J), C.A. Pacitti (W), D. Portoondo (A), P.M. Prichard (D), F.M. Sheridan-Johnson (W), W.A.S. Sinclair (H), W.E. 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
P. Bernas
St Hugh's
T. Palavi
St Oswald's

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 Dannann 'John Bull's Other Island'; and on 18 November 1994 by Dr John Warrack, DLitt 'Is Music a Language?'.
and has taught history at Durham School for seven years, where he was also an Assistant Headmaster. 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 religious studies at Ampleforth. Jimmy-Yannick Buzare 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.
### OLD AMPLEFORDIANS' DEGREE RESULTS, 1993 & 1994

#### 1993

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#### 1994

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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 natural sciences at the Schule 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 team in Poland of the Schola Caesarea 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 the key 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 thanking all the people who made it possible — the people who have helped make this dream come true. To begin with, there were the people who had the vision to see a united Germany. Without their support, unification would not have been possible. Then there were the leaders who signed the treaty of 1990, 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 Germans — 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 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 protesters 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 protesters 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 which 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, I would like 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 Headquarters. 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 look at 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 3,000 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

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 comparative gap compared to West Germany. I want to stress, at this point, that this comparative gap is the result of forty years of planned economies — 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 Eastmarks for Westmarks 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 62 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 an average of 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 consumptions 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 Treuhand 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 “rification. 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 a 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 no longer have guaranteed jobs and housing or kindergartens for their children. By 1992, 30 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 Wessis’ — 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 newscasts 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 many 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 clunky 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 Germany’s household income is about three-quarters of the western level and easters per capita gross domestic product is half that of the western level. I think one statistic sums up the economic progress best: east 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 cities” 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 next few years, real gross investment there has increased at an annual rate of more than 25%. 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 the 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 16 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 not much more than just wages. High net-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, German companies have already decided to relocate their production facilities to those cheaper wage countries. The more...
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 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 under go four succeeding metamorphoses: first, the original and eccentric offshore island of the Roman Saxons and of the early Normans; next, the pictorial obliter ated 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 in 1453; then, the astonishing Victorian World Empire, when Great Britain, with a tiny percentage of the globe's population, came to constitute 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 shocked even 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 elite nine centuries ago.

My plan tonight is to dwell a little upon the second and third phases—the go-go-phase and the flaccid 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 inspiring 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 rancour. 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 moribund 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 hateful 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 published 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 mechanistically crank up Essex-man-Europohbia, 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.'
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. Southern 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 each 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 force 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 (Creçy, Poitiers and Agincourt), string across five generations of sheer destruction, unexplored by any real attempt to civilise, except for Henry V's three years in Normandy. A modern historian of military organisation under Edward III sums up, 'the men who landed in France were short on time and energy in the destruction of property, in the forcible seizure of goods and forage, and in plundering.'

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 superbeitez et folies' of war. England was then neutralised for much of the next hundred years by the War 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 that immortal project, the climb through various piratical mutiny to Europe's Western Banking Power, no less. It was under Elizabeth I 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 tempest, 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 Paralytic 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 reunite Europe under a single faith. 'Tis 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 Spanish domination in the New World from degenerating into a mere robber Empire.' To her death, Isabella regarded the welfare of the American natives as a major responsibility; and her famous Order of 1503 laid down strict regulations for the employment, housing, and schooling of the Indians. Charles VII 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 withdrew 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 byword 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, 'wasting Canada on the banks of the Elbe.' In fact it was the star 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 long state 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 hundred years 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 sizable 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, started 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, so whom we were committed by treaty and thirty years after that, in the Seven Years' War, we let the seal upon our national reputation for perpetually 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-encompassing 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 began soon 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 ...'

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 Napoléon 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 supposed 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 regimes. 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... and secure frontiers, who maintained standing armies, and who sheltered their economies behind protective tariffs.

HEADMASTER'S LECTURE: JOHN BULL'S OTHER ISLAND

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 the 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 unimpeded 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 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 as a willed and silent 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 be repelled by Palmerston. 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
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 persons. He was cited as co-respondent in a divorce case at the age of 79, let alone feeling 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 immortal 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 technicality 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 indignities 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!'

