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WHAT IS SACRED MUSIC? SOME INITIAL REFLECTIONS
LAURENCE MCTAGGART OSB

1 – CONTEXTS AND TASKS
There has been, if bestseller lists and newspaper articles are anything to go by, a remarkable revival in Gregorian chant. The following incident, related by David Knowles, provides a much needed context. It occurred following the appointment of a certain Thurstan as Abbot of Glastonbury.

An impasse was finally reached over a question of ceremonies and chant, the abbot insisting on the substitution of the methods of the Dijon school for the Gregorian tradition of which Glastonbury claimed to be inheritor. One day in chapter, after mutual recriminations, Thurstan, losing control of himself, called in his men-at-arms to overawe the monks. The latter fled into the church . . . and barricaded themselves in the choir. The men-at-arms . . . endeavoured to force their way in and were met with resistance from the monks, who armed themselves with benches and candlesticks; some of their number therefore climbed into the gallery . . . and shot down upon the monks who took refuge near and even beneath the altar. The rood was pierced with arrows, which narrowly missed the hanging pyx, and a number of the monks were gravely wounded. Meanwhile, others broke into the choir and attacked them with spears. In all, at least two were killed and a dozen wounded.

This disgraceful episode happened in the safely distant eleventh century. Today, manners are improved, but conceal tensions which are just as real. Here is a sample, taken from two issues of the periodical Sacred Music, the official organ of the short-lived Church Music Association of America, whose editors proclaim their determination to implement the decrees of the Second Vatican Council, as the council fathers intended . . . fighting against those false interpretations that have followed the council, spread by so-called experts in liturgy, wrongly passed off as the ‘spirit of the council’ and the will of our bishops . . . It is against this propaganda, this deliberate violation of the decrees and wishes of the council that we are at war . . . at war with those who are disobedient to the Church’s directives, and at war with those who promote inferior art.

If the first citation is merely amusing, the second might cause one to look to the fortifications of the nearest church. The last sentence was written not in the difficult years immediately following the Council, when a certain amount of confusion was only natural, but in 1980. That it is taken from an article entitled ‘The Battle’ leads one to wonder if the spirit of Thurstan is still with us, and not even confined to cloisters. But violence, be it expressed by the sword or by the mightier pen does not, usually, arise of itself in ecclesiastical circles. It is the behaviour of a threatened interest or concern. The monks of Glastonbury were asked to take on board a different way of singing their
traditional chants. Anyone who has been a monastic choirmaster will confirm that such is a perilous undertaking. But the monks perceived behind the ‘simple’ adjustments a larger issue of a whole new style of abbacy and monasticism. The contributors to Sacred Music had witnessed not just the modification of traditional musical practice, but its complete disappearance. The Council, regardless of the question as to its intention, had resulted in an almost universal transition to a renewed (or new, if you must) vernacular liturgy with a strong emphasis on congregational participation. ‘Gregorian chant and classical polyphony ceased to be the norm or the goal of the average Catholic parish.’

A generation which has not known anything but the post-conciliar age might be hard put to realise the trauma that this involved – might indeed be surprised to know that polyphony and plainchant were normal parts of a Sunday mass. Whole generations of effort at liturgical renewal were suddenly obsolete. One thinks for example of the standard volume Plainchant for Schools, which, almost overnight and despite considerable success (many Catholics can still sing the Missa de Angelis from memory) disappeared from churches. It would also be a mistake to suppose that the trauma was limited to musicians and the musically literate alone. Certainly, many are said to have lapsed from the practice of the faith as a result of the Council. But more telling is the sense that nearly everyone has had at some time of leaving church after a mass dignified by music of unsurpassed banality or awfulness with the feeling that there must be something better than this. Perhaps they may also have shared the feeling of being excluded from participation in the mass by the very musical forms which were meant to draw us together. ‘It’s just not my thing, or, ‘How can I sing that?’ On the other hand, the heightened liturgical consciousness that has followed the Council has led to a sensitivity about the use of choirs and trained voices. Now that the mass is no longer valued as a spectacle which we hear and watch, fewer people are tolerant of a liturgy, however fine or moving, that is dominated by ‘singers’. Perhaps we might say that we are musical orphans. Deprived (though that is not to say, wrongly deprived) of the pre-conciliar practice, no other music has yet shown the assurance of being able to comfort us. To change the metaphor, having been taught by the Council what a beautiful object the liturgy is, and reluctant to conceal it again under its former rich coverings, we clothe it instead with rags or with material randomly gathered.

But in saying this, one has to resort to the language of violence, and thus reduce meaning. This is illustrative of the sheer difficulty of being calm and rational when it comes to music. The last thing I am suggesting is a contrast between epochs, as though all music before the Council was good and all after bad. This attitude, and its contrary are not hard to find in the Church today. Both are inaccurate and both miss the vital task that still lies ahead of us. The effects of the Council in liturgy are the greatest blessing of God upon us. It is the purpose of this article not to bemoan or applaud our orphanhood, but to seek ways of responding to it. There is so much good vernacular music available to us now – the compositions of Fr Laurence Bevenot and others in use here at Ampleforth are obvious examples. But we need criteria, ways of deciding what is good and what is bad – it is the very randomness of modern liturgical music making that is dangerous.

There are two objectives in the present piece. It would be too ambitious and presumptuous to set out touchstones for liturgical music – it is intended rather to sketch out the ground by recounting some of the tradition of sacred music. There are many treasures in official and theological literature on church music, some of which are offered here for reflection. The second objective is to claim that the problems of music are not solely for the musicians, and that if it is left to them alone, solutions will elude us. The revival of interest in Gregorian chant is the backdrop because this reveals the instinct towards the good and beautiful in our hearts, to which post-conciliar music making has only begun to respond.

II – SACRED AND PROFANE

After such a gloomy beginning it might improve morale to hear the exasperation of St Pius X, faced in 1903, at the beginning of his pontificate, with a crisis in church music that places our own in perspective.

The first thing to which we must turn our attention is the holiness and dignity of the temple. There our people assemble for the purpose of acquiring the Christian spirit from its first and indispensable source, namely, active participation in the most sacred mysteries and in the public and solemn prayer of the Church. It is vain to hope for such copious blessings from heaven if our worship of the Most High, rather than ascending with an odour of sweetness, again puts into Our Lord’s hands the scourges with which the unworthy profaners were once driven out of the temple by the Divine Redeemer.

Even if we allow for irony and hyperbole, this is strong language. The pope suggests that we run the risk of rejection in our worship if our music is not up to scratch, that poor musical provision actually cuts us off from the grace which we seek in the liturgy. There is a positive aspect to this thought, which St Pius expressed in a letter to the Cardinal delegated to look after the churches of the city of Rome: ‘When our duty becomes delightful, we all perform it with great alacrity, and consequently it bears lasting fruit.’ Certainly, most people will have felt the uplifting effect of good music well sung at some time in their lives – if only by taking part in a rousing hymn. But this extract invites us to look deeper than experience, deeper even than our notions of what might be beautiful, because it raises before us the terrible notion of profane music. By this is not meant secular, as opposed to sacred, music. What is intended is music that is anti-sacred, positively harmful to religion. Bach’s sacred cantatas are indeed sacred, his secular cantatas are indeed secular. Neither is profane in the sense used here. It might seem rather far-fetched to say that music can be – of itself – evil. Is it not, after all, ‘only music’, a series of sounds which either pleases us or leaves us cold? But the thought is present in the pope’s words. We do not leave the temple because we happen not to like guitars or Palestrina – we are driven out by Christ as profaners of his Father’s house.
Such a threat should give us pause for thought. If it is indeed possible to produce an anti-liturgy by singing the wrong things, then music is too dangerous to leave to the musicians alone. In the time of St Pius, when the Church was beset by modernist threats that are still not clearly understood, the ecclesiastical language becomes restrictive in tone. But it must be understood that bad music is not a matter of poor aesthetic appeal, or of subjective assessment. It is a matter of what is objectively possible in a liturgy.

The early church was confronted with the reality of profane music from its very beginnings. Our first accounts of Christian worship are full of injunctions to order and sobriety. Puritans, and others have tended to misunderstand these as forbidding anything but the very simplest (and most boring) recitation of psalms. We are in a better position to appreciate the background. The early Christians struggled to maintain themselves as distinct in the midst of a pagan world that has some similarities to modern city culture. Pagan sacrifices were public spectacles which could often engage the whole human person from intellect to sexuality. A chief means to the involvement of the people at a high level of excitement was the use of music. For early Christian writers, therefore, instrumental music became identified with the snares of the idols. The editor of the Recognitions, an anonymous third century text, goes so far as to blame the widespread of so much paganism after the Flood (which in theory was survived only by the devout Noah and his family) on the power of attraction of pagan music. Led astray by feasts and festivities, the greater part of mankind gave itself over and followed the playing of flutes, shepherds' pipes, citharas and all sorts of musical instruments . . . with this, every error had its beginning.6

Christian apologists held up pagan ritual, and the music which was its basis for ridicule. Isidore of Pelusia links the whole idea that one can praise God with music with the thought that one can please him with blood sacrifice, since 'if God received sacrifices and blood by reason of the foolishness of the men of that time, why do you wonder that he should also have borne with the music of the cithara and the psaltery'? This is rather more drastic than the Recognitions because it attacks not just paganism, but the religion of the Old Testament as well. The reference to psalmody is particularly harsh, since nearly all other Christian writers approve of simply chanted psalms, even where they rule out instrumental music. So much that we would take for granted was matter for deep controversy in the first centuries of the Church's history.

Isidore is, in fact, in sympathy with trends within the intellectual paganism of these times. It is not easy to pinpoint the origins of these movements, but they grow from wider currents in Greek philosophy. The essential idea is that of a 'spiritual sacrifice',8 This involved a realisation that the purpose of liturgy did not lie in its externals, but in the inner worship of God by the human spirit. Hand in hand with this went a relegation and restriction of the role of music in organised religion. In Greek thought, the gods, or Divinity, had moved far beyond the human, material, realm. No longer was it thought seriously that gods moved among men and women in the manner of the ancient myths. The purpose of worship was not to propitiate a capricious overgrown human being,
Among the many rich themes of this text, Augustine has succeeded in providing the explanation for our instinctive siding with the Greeks. In a sense, God is beyond us, because he is the unutterable creator of all. The error of Philo and friends is to suppose that it is our human-ness and dependence on matter that keeps us from him. Augustine insists that the only problem is that our language is not sufficient by itself. Just as we know from experience and good theology that we cannot pin God down in words, we may well come to find that we cannot fully worship him with words either. Even scriptural words; 'I will bless you Lord, with all my heart,' fail, of themselves, to do what we want of them. We find ourselves in the position of those harvesters, since in blessing the Lord, 'our hearts,' as St Augustine says, 'are bursting with feelings words cannot express.' That which comes to our aid, be it formal hymns or wordless melody, is what is properly called sacred music. It is the means by which the human words touch the divine.

Of course, we all know this deep in our bones. It is a common theme of the many rich themes of this text, Augustine has succeeded in providing the explanation for our instinctive siding with the Greeks. In a sense, God is beyond us, because he is the unutterable creator of all. The error of Philo and friends is to suppose that it is our human-ness and dependence on matter that keeps us from him. Augustine insists that the only problem is that our language is not sufficient by itself. Just as we know from experience and good theology that we cannot pin God down in words, we may well come to find that we cannot fully worship him with words either. Even scriptural words; 'I will bless you Lord, with all my heart,' fail, of themselves, to do what we want of them. We find ourselves in the position of those harvesters, since in blessing the Lord, 'our hearts,' as St Augustine says, 'are bursting with feelings words cannot express.' That which comes to our aid, be it formal hymns or wordless melody, is what is properly called sacred music. It is the means by which the human words touch the divine.

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III - THE MUSIC OF THE SPHERES

It would be a mistake to suppose that the early Church fathers, even if they were unsure about music, failed to welcome it. Their wariness was derived from a sense of the power of music to mislead into idolatry and immorality. But they also appreciated that this power could be turned to good. Frequently, music is singled out as a cause of unity in the worshipping community or used as an example of what the Church should be. A good example is found in St Clement of Alexandria.

We want to strive so that we, the many, may be brought together into one love, according to the union of the essential unity. The union of many, which the divine harmony has called forth out of the medley of sounds and divisions, becomes one symphony, following the one leader of the choir and teacher, the Word, resting in that same truth and crying out 'Abba, Father.'

This is certainly an image of Church unity, and we can readily translate it into our own terms, thinking of a whole orchestra, consisting of a hundred players, playing together because they all watch the conductor. But Clement's text is rather more deep than this. Greek, and more modern, philosophy has been much exercised by the problem of the One and the Many. Philosophers find it hard to describe how multiplicity can arise out of unity or unity out of multiplicity. We do not have to be involved in this, fortunately, because Clement sidesteps the philosophical problem by giving it an answer rich in the theology of music. The key notion is that of the 'divine harmony'. Clement imagines us as a set of instruments or voices each playing our own tune. This is his description of the fallen state, and thus parallels the similar Babel myth. In the midst of this sounds the divine harmony, to which we gradually configure our tunes - not becoming identical to each other, but harmonious with each other. One can occasionally see this happen when very skilled musicians improvise together - suddenly the disparate themes become a coherent whole.

Such is Clement's description of salvation, as we are drawn into a divine symphony. This kind of image of unity is found also in pagan writers. Plutarch, for example, uses the idea of two instruments playing together as a model for marriage. But Clement's conception is richer, because he tells us what tune it is that we play - we cry out 'Abba, Father'. This is a reference to St Paul's letter to the Romans, where he speaks of our new life in the Spirit; 'When we cry, "Abba! Father!" it is the Spirit bearing witness with our spirit that we are children of God.' When we are in harmony with the Divine harmony, we play our melody along with the Spirit of God. In a very different shape, this is the same point as that in the passage from St Augustine about the harvesters - when we sing to God, the music escapes our words, and expresses what is in the depths of our souls beyond the reach of language. St Paul and St Clement make the point that what is in the depths of our souls is no less than the Holy Spirit. In the analogy, when we make music in harmony with God, it is the Spirit singing within us, and it is this which is truly sacred music. The result is perfect unity, which in this period was synonymous with salvation, when we sing the music of the Lord.

For it is a powerful bond of unity when such a great number of people come together in one choir. The strings of the harp are of unequal length, yet they all sound in harmony. Even with a very small number of strings a virtuoso still sometimes mistakes his touch. But when all sing in community, the Holy Spirit, as the Artist, permits no dissonance.

We have therefore to ask what is meant by this divine harmony. This is a matter of which it is better to be silent than to speak, because it can lead to many misunderstandings. The early writers could express their thoughts only in the language of allusion, and it is important not to be misled (as so many are today) into arcane cosmologies or wishfully thought pseudo-mysticism. Perhaps the first thing to note is that the sacred music is not just a matter for us alone. In the earliest surviving Christian hymn text, found at Oxyrhynchus, and dating to before 250 AD contains the following passage.

6 THE AMPLEFORTH JOURNAL

WHAT IS SACRED MUSIC?
All noble creatures of God together... shall not be silent, nor shall the light-bearing stars lag behind... All the rushing rivers shall praise our Father and Son and Holy Spirit, all the powers shall join in saying: Amen, amen, power and praise... to the only giver of all good things. Amen, amen.°

The song of the Spirit is to be found in all creation. It is therefore not simply a matter of human unity in worship, but of joining into the prayer of thanksgiving offered to God by all things. Just as, in sacred music, it is the Holy Spirit which is the artist in us, then this is so for all his ‘noble creatures’. We therefore find the Christian doctrine of creation expressed in terms of music-making. The impeccably orthodox St Athanasius could write

Just as a musician tuning his lyre and skilfully combining the bass and the sharp notes... produces a single melody, so the wisdom of God holding the universe like a lyre... combines the whole with the parts, linking them by his command and will, thus producing in beauty and harmony a single world and a single order within it.”

Words such as these give to music the highest possible vocation, since in sacred music we can respond, and become part of, this divine creating. This kind of theology has considerable implications in ethics and our view of science and ecology which lie beyond our scope. But the key idea of music as the means to union in the worship of God cannot be escaped. It is surprising, therefore, that the roots of this tradition are utterly pagan, in the philosophy of the ancient Pythagoreans. Pythagoras is best known (and, perhaps, disliked) for his famous theorem about the dimensions of triangles. His geometrical efforts were motivated by a conviction of a vital relation between numbers and the world. Certain ratios seemed particularly important. The most frustrating, and important, of these was that between the circumference of a circle, and its diameter. Much effort was expended in expressing this as a fraction – we now know that this is impossible, that pi is irrational. But the basic point stood, that the structure of the universe was determined by relations between whole numbers.

Decisive in forming this conviction were musical considerations. It is a strange fact that two notes a certain distance apart in pitch have always a certain relation to each other. One can see this visually on a piano keyboard where a note and one an octave above are in the same place in the pattern of black and white. A fifth, for example between a ‘d’ and the ‘a’ above it sounds similar to one between an ‘e’ and the ‘b’ above it. The Pythagoreans did not have keyboards, but pipes of different lengths. They discovered that to get a note an octave above the one you already had, you chopped the pipe in half. Other intervals could be found by cutting off other lengths. From these facts, the Pythagoreans deduced that the laws of number which govern music were identical with those which determined the workings of the whole universe. Certain kinds of music therefore corresponded to the structure of reality, and these were to be sought out in the quest for salvation. It was from this identity of law, sealed by numbers, that music derived its power over people. There is a story of Pythagoras attending a party that began to get rowdy, and biding the band to play in the Doric mode, a form of music associated with solemnity and sobriety. The Christian writer Basil of Caesarea takes up this story; ‘the melody was supposed to have produced such a sobering effect that they all threw away their garlands and went home ashamed.’ He comments, ‘So much depends on whether one listens to healthy or to harmful tunes.’

It was the same attempts at science which gave rise to the notion of the music of the spheres. To the Pythagoreans it was inconceivable that the heavenly bodies should move without sound – though they disputed among themselves as to whether this sound was audible. The idea of heavenly music came to be an assurance of order in the universe, since the music was based on sound principles of number theory. The Christian writers we have quoted baptised the scientific mysticist by means of the idea of a creator God who plays on the world as on a harp.