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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, 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 this was the last that was heard of poor Mr Shaver. In 1863, the year after we had brutally suppressed a Jamaican uprising, we proceeded to Russia against its suppression of the Polish rising. Russia, a major Power, ignored us, and since no other Power came forward to carry out 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 whirls of competition. The French were too enraged by their latest humiliation, the Fashoda incident, the Germans too embittered by the 'Splendidly Isolationist' Britain's cold-shouldering of the French, and the 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 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 unbeatable position. The French were too enraged by their latest humiliation, the Fashoda incident, the Germans too embittered by the 'Splendidly Isolationist' Britain's cold-shouldering of their successful diplomacy, and the 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 of the Powers we had insulted for a generation would march to pull our chestnuts out of the fire.
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 fears which enabled the British to prolong the self-delusion 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 than 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. 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 emulation. 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 fifth 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 its industry anew with Marshall Aid. In fact Britain received a third more Marshall Aid than Germany. But instead of using this to restructure the old firm and its attitudes, we buried our heads in the sand of historical myth, turned down the invitation to join the new Europe, and got sucked 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 pause 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 Celle’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 devoured, Britain is learning bow 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. De that is may, we say 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 peace-time, 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-faced, 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 Forms, 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. 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 mandarinate 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 so 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.'

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.

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.

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'.

SOME REFERENCES

I am afraid that an end-of-career auto da fé 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: Hither
(6) CORRELLI BARNETT: The Audit of War
(7) GEORGE ORWELL: The Lion and the Unicorn
(8) Quoted by C. TRIDONNE: Ideology and Power

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AC

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TPD
COMBINED CADET FORCE

Self-Reliance, North York Moors, early morning.

The officers are: Major V.F. McLean — Commanding Officer; Major M.E. Constable (Fr Edward) — 2IC and OC 1st Year; 2nd Lt. R. Carter; RSM R.L. Morrow — School Staff Instructor; Flt 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 Scropc, 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 Section 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 Camperaft 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, ascending, diving from the 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 Capin 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.

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 cadre 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.

SHOOTING

J.A. Leyden (D) was appointed Captain of Shooting. The first event was the 15 (North East) Brigade Skill at Arms Meeting Winning Team. Edward Fitzalan-Howard (J) was the Overall Champion Rifle Shot. Rupert Mundake-Curtis (D) was...
Runner-up, and Edwin Leung (T) was runner-up in the under 16 class. Late 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.

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 manual support were essential ingredients. A. Cane (C), P. Langridge (D), R. Lapkin (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 (094), 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 Allott has introduced a group of boys to conservation and maintenance work at Redrow Farm and the lake 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 as 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.

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 Barrie 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 Poets 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 Braudy's racy and entertaining treatment of the great William McGonigall. Unwashed poets were represented by Tennyson and Auden. In December, the Society met for Bum, 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.

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-Hercegovina, 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 Drum de Frankopan (W), a fast day (Day of Simple Food) and possible future 24 hour soccer matches 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 Habeng (E87).

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 are 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 then bombs 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 assassin in a church, where they were killed or committed suicide rather than surrender.

MEDUGORJE

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 (E84 — at Ampleforth for one term), Richard Bedingfeld (E93), Thyrza and Pat Gavner (D43), John Horn (B58), Hugh Milbourn (B93), Thomas O'Connell (E82), David Tat (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 Ivanovic. They climbed the Hill of Apparitions and Hill of the Cross. They also travelled to Siroki Brijeg to meet Fr Jozo Zoroko 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 1995, 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 Pieri 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 Amplefortians, eight monks, 60 others). 22 of the community have visited the parish: Fr Vincent, Fr Francis Vidal, Fr Maurus, Fr Damian Webb (died July 1996), Fr Julian, (died Francis Vidal), Fr Maurus, Fr Damian Webb, Fr Edward, Fr Cyril, Fr Pieri, Fr Albert, Fr Matthew, Fr Richard, Fr Gerald, Fr Edward, Fr Cyril, Fr Pieri, Fr Albert, Fr Matthew, Fr Richard,
Fr Francis Dobson, Fr Alexander, Fr Cyrilian, 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 Dog's Hamlet, Cahoot's Macbeth) and the ACT production of Titus and Cressida – copies of these are available for sale. The main project has been to continue with the filming of Hand 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 to that 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-check epiphany of traditional Yorkshire '... in t' days when compact disc mean t' week off work wi' bad back ... an' Aids were simmer th' ght 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-camera' 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 Stanley 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 Max Denby for their invaluable assistance in the smooth running of Activities and the Darkrooms.