Words such as these give to music the highest possible vocation, since in sacred music we can respond, and become part of, this divine creating. This kind of theology has considerable implications in ethics and our view of science and ecology which lie beyond our scope. But the key idea of music as the means to union in the worship of God cannot be escaped. It is surprising, therefore, that the roots of this tradition are utterly pagan, in the philosophy of the ancient Pythagoreans. Pythagoras is best known (and, perhaps, disliked) for his famous theorem about the dimensions of triangles. His geometrical efforts were motivated by a conviction of a vital relation between numbers and the world. Certain ratios seemed particularly important. The most frustrating, and important, of these was that between the circumference of a circle, and its diameter. Much effort was expended in expressing this as a fraction – we now know that this is impossible, that pi is irrational. But the basic point stood, that the structure of the universe was determined by relations between whole numbers.

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of law, sealed by numbers, that music derived its power over people. There is a story of Pythagoras attending a party that began to get rowdy, and biding the band to play in the Doric mode, a form of music associated with solemnity and sobriety. The Christian writer Basil of Caesarea takes up this story; ‘the melody was supposed to have produced such a sobering effect that they all threw away their garlands and went home ashamed.’ He comments, ‘So much depends on whether one listens to healthy or to harmful tunes.’

It was the same attempts at science which gave rise to the notion of the music of the spheres. To the Pythagoreans it was inconceivable that the heavenly bodies should move without sound – though they disputed among themselves as to whether this sound was audible. The idea of heavenly music came to be an assurance of order in the universe, since the music was based on sound principles of number theory. The Christian writers we have quoted baptised the scientific mysticist by means of the idea of a creator God who plays on the world as on a harp.

Words such as these give to music the highest possible vocation, since in sacred music we can respond, and become part of, this divine creating. This kind of theology has considerable implications in ethics and our view of science and ecology which lie beyond our scope. But the key idea of music as the means to union in the worship of God cannot be escaped. It is surprising, therefore, that the roots of this tradition are utterly pagan, in the philosophy of the ancient Pythagoreans. Pythagoras is best known (and, perhaps, disliked) for his famous theorem about the dimensions of triangles. His geometrical efforts were motivated by a conviction of a vital relation between numbers and the world. Certain ratios seemed particularly important. The most frustrating, and important, of these was that between the circumference of a circle, and its diameter. Much effort was expended in expressing this as a fraction – we now know that this is impossible, that pi is irrational. But the basic point stood, that the structure of the universe was determined by relations between whole numbers.

Decisive in forming this conviction were musical considerations. It is a strange fact that two notes a certain distance apart in pitch have always a certain relation to each other. One can see this visually on a piano keyboard where a note and one an octave above are in the same place in the pattern of black and white. A fifth, for example between a ‘d’ and the ‘a’ above it sounds similar to one between an ‘e’ and the ‘b’ above it. The Pythagoreans did not have keyboards, but pipes of different lengths. They discovered that to get a note an octave above the one you already had, you chopped the pipe in half. Other intervals could be found by cutting off other lengths. From these facts, the Pythagoreans deduced that the laws of number which govern music were identical with those which determined the workings of the whole universe. Certain kinds of music therefore corresponded to the structure of reality, and these were to be sought out in the quest for salvation. It was from this identity
Stravinsky has some very harsh things to say about recent music and what it reveals about trends in Western culture. We live, he states, in a new age that seeks to reduce everything to uniformity in the realm of matter while it tends to shatter all universality in the realm of the spirit in deference to an anarchic individualism. That is how once universal centres of culture have become isolated. They withdraw into a national, even regional, framework which in its turn splits up to the point of eventual disappearance.20

This is, in the light of what we have seen above, an objective standard. Any music approaches the model in movement, inspiration and feeling if it is in harmony with the divine music in our souls. The standard is objective, but it is perceived subjectively, not through aesthetics, but through prayer. There is an ascetical aspect to music-making, because the musician seeks to perceive the mind of God, to produce music that reflects the divine song in creation. What is good and bad can be decided only with respect to this standard, and it will take time. Plainchant may be upheld, and modern music may seek to imitate it, sometimes with great success. But the sacred quality is not in the music, in our hearing and performance, but in that which it reflects, which is the beauty of God.

NOTES

4. St Pius X, Tra le sollecitudini, November 22, 1903. This document, issued on the new pope's own initiative, has remained the fundamental document in church music for our time. Conciliar and post-Conciliar documents quote it at length.
5. Letter, Il desiderio, to Cardinal Respighi, December 8, 1903.
6. 4.13
7. Epist. II 176.
8. Johannes Quasten devotes a section to this in his Music and Worship in Pagan and Christian Antiquity.
9. Life of Moses, II 239.
10. Theodoret, In Ps 150.
11. George Herbert.
12. Sermon I 7-8 on Psalm 32. This passage is read in the Office on the feast of St Cecilia, the patron of musicians.
14. Romans 8:15-16. The citation is from the New Revised Standard version. Other translations punctuate the Greek sentence differently, but the sense is not too different.
15. Ambrose, Enarratio in Ps 31.
17. Oratio Contra Gentiles, 42. Athanasius is particularly fond of this theme. His Letters to Marcellinus is a marvellous account of psalmody as divine music.
19. Shakespeare, Merchant of Venice, V i.
21. ibid, 74.
22. St Pius X, Tra le sollecitudini, 1903.
24. Tra le sollecitudini.
THE BEGINNINGS OF THE SCHOLA CANTORUM

FR ABBOT

It is twenty five years since the Schola Cantorum was founded by David Bowman on his appointment as Director of Music of the School. It was founded originally for the liturgy in order to contribute to the ceremonies in the Abbey Church. It has fulfilled this role consistently since 1970 and has also given concerts, sacred and secular, and it has gone on tour in this country, in Europe and in America. From the Schola, and as a result of the training received in it, the Ampleforth Singers were developed as an offshoot. They have fulfilled many engagements in local churches near Ampleforth and on tour in many other parts of the country.

When the appointment of a new Director of Music became necessary on Mr Philip Dore's retirement in 1970, it was essential to obtain professional help in the assessment of candidates for the job. Martin Cooper, the chief Music Critic of the Daily Telegraph, was generously willing to help. He was well known to us as father of Dominic, who had left St Wilfrid's six years earlier, and of Imogen the pianist, who had given her first public recital in the Theatre. From the School, and as a result of the training received in it, the Ampleforth Singers were developed as an offshoot. They have fulfilled many engagements in local churches near Ampleforth and on tour in many other parts of the country.

Not only the School but the Abbey Church and liturgy were involved in the appointment and so I naturally took Martin Cooper's reports to Abbot Basil and left them with him for consideration. When I came back the next day I was delighted to find that he thought David Bowman was the right man for the job. It was just the conclusion I was coming to myself. Our hopes in making the decision were more than fulfilled as time went on.

David Bowman had a high reputation as choirmaster in his previous appointment at Southport. At our first interview he made it clear that, if given the job, his primary ambition would be to train a choir of the highest standard to sing regularly in the Abbey Church. This would be breaking new ground. I could see at once that there would be difficulties but also that, if he succeeded, the benefits would be enormous and lasting. I accepted his proposal with the support of Abbot Basil and gave David every encouragement to bring his vision of the Schola to fruition.

The records of Ampleforth in the late nineteenth century and some memories which have been preserved make it clear that there was a strong tradition of choral singing in the school at that time. There is no way now of judging the standard achieved, but it was well spoken of by contemporaries and the works performed were ambitious. The choir received strong support from the monastic community, some of whom contributed compositions. As with most other activities at the time the talents of monastery and school were pooled and combined in the making of music. The Church choir, which stemmed from this time, sang in the liturgy every Sunday and Feast Day—the boys being formally robed in black cassock, white surplice with a small vestigial hood in black over the surplice. They had their regular place in the monks' choir. There were regular rehearsal times. The trebles and altos were supplied by the young boys—the tenors and basses by the monks.

The tradition continued into this century. It flourished under Fr Bernard McElligot who was choirmaster from the time of the First World War to 1927. The Choir had its regular liturgical role every Sunday. The peak of its year was Holy Week and Easter and its repertoire impressive (Palestrina, Byrd, Mozart, Haydn). Fr Laurence Bévenot took over as choirmaster in 1927 but times were increasingly against him. Until 1930 the trebles came from the Lower School (boys of 11-12) which was lodged in the Museum dormitory and the first floor of the Old House. In 1930 the Preparatory School moved to Gilling Castle and the Lower School became the Junior House in the original Preparatory School building. Boys from the Junior House were no longer made available to the choir and the choirmaster had to rely on the tenors and fugitive supply from the Fourth Form in the Upper School.

During the thirties the tradition of the choir was maintained, but with growing difficulty. It still performed on Sundays and in Holy Week. There was still a special holiday for the choirboys on St Cecilia's day after they had sung a Cantata in her honour with a treble solo at a 7 o'clock Mass for the whole school on that morning. However, it was a time when there were limited opportunities and not much encouragement for musicians. Music was becoming a private pursuit of a small number of boys, to which no great importance was officially attached, so long as Exhibition could be decorated by one or two solo performances and there were a few boys to play nervously in support of adults in the 'School' orchestra. It was not surprising that the choir of the nineteen thirties became an etiolated relic of the robust tradition of polyphonic singing at Ampleforth in the late nineteenth century. The Choir was already failing seriously in the years before the war. Liturgically the times were against it. The tendency of the purists in liturgy at the time was to deplore polyphony and promote plainsong as the only acceptable Catholic solution to congregational singing even in ordinary parishes. Such changing fashion combined with the stringencies of the war put an end to the choir at Ampleforth and it was never formally revived after the war.