PSY

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

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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 (I) 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 Faure 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 springboard for the more complicated music set for masses during the remainder of the term. Lynton Black sang the baritone solo 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 (U) 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 Baroque cantata Das Neugeborene Kindlein 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.

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 Detre (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.

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 Rimsy-Korsakov and Weber's overture Die Freischiitz. The Pro Musica played the Serenade for Strings by Elgar and Telemann's Concerto for Trumpets and Strings with Adam Wright (J) as the soloist. The reformed Wind Band marked their debut with arrangements of Carols of Fire by Vangelis and Theme from Peter Gunn by Mancini.
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 workforce 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 consecration. After Mass we were taken on a junk trip by St John Harbours (D64) and Kevin Westley, on a tour of the islands, down to Lamma 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 our best performance, 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 (h), whom without 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 (L)

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 premiere 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 Concert and Berlioz's...
Symphonic 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 premiere (and possibly valedictory performance) of his Ampleforth School Song which was sung with great bravado by the audience. The wine and canapes which were served afterwards was a fitting end to a full and successful evening and term.

WJD

THEATRE

Titus and Cressida

William Shakespeare
November 23, 24, 25, 1993

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 AC2, 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. Titus 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 themes go out. Cressida sends Titus mad! She is as easily seduced as men are inclined to believe attractive women always are. 'Nowhere,' wrote Donne, at exactly the Titus moment, 'lives a woman true and fair.' The great Achilles, snared 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 cruel glitter in Shakespeare's chilling analysis, and the searing denouements 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 Finer) 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 is most acutely felt. A collision of the wildly Greek and the intensely educated public-school officer of 1914, Barlow delivered the greatest speeches of the play with comic 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 Pandaras' jarring epilogue and with the Last Post sounding, was wonderful. 'Bugs calling for them from sad shores' 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

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, Polonius 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 actor 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 Caliban. 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 meticulously used 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.

**RUGBY UNION**

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 through 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 90 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 deserted 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 these 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, sure tackling and sure 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 player he is. The full-back position was never satisfactorily settled until D. Johnston-Sawart 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.

**P.13 W 8 L 4**

THE FIRST XV 250-181

**Cast:**
- DOGG’S HAMLET: Baker, Francisco, Horatio: R.P.A. McCausland (B); Abel, Bernado, Marcellus, Laertes: J.T. Gaynor (B); PD.A. Hollier (H); Sound: C.G.M. Quigley (B); Costumes: I.C. Carter (O); Programme: Jack Arbuthnott (E).
- DOGG’S MACBETH: Easy: T.P.E., Detre (A); Mr Dugg, Corvoda, E.S. Richardson (O); Lady, Osric: T.R., Westminster (T); Fox: Majes, Hamlet: L.S.J., Warren (O); Chaos, Graubeger: P. Moreno de la Cova (D); Claudius: J.E. Coggon (J); Directed by Joe Townley (T) and Chris Quigley (B).
- CAHOOT’S MACBETH: Macbeth: T.F. Burke (A); Sounds, Messenger: L.F. Poloniacki; First Witch, Lady Macbeth: A.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); Ros, Second Murderer: M.J. Squire (O); Third Witch, First Murderer, Malcolm: C.A. Ellis (O); Duncan, Macduff: A.G. Miller (J); Banquo, Caliban: F.E.G. Shields (T); Directed by Gervase Milbourn (B) and Piers Hollier (H).

**Green Room:**
- Stage Manager: E.H. Delany (W); ASM: P. Foster (H); H.M.C. Zwaans (W); T.B. Chappell (E); D.F. Stuart-Fodderingham (E); R.S. King (T); Lighting: M.C. Davies (H); P.D.A. Hollier (H); Sound: C.G.M. Quigley (B); Costumes: I.C. Carter (O); Programme: Jack Arbuthnott (E).
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 loosehead prop, G. 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 finest players and totally committed to the success of the team, a faithful support to his captain. The other prop, M. Marcelin-Rice, was not only the most skilful player but for the most part an excellent thrower who made a prime hooker and B. Pennington look class players in the line-out. Not only was his experience in the back row 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 was 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; his 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. His leadership was 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. Banns (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.T. 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 scrummaging tries using their improve 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, Billett 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. 20-6 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 in 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, 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 overrun 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 Amplesforth 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 for 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 ascendency. 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 their score on the right. Worse was to follow as another off-side offence gave Sedbergh an easier penalty to enable them to lead 3-0. At the last scrum took play to the Sedbergh 22 where Pennington kicked a penalty which was swiftly followed by a try by Quirke who scored a try on the blind-side to level the scores. But straight from the kick-off a vulnerable and out-thinking Ampleforth full-back 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 undenied 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 defence 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.
HYMER'S 12 AMPLEFORTH 20

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. Then after 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 floodgates 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

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 restart, 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 scoreboard and Ampleforth supporters a feeling of frustration. Nevertheless this was a good performance in preparation for the two tour matches.

AMPLEFORTH 17 MONMOUTH 0

The School had much to fear from a Monmouth side which had destroyed their own points-scoring record and which came to Ampleforth 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 lusted 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 intense 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 slotted 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

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

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
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 (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 racked 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 led 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 Holmes (D) could claim to be the most improved player.
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-Geingand, 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 Hemmingson 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-Geingand 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.
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. Hemingway (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 Hemingway 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 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 RJ. Thorniley-Walker (E). The tide began to turn when the bigger, heavier pack from Louth consistently won line-outs and mauls and pushed drive after drive over the Ampleforth gain line. The Louth backs failed to take advantage of the possession gained by Ampleforth, kept the same pace. The match ended in defeat for Ampleforth and Louth backs, which was but 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 cohesion and continuity. The 24 points to 3 with tries from Brennan, Domi de Frankopan, Wong and Hinsh left the opposition, and praise must be given for the devastating tackling which prevented a greater margin in the score line.


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 Yusufu 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 fightback 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 from 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
In fact, they did everything but score. Although the boys were disappointed to lose, they should have been proud of the game, in which time they scored a try which remained unconverted. The contest was very physical, but it appeared 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 tackling, and two penalties from Bernado and a drop goal from Kennedy sealed the win for 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 team 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 more to the second they settled down and scored marvellous tries. The last try scored by Telford was probably the best 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, his kicking service and place-kicking were first class. He also plays well above his position, and he is a powerful defender.

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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 never ending 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 Selby 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 Mountain GS W 36-3

Team was: L.J. Yusufu (C), T.P. Telford (A), L.A. Keadney (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. Boffino (C).

GDT

SPORT

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 miss a tally of 31 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 then 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 scoring 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 2-21
v Newcastle RGS W 8-0
v Selby W 19-10
v St Peter's W 49-10
v Stonyhurst L 9-17
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. Darke (C) J. Melling (J), R. Farr (T), B. Collins (O), T. Road (J), H. Pace (T), H. Murphy (J), T. de R. Varr (T), C. Boyd (A), P. McKeogh (W), M. Sheridan-Johnson (W).

R.C
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 also 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. Mallory, Costello and Tolhurst 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. Willkie 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 optimism 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. 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 season 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, Tolhurst, Edwards, West and Emerson in particular, is entirely commendable.

<table>
<thead>
<tr>
<th>Team</th>
<th>Result</th>
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<tbody>
<tr>
<td>Leeds GS</td>
<td>L 7-44</td>
</tr>
<tr>
<td>Scarborough</td>
<td>W 51-0</td>
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<tr>
<td>Scarborough GS</td>
<td>L 7-85</td>
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<tr>
<td>Barnard Castle</td>
<td>W 65-0</td>
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<tr>
<td>Mount St Mary's</td>
<td>W 18-5</td>
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<tr>
<td>Newcastle RGS</td>
<td>L 9-15</td>
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<tr>
<td>Sedbergh</td>
<td>W 14-10</td>
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<tr>
<td>St Peter’s</td>
<td>L 17-27</td>
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<tr>
<td>Stonyhurst</td>
<td>L 7-54</td>
</tr>
<tr>
<td>Durham</td>
<td>L 0-17</td>
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<tr>
<td>Hymers College</td>
<td>L 5-46</td>
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<tr>
<td>Pocklington</td>
<td>W 38-12</td>
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</table>

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 1/2 - 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 (F78) 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 Carnach 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 fear him, 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 medieaval 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 allowed 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 academia, 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 unsustainable 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 relate his pupils from servitude to the current dominant faddings, 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 acquisition 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 access to another culture's approaches to goodness, truth and beauty. Even access to another culture's approaches to goodness, truth and beauty. Even access to another culture's approaches 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 in 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) Chateaubriand. 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 regain 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 disputable 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 entering 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 medieval 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 connection to the Christian frame of belief within which, however remotely 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 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 connection to the Christian frame of belief within which, however remotely 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.