Fr Adrian Convery succeeded Fr Laurence Bévenot as monastic choirmaster in 1957. He inspired a small madrigal-sized choir of boys and monks which sometimes sang motets in the Abbey Church. Their work was voluntary and occasional. The boys were not robed and potential trebles and altos were not made available from the Junior House.

Philip Dore, who was appointed by Fr William as the first Director of Music at Ampleforth in 1958, sought to revive some form of choral tradition by establishing House singing contests. He tried also to form a Choral Society,
THE BEGINNINGS OF THE SCHOLA CANTORUM

At the beginning he had almost everything against him, given the high standards he had set himself and the absence of a living tradition on which to build. He had to find hidden talent and mould it into something outstanding. He had to persuade and cajole those with some talent to give their time to hard work and application in rehearsal. As time went on they learnt to appreciate this new world, but that was in the future. There was a widespread inertia about music to be overcome. Even David might not have succeeded but for the second great musical miracle of the time—the arrival of Simon Wright as organist and assistant Director. With him as ally taking on the organ and orchestral work David was able to concentrate more on choral and academic music. They were a formidable and complementary combination and together they succeeded.

Among the principal difficulties David encountered in creating the Schola Cantorum were the following: He could never have succeeded without boys from the Junior House to provide trebles and fortunately Fr Cyril was by now in charge of the Junior House. His support was crucial in making the boys available and giving them great encouragement. Even so none of them had any training as choristers and David had to train them from scratch. Then the standard he had in mind demanded time, study, learning and application. There were at first no music scholars—still less any choral scholars—the idea had never been heard of. Nor was any time allocated for learning and rehearsal in the timetable; it had to be begged and borrowed from other subjects. Such boys as had potential had to be persuaded, at sacrifice to themselves, to give the time necessary. The demands made on their time were serious and often questioned by other masters and parents. Many of the monks who were capable of singing to the standard required found that they could not afford the time necessary for choral rehearsal. The tenors and basses, therefore, had to come predominantly from the boys, but there were few boys in the senior school with trainable voices willing to accept the sacrifice of time needed to make them capable tenors and basses. These were some of the obstacles which David had to overcome. To have done so was a triumph of diplomacy and persistence.

There were other problems not concerned with people but equally formidable in their way. The music facilities in general were really inadequate. There was no rehearsal room for choral work; they had to use the playroom in the Junior House until 1974 St Oswald’s moved out of the Old House. They were then given the old museum domitory, which had been conveniently condemned as unfit for human habitation, until it was knocked down in 1986.

Even when sufficient boys had been persuaded and had begun to learn, under David Bowman’s inspired teaching, through which they discovered that they had undeveloped abilities and that to exercise and develop them was an inspiring experience—the problems were not all over. This new venture could not survive unless it was accepted and integrated into the liturgy and life of the school; and in all the uncertainties of the post Vatican II period it had to find an acceptable relationship to the monastic choir. That was in some ways the most difficult of all its tasks.

It was appropriate that from the start the choir was given a high profile in two ways. The first was to give it the name ‘Schola Cantorum’ to mark the beginning of a new concept. That entirely new name at Ampleforth was suggested by Fr Denis Wadsworth, who was a great supporter of David’s initiative. The second new departure was that all the boys were robed in red cassocks with a vestigial hood; it became their distinctive badge in the Abbey and in the many other places where they went to sing. It was hard to get money to spend on the cassocks at the time and there was economy in their making so that the design was too tight for comfort. Now in the twenty-fifth year a more ample design has succeeded with a more elegant cut.

Then it was a strong point also, once the Schola was established, that not only the trebles and altos but the tenors and basses also were found and trained from the boys in the school. At an early stage David said that he would never make the break-through necessary in public perceptions at the time, until he had a member of the first XV singing in the Schola. The standing of music at the time was such that the ambition seemed preposterous; but in due course members of both first XV and first XI were singing in the Schola. The Schola was throughout a boys’ choir, although some monks could and did help generously by joining the tenors and basses.

The creation of the Schola was the beginning of a revolution in music at Ampleforth. The Schola had been working for scarcely a year when David Bowman produced a version of the Messiah before Christmas. It was a landmark. At the end of the performance one senior laymaster, not noted for his dedication to music, was overwhelmed and said to me that he had never believed such a performance by boys in the School was possible. He generously said that the appointment of David Bowman as Director of Music had been a great thing for the school and a new beginning. The orchestra began to do wonders also under Simon Wright. It became a boys’ orchestra and no longer dependent on adult musicians. Academic music also began to flourish as never before. In a few years it became normal to expect A grades for David’s candidates for Music at A level. His candidates for Oxford and Cambridge could equally be confidently expected to win awards.

The year 1970 was a landmark in music at Ampleforth and the beginning of developments which led to an era in which the standard of our music in singing, orchestral and solo instrumental music and in academic music all reached peaks of excellence never before attained here. The developments from which we have all benefited were conceived by David Bowman as Director of Music and achieved by him with the support and devoted work of his Music staff. Among all these achievements the creation of the Schola Cantorum was David Bowman’s first and most cherished aim and it remains a truly memorable tribute to his great gifts and tireless work for liturgical music in the Church and for all other forms of music in the School.
FR PRIOR writes:
The earliest recording of plainsong by monks of Ampleforth to be found in the monastery collection was made in the late twenties or early thirties by a small group of cantors. Fr Bernard McElligot conducted Fr Oswald Vanheems, Fr Martin Rochford, Fr Laurence Bevenot and Fr Stephen Marwood as The Schola of Ampleforth Abbey. On a set of two 78 rpm gramophone records (HMV C 2087/8), they recorded Mass IX 'Cum jubilo', with the Asperges, the responses before the Preface, the Salve Regina in its simple tone, parts of Compline, the Ave Regina Caeslorum (again in simple tone), O Salutaris Hostia, and the second alleluia, verse and sequence for West Sunday. All of course, were sung in Latin.

This recording is an early one in another sense: it was not until the end of the First World War that the daily singing of Conventual Mass and Vespers became a regular part of Ampleforth life. It was made possible by the dispersal of the common novitate at Belmont to each of the Abbeys, the novices in those days forming the greater part of the regular choir for Mass and Vespers. Among those early novices was Fr Laurence Bevenot. Though he died in 1990, he spans the sixty years between the early recording and ‘Vision of Peace’. We hear his voice in the thirties’ recording, and his music in the most recent one. He composed the music for Compline in English, which forms the centrepiece of ‘Vision of Peace’.

Vision of Peace (a title derived from the hymn ‘Life in Jerusalem’ that forms the conclusion of the recording) was recorded in two three-day sessions, a year apart. Apart from Compline, which was sung by the resident community, the choral pieces are sung by a choir of about thirty made up of the novices, juniors, cantors and some others. The solo pieces are sung by cantors. The whole depends greatly on Fr Benjamin’s skill as animator and conductor, and on Br Laurence’s sensitive accompaniment.

Our first intention in making the recording was to provide something for visitors to the Abbey to take home with them as a reminder of their time spent in the Abbey. But on hearing of the project, many urged us to offer it to a wider audience. We had some serious concerns about the uses to which a recording released into the public forum might be put, and some anxieties about the pressure generated by intrusive media interest and an increase in the number of visitors to the Abbey to take home with them as a reminder of their time spent in the Abbey. Apart from Compline, which was sung by the resident community, the choral pieces are sung by a choir of about thirty made up of the novices, juniors, cantors and some others. The solo pieces are sung by cantors. The whole depends greatly on Fr Benjamin’s skill as animator and conductor, and on Br Laurence’s sensitive accompaniment.

In spite of many inquiries, we were unable to find a suitable commercial distributor, so went ahead with our own small-scale scheme, pressing an initial 1000 CDs. We were greatly helped by the superb work of a locally based (though nationally renowned) recordist, John H. West, who also produced our other private CD, Schola of Ampleforth. It so happened that just after we had taken delivery of the first thousand CDs, Tony Scotland, a well-known presenter from the radio station, Classic FM, came to Sunday Mass. He listened to the recording and took a copy away with him. That same day, in one of those moments of serendipity (or providence perhaps), we were introduced, through a relative of a member of the community, to the Marketing Director of Classic FM. On Monday morning, marketing man and presenter met on the stairs at Classic FM and within a few days a meeting was arranged. Classic FM commissioned a survey of the many plainchant recordings on the market from an associated recording company, (Europa/Chop ’em out, led by John Trott), who rated our recording very highly and suggested that we should make some additions to round out the programme so that it conveyed to the listener some sense of the monastic way of life.

The chants were compiled to illustrate ‘The Monk’s Journey to the Heavenly City’. His call, life, death and burial. As the introduction to the programme notes provided with the CD says:

The chants in this recording by the monks of Ampleforth are an integral part of their life and prayer. Most of the pieces are beautiful examples of ancient Latin Gregorian chant, some are sung in English to chants composed by monks of today. They witness to the continuing vitality of the spiritual tradition of the monks of St Benedict.

When Diane Reid, the Series Producer, chose to film in Ampleforth College Junior School settles down to some fine singing of the plainsong hymn, Pange Lingua Gloriae, as we await the arrival of the BBC camera crew from Songs of Praise.

FR BENJAMIN O’SULLIVAN writes:
Sir, do you know that as well as being number two in the Classical Charts, you’re also in the Top Album Charts, sandwiched between Pink Floyd’s “Dark Side of the Moon” and “Divine Madness”? Sixteen mock autographs later, the music class I’m taking at Ampleforth College Junior School settles down to some fine singing of the plainsong hymn, Pange Lingua Gloriae, as we await the arrival of the BBC camera crew from Songs of Praise.

When Diane Reid, the Series Producer, chose to film in Ampleforth College and Junior School, she quickly realised that the boys here do not simply live near a monastery, they are part of a school community which shares that monastic culture.

They know that the monks sing plainsong Vespers in Latin every evening, that they sing more of it at daily Mass and at Lauds on Sundays. I blush as one of the youngsters tell the Producer that actually he feels quite proud of singing plainsong with the monks in the Abbey Church. ‘We sing lots of plainsong now at daily Mass and at Lauds on Sundays. I blush as one of the youngsters tell the Producer that actually he feels quite proud of singing plainsong with the monks in the Abbey Church. ‘We sing lots of plainsong now at daily Mass and at Lauds on Sundays. I blush as one of the youngsters tell the Producer that actually he feels quite proud of singing plainsong with the monks in the Abbey Church. ‘We sing lots of plainsong now at daily Mass and at Lauds on Sundays. I blush as one of the youngsters tell the Producer that actually he feels quite proud of singing plainsong with the monks in the Abbey Church. ‘We sing lots of plainsong now at daily Mass and at Lauds on Sundays. 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The most valuable part of teaching plainsong to the young is that they pick up at once on the fact that this music is our prayer. This changes the quality of the relationship between teacher and pupil, and gives the learning a beauty and intimacy which is difficult to describe.

Much chant is, without doubt, difficult to master. Once learnt, however, there is a deep joy and pride in sharing something so powerful with all those who sang it in prayer for so many centuries. This sense of strength and rootedness can come out in unexpected ways, however. The Missa de Angelis, for instance, though frowned on by some, has some fine, singable tunes, but with long melismas requiring intelligent musical phrasing. When I reintroduced it to the school after a lapse of some years, a senior monk told me how his heart would swell in years gone by as Ampleforth boys on the rugby touchline would sing it to unnerve the visiting team!

But why the success, now, of the Ampleforth recording, *Vision of Peace*? Why has it sold 30,000 cassettes and CDs already since May?

Part of the answer is in our reason for doing it at all. Up to 10,000 guests and visitors spend some time with us every year. They share some of our liturgy, and often want to take a little of it away with them when they leave. Compline is without doubt the most requested element of the monastic Office because of its beautiful, comforting texts. In fact, our first recording of Compline was in 1937, and there have been other musical offerings on tape since then. But what was so special about this latest recording?

Fr Prior and I met with most of the senior management at the London headquarters of Classic FM. They considered our singing compared very favourably with those currently available. When pressed, however, they explained that what impressed them most of all was its authenticity. They saw an opportunity of taking the public beyond perceiving plainsong as 'ambient music', reintroducing them to its sacred character and its connection with present day communities of monks and nuns. It was decided that the content of the CD, the accompanying notes and even the way it was to be presented on air would aim to achieve this. They were particularly delighted that we would be offering purchasers the opportunity to write to us for a specially prepared prayer book, free of charge, which provides the spiritual context of the chant.

To draw the listener more fully into that context, we decided to present a unifying theme in the music: an unfolding of the monk's journey, right through to the chants sung at his requiem mass, ending with the exultant hymn, *Urbs Ierusalem Beata*, telling of the beatific vision. On the way there are more meditative tracks and selections from the monk's daily prayer.

The recording has 27 tracks:

**THE CALL**
1. The Great Bell
2. Tibi dixit cor meum
3. Lamentus sum
4. Suscipe
5. Veni Creator Spiritus

**THE OFFICE OF COMPLINE**
6. The Reading of the Rule of St Benedict and the Confession
7. Psalms of Compline Psalms 4, 90/91, 133/134
8. The Hymn at Nightfall
9. The Verse
10. The Nunc Dimittis (Song of Simeon)
11. The Litany, the Prayer and the Abbot's Blessing
12. The Hymn to the Virgin Mary Salve Regina. Tenth century Antiphon

**MEDITATIONS**
13. Scriptural meditation: Philippians 1:3-11 Sung in Latin to Cassinese tone
14. Quinque prudentes virgines Matthew 25:4, 6 Communion Antiphon
15. De lamentatione Ieremiae prophetae Lamentations 2:8-11 Good Friday Matins
16. Christus factus est Philippians 2: 8-11 Good Friday Matins
17. Te Deum Early 5th century hymn

**DEATH & BURIAL**
18. Miserere mei Ps 50/51 Psalm sung as the body of the dead monk is brought into the church.
19. Regem cui Ps 94/95 Opening psalm at the dirge for a dead monk.
20. Ego Sum Jr; 11:25, 26 Antiphon at the Office of Lauds for the Dead
21. In paradisum Chorus Angelorum Recessional antiphon sung during the procession to the grave
22. Suscipe Ps 118/119 v116 Verse sung as the body is lowered into the grave

**THE HEAVENLY CITY**
23. Urbs Ierusalem Beata Hymn for the dedication of a church
   Early 8th century. Sung to an ancient melody in the English tradition from Salisbury.
Tracks 3, 7, 9, 11, 12, 13, 14, 15, 18, 19, 21, 22, 23 were recorded 25-28 April 1994 in the Abbey Church by John H. West and Andy Thompkins, and formed the bulk of the original recording.

Tracks 1, 2, 4, 5, 6, 8, 10, 16, 17, 20, 24, 25, 26, 27 were recorded over three days, 5-7 April 1995, by Nick Morgan of Euphonia, assisted by Mike Jeffries.

Nick Morgan, an Anglican evangelical, wrote an interesting and perceptive account of the recording in The Church of England Newspaper of 9 June 1995. It illustrates well the spirit of collaboration and mutual respect that has marked our association with Euphonia and Classic FM. Thus, a fruitful and friendly three-way partnership was formed that led eventually to the production, promotion, and distribution of *Vision of Peace*.

One of our major concerns was that the recording should help people to pray. To this end, a small prayer book was offered to any who wrote in for it. To date we have sold more than 25,000 copies of *Vision of Peace* and distributed free about 5000 copies of the accompanying prayer book. We have received several thousand appreciative letters and comments, from old friends and new, with follow-up inquiries about retreats, prayer, the schools, and the monastic life.

*Vision of Peace* now goes on sale in the United States, where the monks of St Louis are taking the distribution of the prayer book and the pastoral follow-up under their wing. Many Old Amplefordians have been associated with the production and marketing of the recording. The design of the CD, cassette, and prayer book is the work of Mark Pickthall (B76) through his company Ion River Design; the monk on the cover is not a monk at all but Patrick Magrane (886), and the photographs illustrating the insert are taken from the Sunley Design Centre portfolios of Thomas Kerrigan (O95) and Peter Barton (W95). Rights to distribution through record club mail order have been acquired by Marc Wilkinson (T95) of Britannia Records.

**MONASTIC CHOIRMASTER** Dom Benjamin O’Sullivan

**MONASTIC ORGANIST** Dom Laurence McTaggart

**COMPOSITION**

**VOCAL TRAINING** Richard Hill

**RECORDING**

Tracks 3, 7, 9, 11, 12, 13, 14, 15, 18, 21

Ampleforth Abbey

Producer and editor: John H. West

Engineer: Andy Thompkins

Tracks 1, 2, 4, 5, 6, 8, 10, 14, 15, 18, 22, 23, 24, 25

Ampleforth Abbey

Producer and editor: Nick Morgan for Euphonia

Engineer: Mike Jeffries for Euphonia

**PROGRAMME NOTES** Dom Justin Price

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Offer open to first time subscribers only
This year the Oxford and Cambridge Chaplaincies celebrate the centenary of their foundation by papal indult. The anniversary is an important one. The setting up of the chaplaincies signalled the official return of Catholicism to the two ancient citadels of English learning and culture from which it had been excluded for four centuries. In my talk, I explore the relationship between Catholicism and contemporary culture in Europe east and west and offer reflections on the role in that relationship by the Catholic intelligentsia.

My background is that of a Catholic layman born in Croatia and educated partly there and partly here in Britain where I have been living for over forty years. My credentials for talking about the subject are modest. I am neither a theologian, nor an anthropologist nor a sociologist. My knowledge of the contemporary religious and cultural scene in Britain and on the continent is chiefly derived from what I learnt while for more than 20 years on the staff of The Economist where, in addition to writing about Eastern and Central Europe and Russia, I doubled up as the paper’s religious affairs correspondent.

But I have been interested in religion much longer — in fact, ever since as a teenager living under Communism after the Second World War in what was then Yugoslavia I astonished my non-religious family by taking up the Catholic faith — principally, I suspect, because under the new, militantly atheist regime religion had become forbidden fruit, exciting but also dangerous for those who practised it. Just how dangerous, I was to discover in a variety of ways afterwards. I hasten to add that, though I was, together with a group of Catholic student-friends, involved in what the government would have regarded as illegal activity such as organisation of religious seminars and publication and circulation of underground religious literature, I was never imprisoned let alone tortured, as some religious dissidents were under Communist rule. Our good fortune was that our group was never penetrated by police informers. But since I was known to have ‘subversive’ religious connections, particularly with the Jesuits (for example, my confessor was one), I did lose my scholarship, my sole source of material support, in my second year of university. Somebody who tried to intervene on my behalf — a former teacher of mine, herself a Party member — was told by the Minister of Education that, though I would not be stopped from finishing my studies, I would never be allowed to teach either at school or university. This was, it was explained, in order to shield young people from the risk of ideological infection from my ‘dangerously reactionary’ views. That was how I came to leave my native country — though I meant it to be only a temporary absence.