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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 Eastern Europe has in this century done much to restore this 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, Vaclav 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 increasingly 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 that 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 demandingsness, 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.

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, and it will need, above all, constantly and even daily reaffirmation of this in the media, in the family and in the friends' circle. 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.
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 Thoman'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 scoreboard 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.
We welcomed the following boys to the school in September 1994:


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 the parents 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 unfortunate.

On 16 November the top year were taken to a matinee performance of 47 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 aisle. 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. 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 aplomb. A splendid set, built by Andrew Hollins and another and another confidence and aplomb. A splendid set, built by Andrew Hollins and another confidence and aplomb. A splendid set, built by Andrew Hollins and another confidence and aplomb. A splendid set, built by Andrew Hollins and another confidence and aplomb. A splendid set, built by Andrew Hollins and another confidence and aplomb. A splendid set, built by Andrew Hollins and another confidence and aplomb. A splendid set, built by Andrew Hollins and another confidence and aplomb. A splendid set, built by Andrew Hollins and another confidence and aplomb. A splendid set, built by Andrew Hollins and another confidence and aplomb. A splendid set, built by Andrew Hollins and another confidence and aplomb. A splendid set, built by Andrew Hollins and another confidence and aplomb. A splendid set, built by Andrew Hollins and another confidence and aplomb. A splendid set, built by Andrew Hollins and another confidence and aplomb. A splendid set, built by Andrew Hollins and another confidence and aplomb. A splendid set, built by Andrew Hollins and another confidence and aplomb. A splendid set, built by Andrew Hollins and another confidence and aplomb. A splendid set, built by Andrew Hollins and another confidence and aplomb. A splendid set, built by Andrew Hollins and another confidence and aplomb. A splendid set, built by Andrew Hollins and another confidence and aplomb. A splendid set, built by Andrew Hollins and another confidence and aplomb. A splendid set, built by Andrew Hollins and another confidence and aplomb. A splendid set, built by Andrew Hollins and another confidence and aplomb. A splendid set, built by Andrew Hollins and another confidence and aplomb. A splendid set, built by Andrew Hollins and another confidence and aplomb. A splendid set, built by Andrew Hollins and another confidence and aplomb. A splendid set, built by Andrew Hollins and another confidence and aplomb. A splendid set, built by Andrew Hollins and another confidence and aplomb. A splendid set, built by Andrew Hollins and another confidence and aplomb. A splendid set, built by Andrew Hollins and another confidence and aplomb. A splendid set, built by Andrew Hollins and another confidence and aplomb. A splendid set, built by Andrew Hollins and another confidence and aplomb. A splendid set, built by Andrew Hollins and another confidence and aplomb. A splendid set, built by Andrew Hollins and another confidence and aplomb. A splendid set, built by Andrew Hollins and another confidence and aplomb. A splendid set, built by Andrew Hollins and another confidence and aplomb. A splendid set, built by Andrew Hollins and another confidence and aplomb. A splendid set, built by Andrew Hollins and another confidence and aplomb. A splendid set, built by Andrew Hollins and another confidence and aplomb. A splendid set, built by Andrew Hollins and another confidence and aplomb. A splendid set, built by Andrew Hollins and another confidence and aplomb. A splendid set, built by Andrew Hollins and another confidence and aplomb. A splendid set, built by Andrew Hollins and another confidence and aplomb. A splendid set, built by Andrew Hollins and another confidence and aplomb. A splendid set, built by Andrew Hollins and another confidence and aplomb. A splendid set, built by Andrew Hollins and another confidence and
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 Ignacio 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 interplaying 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.

Comparatively at Malsis 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.
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, Carrujo, Chinapha, Murphy, Egerton, Mulvihill, Robertson, Bulger
captain, Strick, Morris, McCann, S. Wojcik, Edwards, Donoghue,
E. Townsend.
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