Living in Britain where, unlike in my native Croatia, the practice of religion was completely free, I immediately acquired another Jesuit confessor.
and joined a couple of Catholic organisations suitable for the likes of me. I have to say that I was deeply impressed by my British Catholic friends’ strong commitment to their faith which showed itself in a variety of ways — not least in their readiness to defend the faith in public. If this was ‘Fortress Catholicism’, it was very good of its kind and certainly inspired respect among non-Catholics, whether believers or not. Some of this can be gleaned from David Lodge’s novels — particularly the bitter-sweet How Far Can You Go?

However, I was able before long to start observing at close quarters, particularly since the mid-1960s, a process which has affected the whole country and has certainly not by-passed the Catholic community: the dramatic decline of religious belief and practice in Britain, and the increasing marginalisation of Christianity in society in general and culture in particular. The extent of secularisation that has taken place hardly needs much elaboration here. It is true that, as often pointed out, a certain kind of vague religiosity lingers on in our society, but I am inclined to pay more attention to figures that come out of sociological surveys. They speak for themselves: less than a third of the British people now believe in a personal God. Only 14 per cent claim membership of a church and even fewer attend church regularly. And so, while a very small proportion of nominal Christians are going to remain totally unchurched. As Michael Hornsby-Smith, the Surrey University sociologist of religion put it recently, ‘most people in Britain neither believe nor belong’. Not surprisingly, there is in our culture a colossal ignorance of even the basic elements of religion. So much so that, as I know from my own personal experience which must also be that of others, any airing at all of religious convictions has a curiosity value and excites interest to an extent that is often quite amusing. If we were still using old parlance, we would call ourselves pagans.

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This state of affairs obtains not only in Britain but also in the whole of the western half of Europe — in the largely Protestant Scandinavian countries, the half-Protestant half-Catholic Germany as well as in such traditionally Catholic countries as Austria, France, Italy and Spain. The process of secularisation is also well advanced in Ireland.

Given this situation, attempts by some, notably on the liberal wing of the Catholic church, to play down the extent of secularisation — which has affected the whole country and has certainly not by-passed the Catholic community — the dramatic decline of religious belief and practice in Britain, and the increasing marginalisation of Christianity in society in general and culture in particular. The extent of secularisation that has taken place hardly needs much elaboration here. It is true that, as often pointed out, a certain kind of vague religiosity lingers on in our society, but I am inclined to pay more attention to figures that come out of sociological surveys. They speak for themselves: less than a third of the British people now believe in a personal God. Only 14 per cent claim membership of a church and even fewer attend church regularly. And so, while a very small proportion of nominal Christians are going to remain totally unchurched. As Michael Hornsby-Smith, the Surrey University sociologist of religion put it recently, ‘most people in Britain neither believe nor belong’. Not surprisingly, there is in our culture a colossal ignorance of even the basic elements of religion. So much so that, as I know from my own personal experience which must also be that of others, any airing at all of religious convictions has a curiosity value and excites interest to an extent that is often quite amusing. If we were still using old parlance, we would call ourselves pagans.

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Given this situation, attempts by some, notably on the liberal wing of the Catholic church, to play down the extent of the decline smack of complacency. They do not carry conviction. The pessimists, mostly to be found on the church’s conservative wing, who claim that the church in Western Europe — just like Western culture itself — is ‘doomed’ may be exasperating, but not a lot, I think. Surely no commercial firm would get away by pretending that massive loss of custom made no difference to its position and that, therefore, it was business as usual. The fact is that throughout Western Europe the people have been deserting their churches in droves and this exodus does not appear to be over yet. This can be seen, for example, from the steadily increasing number of baptised Christians in Austria, Germany and Switzerland who at the beginning of each financial year declare their wish to have their names struck from the register of contributors to the church tax, the Kirchensteuer. But what of the formerly Communist—ruled eastern half of Europe?

For many years, some of us praised secularisation-watchers in Western Europe were able to console ourselves with the hope that, whatever might be happening here in the West, once Europe’s eastern half had been freed from the tyranny of atheistic Communism, the spiritual treasures already there and augmented during the years of suffering and oppression could be used to finance (in a figurative sense) a religious revival in the West. Much was expected, in particular, from a future impact on the whole of the West of the Orthodox churches of the East with their deep other-worldly spirituality and magnificent liturgy. To adapt a quotation from one of Pope John Paul’s speeches, fresh air from Europe’s vigorous eastern lung would breathe new life into its tired and partially collapsed western lung.

There were, on the face of it, good grounds for this hope, and as I knew from my close association with Keston College, a small institute near London studying (and, wherever possible, also helping) religion in Communist countries, whose chairman I was privileged to be for a number of years. (Now in Oxford, Keston Institute, as it is now called, still does excellent, much needed work in the same geographical area.) There was the inspiring example of the heroism of Christian martyrs like Father Jerzy Popieluszko, a Catholic parish priest in Warsaw murdered by the Polish secret police; and of Father Alexander Men, a Russian Orthodox priest in Moscow assassinated (it is presumed) at KGB orders, and of others. There was also the example of less well-known people whose heroic sacrifice for others was in the more humdrum conditions of daily life. The hopes were not entirely misplaced: the spiritual wealth was there and is helping support a recovery of the spirit. But that recovery is slower than most — including myself — had expected.

The reason for this is the huge damage done to the moral and spiritual fabric of those nations, first by the Nazi occupation during the Second World War, and then by the four and a half decades of Communism. In many ways, the damage caused by Communism in the spiritual realm has proved even greater than that inflicted by it on the economies and the environment of East Germany, Poland, Russia and other countries of the region. The picture is truly bleak. The systematic effort by the Communist regimes to draw large numbers of people (indeed, in some countries, the majority of the population) into the huge police informer networks has, unfortunately, been largely successful. Large numbers of people in those countries, who had in one way or another been made to spy for the Communist secret police still feel themselves to have been accomplices of their oppressors rather than their victims, which is what they were. This has had a long-term, morally debilitating impact both on the people concerned and on their families that is still felt today.

Scarcities of material goods under Communism had bred in the people a passionate desire for the possession of consumer goods, a kind of sub—philosophical, practical materialism, all the stronger for being unsatisfied.
which now dominates the popular psychology. Hatreds and resentments, accumulated under totalitarian rule and frequently manipulated by the rulers in the past, now form a large reservoir for demagogues of all kinds — as has been seen so tragically in former Yugoslavia. One of the saddest disappointments of the period since the collapse of the Berlin Wall in 1989 has been the sight of the Orthodox churches in countries like Russia and Serbia allying themselves with xenophobic populist nationalists instead of working for tolerance and reconciliation and acting as motors of spiritual revival.

Let us not forget also that one of the ugly legacies of Communism is the liberal abortion legislation which, unlike in the West, the local believers were unable to campaign against, because in the Communist system they had no part in the then power structures and no access to the mass media.

At the level of culture and education, official atheist propaganda has been far more successful than at first seemed possible, given that it was forced from above upon an unwilling people. And so, though it did not manage to turn the majority of the people into militant atheists, this negative anti-religious indoctrination has nevertheless alienated many people from God and the church without the church having a chance to counter this campaign in schools, in the university and in the media. Even in the later, mellow phase of Communism when in some countries Catholics and other believers were — unlike me back in the early 1950s — allowed to work as school and university teachers (though not in the media), they remained suspect, second-class citizens, risking their jobs and much else if they voiced their views at their places of work. It can, therefore, be said that in the eastern half of Europe the process of secularisation has — despite the difference in circumstances — roughly paralleled that in the West. To be brutally frank, the majority there are as indifferent towards religion and all to do with it as they are here. We should have realised this before, only this eastern secularisation’s effect was obscured by the fact that — particularly in the period since the collapse of the Berlin Wall in 1989 — the fact that the church from the West and its works. In contrast to the ‘Moderns’, the Orthodox churches in countries like Russia and Serbia, where the church has been going since the era of the Enlightenment. They are just sorry the church has not won it and, in this connection, regard the Second Vatican Council not so much as a significant milestone in the church’s history but as an occasion on which it, uncharacteristically, surrendered to the secular world in the name of dialogue — a concept particularly abhorred by this tendency. Ironically, this all-or-nothing maximalist stance leads those who have adopted it to the essential negative conclusion that the church, instead of taking on the world, should shut itself off in its fortress of truth and righteousness. However, there is an all-important consolation: the conviction that the elect will be saved. Critics are not far wrong when they describe the ‘Little Catholic’ tendency as behaving like a sect.

The third, somewhat disparate and amorphous ‘centrist’ tendency, which includes most episcopal hierarchies round the world, has with different degrees of enthusiasm rallied round the policy of doctrinal and liturgical consolidation pursued by the Pope with the support, above all, of Cardinal Ratzinger. This policy, based on a wholehearted acceptance of the teachings of the Second Vatican Council as a charter for necessary change but not a licence for unlimited experimentation, has been more successful than it is usually being given credit for. The Catholic church has, in my view, remained an effectively functioning engine for salvation, despite the failures.

For example, not all of the bishops chosen by Rome — sometimes in a hurry — for their piety, orthodoxy and above all readiness to stand up for the official magisterium in preference to pastors — this last is a church code-word signifying extreme eminence towards contemporary trends — who were being appointed in large numbers in the wake of the Second Vatican Council — have always lived up to expectations. In some cases, instead of winning over and uniting they have alienated and divided them, and caused fresh problems to their fellow-bishops and clergy as well as to Rome.

Many other problems remain. But the worst scenarios, painted in lurid colours by the two extreme wings of the church, have not materialised. There has been no spectacular apostasy at the top that the right had been predicting so vociferously and so long. The left, too, has been proved wrong: whatever the
critics of Cardinal Ratzinger's Congregation for the Doctrine of the Faith (the old Holy Office) might say, there has been no return to repressive methods used during the battle against Modernism at the turn of the century, which a senior cardinal (now dead) once told me reminded him of the methods of the Communist secret police.

There has been a schism on the right — the Lefebvrist one — which the Vatican did its utmost to prevent (to the disgust of many church liberals), but the split has not had a major effect on the worldwide church. On the other hand, national bishops' conferences have not evolved into de facto national churches within a 'Catholic communion' each with its own magisterium and presided over by the Pope as a figurehead — as some had misguidedly hoped. The worldwide shortage of priests and religious continues to be acute, particularly in Western Europe but also in Latin America and the traditional missionary territories such as Africa. But the decline in vocations, which had reached disastrous proportions in the late 1960s and the 1970s, has slowed down. Priests and nuns from places like Poland and India, have been helping fill the gaps in some parts of the developed world. Also, the shortage of priests, though regrettable, is helping enhance the role of the laity.

The new Universal Catechism, feared and rejected in advance by the 'Moderns' and almost equally mistrusted by the 'Little Catholic' tendency, has made an important contribution to the church's doctrinal stability. It has drawn a surprisingly high degree of support from different schools of thought within the church. This better-than-expected welcome for the Catechism no doubt owes much to the fact that it was produced in close consultation with the national bishops' conferences and other institutions — in line with the principle of episcopal collegiality so warmly endorsed by the Second Vatican Council.

True the 'hot war' between Rome and certain theologians is still continuing but it has simmered down, with better-than-average prospects for reconciliation with Latin American 'liberation theology' — though not, it seems, with those (mainly in North America and Western Europe) championing various aspects of 'sexual liberation'.

The church's continuing rejection of the principle of ordaining women to the priesthood and its insistence on celibacy for its priests (this last owes much to the Pope's own personal vision of the celibate priesthood as a heroic calling) remain highly controversial both within the church and outside. However, as both the proponents and the opponents of the official church line are fully aware, those are matters not of doctrine but of discipline, allowing for flexibility (as the case of the married former Anglo-Catholic clergy and bishops).

Interestingly and significantly the reception accorded to the Pope's most recent encyclical, Veritatis splendor and, even more, Evangelium vitae with its outspoken attack on the current manifestations of the contemporary 'culture of death' — has been far more thoughtful and respectful in parts of the secular media than that accorded to his earlier pronouncements — though his usual critics within his own church continue to be, at best, grudging. Another straw in the wind is the new attention shown by at least a part of the world's media to the Vatican delegation's stance at last year's UN Population Conference in Cairo and this year's Women's Conference in Beijing.

This sea-change in the secular world's attitude towards the Pope, if that is what it is, may have less to do with anything the Pope has been doing and saying recently — after all he has been hammering at the same message ever since he became Pope back in 1978 — than with new problems and doubts arising within the secular culture itself. This is not simply a question of the old optimism typified for me in the 'spirit of the 1960s' evaporating and the secular world seeking help from literally any quarter for a solution to the by now familiar problems such as the breakdown of the family in Western society, the spread of AIDS, the rise of new types of violent crime and terrorism prophetically described in the last century by the great Russian novelist, Fyodor Dostoevsky, in The Brothers Karamazov, and so on and so on. It is something more profound and, I think, even more important.

Spectacular new advances in science, medicine and technology are almost daily producing new moral dilemmas that cannot be solved on a purely ad hoc basis. Any solutions need to be anchored within a broad framework of principle. It is here, in this area of extreme moral volatility and the urgent need for new rules to guide the world by a clear and comprehensive vision that the Pope's encyclical Evangelium vitae becomes relevant, interesting and potentially helpful — even to those who do not agree with the specific details. This presents Christian churches — the Catholic church in particular — with an opportunity to be of real service to a deeply troubled secular world that for the first time since the era of the Enlightenment fully recognises its need for guidance in this respect. Of course mistrust towards the church still persists — coupled in many areas with real hostility despite the fact that, in the field of culture, the church has — particularly under the present Pope — 'cleaned up its act' with the admitted long overdue but nevertheless quite astonishingly frank admissions of wrongdoing over the Inquisition, Jan Hus, Galileo and other cases and, above all, over the Jews. The Catholic church remains — and I see nothing essentially wrong with that — under a constant, close and far from sympathetic scrutiny from the secular media, as the extensive reporting of such things as, for example, sexual scandals involving the Catholic clergy and in some cases the bishops, too, in Austria, Britain, Ireland, the United States and elsewhere show.

But despite the frailty of the church's human factor, the principles and the insights it offers will now be listened to — that is the new thing about our own age — provided they are offered in the spirit of service and humility rather than triumphalist arrogance suggesting a hidden agenda for the equivalent of some sort of holy takeover. I particularly emphasise the word 'service' which comes from one of the descriptions of the Pope as 'the servant of the servants of God'. In any evangelisation, the key words are those from St Paul: 'Not I but Christ.'

But this evangelisation will not just happen of itself, purely spontaneously. Much effort — particularly by the Catholic intelligentsia — will be required. Here I see a particularly important role for various new movements of the lay that already exist and others that are still to emerge. I have some experience in
this respect from my own youth back in Croatia. The group I belonged to was an off-shoot of the so-called Personalist movement inspired by the French Catholicism of the 1930s. It was led by a wonderful Jesuit, Father Stjepan Tomislav Poglajen, who worked particularly with small groups of young people. In the early days of the Second World War he had to flee from Croatia because he was hunted by the Gestapo. He fled to Hungary and then Slovakia where he remained till 1946 when the Communist police already dominant there forced him to leave. But in the meantime he had, as I was to discover many years later, founded a vibrant lay Catholic movement that helped the church survive the years of Communist persecution and prepare for the new tasks and challenges of the post-Communist era. Father Poglajen was later active in Russia, China, Vietnam and India as well as in Western Europe where I met him in the 1950s - but that is another story. I mention him to illustrate the scope provided for grass-roots evangelisation by such movements based on commitment and rooted in the Faith and the life of the sacraments.

Such work does not exclude but, on the contrary, presupposes a high profile in terms of the example required and offered. I was struck by something the Pope said recently on the occasion of Vocations Day. He spoke of the need for a church that knows how to respond to the expectations of young people. Such a church, he said, will know how to invite and welcome the person who seeks a purpose for which to commit his or her whole existence - 'a church which is not afraid to require much, after having given much'.

I should like to end with a concrete example. Over the past three decades since the Second Vatican Council the church has, short-sightedly in my view, over-concentrated on the larger picture involving structures and demanding ever less of the individual in terms of his or her own self-denial. This loss was highlighted in an open letter to the bishops by a Cambridge don, Eamon Duffy, published in the March 1995 issue of Priests and People, asking them to restore the communal discipline of fasting and abstinence - a gift which traditionally has helped us to obey Jesus, as he apdly put it. Catholic values cannot be sustained, he explained, without their proper symbolic expression, awkward admittedly but then the whole rationale of symbolic gestures such as fasting and abstinence is that they disrupt the secular order and thus have the power of witness and affirmation of Catholic identity. I myself firmly believe that not only is there nothing wrong with a full affirmation of that identity but that it is also the only true basis for a properly understood ecumenism which avoids the danger of that perpetual search for the lowest common denominator that renders any Christian witness in the modern world so bland. And blandness, as we know from the Gospel, is not what the world requires from those who are expected to be the salt of the earth.

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ST MARY'S LEYLAND
The history of a happy relationship

FRANK HARRISON

On Tuesday, 27 June, Cardinal Basil Hume came to Leyland to say Holy Mass in the beautiful round church built by Dom Edmund Fitzsimons on Broadfield Walk. Concelebrating with him on and around the altar were Archbishop Derek Worlock of Liverpool; Abbot Ambrose, the Bishop of Hexham and Newcastle and former Parish Priest at Leyland; Fr Justin Arbery Price, Prior of Ampleforth; Abbot Fimbarr Kealy of Douai; Abbot Laurence Soper of Ealing; Fr Jonathan Cotton, Parish Priest of St Mary's, and forty other priests. These included the Assistant Priests presently at St Mary's: Frs Wilfrid Mackenzie, Bonaventure Knollys, Charles Macauley and Maurus Green; former curates Frs Theodore Young, Gregory O'Brien, Gordon Beatie and Piers Grant-Ferris; Frs Luke Waring OSB and Alban Crossley OSB who were formerly parishioners of St Mary's Church; and all the priests of the Deanery. Accompanying them were Ministers from the other religious faiths in the town. In attendance was a congregation of over a thousand and amongst the distinguished guests were the Mayor of South Ribble, members of the District Council, the wife of the constituency Member of Parliament, the Provincial Grand Knight and the President of the South Ribble Catenian Association.

The occasion was the celebration of a much more simple service 150 years before, when Fr Brewer OSB had ridden over from St Mary's Brownedge on his horse and had said Mass in the kitchen of a private house in Leyland. It was the first Mass to be offered in public in that village for 300 years, but no civic dignitaries were in attendance on that earlier day, indeed, the tiny congregation had had to brave the anger of their neighbours and had been hooted through the streets on their way to the house. But Fr Brewer's Mass had held a double significance for them which emolliated that antagonism - not only was the Holy Mass back in town, but so were the Benedictines, and after an absence of two hundred and eighty years.

The arrival of the Benedictines in Leyland
Christianity had been present in some form or other in the region well before the arrival of the Norman conquerors. Still standing in the town is the Leyland Cross, an old stone edifice which is at the centre of what was the ancient Leyland Hundred, and it was around this Cross that the early Christians gathered to listen to itinerant preachers. By 1220 AD a simple stone church had been built nearby, to which a Tower was added in the fifteenth century. This was St Andrew's Church, which, in pre-Reformation days was served by monks of the Benedictine Order. In the distribution of lands that followed the conquest of Britain by the Normans, much of South-West Lancashire had come into the possession of one Warin Bussel. He married Matilda, a lady from the Midlands, who had been a benefactress of Evesham Abbey, and in celebration of the marriage he gave the lands and churches of Penwortham,
Leyland and North Meols to that Abbey. There was a condition – the Abbey was to send three monks and a Chaplain to Penwortham, and was to maintain this presence at a Priory there. Pope John confirmed this arrangement in 1334 when he granted the patronage of St Andrew's Church in Leyland to the Priory of Penwortham. The monks of the Priory were to be responsible for the daily celebration of Mass in the Leyland and Penwortham churches. We are told that the monks who were chosen did not look forward to this exile in the distant north, which they regarded as a punishment, but went they did. In such a way was Leyland's long and happy relationship with the Order of St Benedict begun. The association prospered through two hundred years until the dissolution of the Monasteries in 1535 saw the enforced departure of the monks from the district. Then came the great silence, which lasted through several generations until Fr Brewer broke it with the first words of his Mass.

The great silence

The Catholics of South-West Lancashire were a stubborn lot. Generations of them knew nothing other than repression: they were born under it, lived through it, and were buried without knowing what freedom of religion was, but they clung to their Faith. Resistance was centred in the households of the Gentry, the Gradwells of Barbles Moor; the Rigbys of Harrock Hall who produced the Martyr, Blessed John Rigbye; the Nelson family of Wrightington and the Farnworth family of Runshaw, both of which produced several Benedictine Monks; the Worthingtons of Backford; the Molineux/Andertons of Euxton, producing the Martyr, Blessed John Rigbye; the Ashtons of Croston Manor; the Finches of Mawdsley, who produced the Martyr, Blessed John Finch; the Nickolds of Blainscough Hall, from whom came several Jesuit priests; the Anderstons of Astley, who produced four monks: the Woodcock family, from whom came the Martyr, Blessed John Woodcock, and the Molineux/Anderstons of Euxton, who kept open their chapel for more than 150 years in defiance of the Law. In Leyland itself were the Summers of Lostock Hall, the Huddlestons of Farington Hall, whose Fr Richard Huddleston reconciled Charles II to the Faith, and the Charnocks of Blacklache House, who suffered grievously under the Recusant Laws and whose last member, Fr Robert Charnock, was the last British Jesuit to be executed. In such a way was Leyland's long and happy relationship with the Order of St Benedict begun. The association prospered through two hundred years until the dissolution of the Monasteries in 1535 saw the enforced departure of the monks from the district. Then came the great silence, which lasted through several generations until Fr Brewer broke it with the first words of his Mass.

The return of the Benedictines

The house in which Fr Brewer said that first Mass was, and is, known as Leyland House. It came into Benedictine Hands through the generosity of a local gentleman, Dr Smith, who bought it on the open market with the surreptitious intention of having it as a Mass Centre. The adjoining wall between two of the downstairs rooms was knocked down to create space for a Chapel, at first it was called St Andrew's Chapel and this remained its official name until later in the century, but the local faithful wanted to declare their independence from the nearby St Andrew's Church, which they felt had been stolen from them, and they gave it the name St Mary of the Assumption.

Fr Brewer sent the young priest, Fr Maurus Shepherd OSB to act as first resident priest at the Chapel. He was only 26 years old and had no experience of running a parish. Times had changed, the Industrial Revolution had created urban centres and as the Faithful gathered in these centres they fell to them and their priests to build and organise their Missions. So it was with Fr Shepherd. His was a continuous struggle against poverty, his few parishioners were working-class folk who had little to give, and he had to take in his mother and sister to work as his housekeepers. He tried to start a school but it soon failed through lack of finance. But there were consolations. On 19 October, 1845 he performed the first public Catholic baptism of a child for almost 300 years; she was a girl, Sarah Shepherd. Soon, along came Richard Grimshaw, to be the first boy baptised in the Chapel. Then Fr Shepherd had the great joy of performing the Marriage Service for his sister – it was registered in the kitchen, a special licence to do so having been obtained, and for the next forty years, marriages at Leyland St Mary's continued to be 'Kitchen Weddings'.

Fr Shepherd was followed by Fr Charles Francis Kershaw. He found himself in such poverty that he had to grow mushrooms and strawberry plants in order to survive, and one visitor told how there had been only one chair in the house and Fr Kershaw had insisted on his sitting on it while the priest sat on an upturned log. But Fr Kershaw had a dream. He wanted to build a church. He began what came to be a tradition for Leyland priests, he begged and he built. He held the first Charity Sermon in aid of this fund, and he toured the country, arriving one day at Downside asking for help to pay for the building of a chapel at 'some outlandish place called Leyland'.

He built his church next to Leyland House. He used bricks from an old barn which he demolished, and had them brought to the site without charge on farmers' carts. A parishioner promised to do the window-glazing free, so Fr Kershaw designed the largest windows that his building could take, and the man who did the building worked for day wages only. The first St Mary's Church was opened in August 1854, and when Fr Kershaw departed in the following year he left not one penny of debt on this church. What a gift he left to his people! This edifice, built on one priest's hope and determination, was to serve the Catholics of Leyland for the next 110 years. It had its tribulations – poor Widow Finch sank through the floor as a result of dry rot caused by the drainage from the baptismal font, and the church was always cold because the
arrive under the new arrangement. This Yorkshireman from Masham was not a young man, indeed, he celebrated his 50th year...Prayers for peace were said in the church every day of that war, and because of its demands and restrictions, Fr. Gibbons placed in the care of Ampleforth Abbey. Abbot Prest was the first Rector to.

When the Benedictine Order was reorganised, the parish of Leyland was assigned to Ampleforth Abbey, and Abbot Prest was the first Rector to be assigned to the parish. Fr. Anthony Bulbeck was faced with a crisis early in his stewardship. Catholics were still being buried in the graveyard at St Andrew's Church, and a bereaved parishioner insisted on having her deceased husband taken in public procession through the streets to this churchyard. It was thought that this might cause an anti-Catholic riot and the good lady was circumvented, but within the year Fr Bulbeck did conduct the first Catholic burial service in public at this graveyard, and in peace. This priestly intellectual from the south had made his home amongst northern working-class people and he shared their hopes, their aspirations and their way of life. He would not be the last Benedictine priest to do so.

The beginning of the relationship with Ampleforth

When the Benedictine Order was reorganised, the parish of Leyland was placed in the care of Ampleforth Abbey, Abbot Prest was the first Rector to arrive under the new arrangement. This Yorkshireman from Masham was not a young man, indeed, he celebrated his 50th year as a monk while at St Mary's, but he was a hive of energy. Amongst his many achievements was the demolition and rebuilding of the Towngate School (all done within six months, with the children being housed in a nearby empty candle factory). He too, took his parishioners on a procession through the town but there was no hiding the Catholic light under a bushel for Abbot Prest, his was a Festival Procession led by a band and carrying 17 banners borrowed from Preston parishes. It passed en route at specially selected spots to sing hymns. The Catholics were back in town and letting everybody know it. But there was more to this priest than public display; when he died in office he was mourned by his people as one who had always cared greatly for the sick.

The new century saw the arrival of Fr. Hilary Willson, who had the privilege of introducing daily Holy Communion and also began evening services. It fell to Fr. John Gibbons to carry his parish through a war which claimed eighteen of its young men. Prayers for peace were said in the church every day of that war, and because of its demands and restrictions, Fr. Gibbons left no recognisable mark of his stewardship, but as Fr Anselm Parker was to write later... 'nothing proportionate to his labours was made manifest, thus does one man labour and his successors garner the harvest fruits'.

Fr. Neville Vincent set in motion the exercise which would give the parish a 'new church', but it was left to Fr. Joseph Mary Dawson to complete the task. This new church was in fact a modification of Fr. Kershaw's original simple envelope, which doubled its capacity and gave to it an 'Italian Romanesque' appearance. The foundations for the extensions were dug by men of the parish, the beginning of another tradition, where volunteers laboured physically for their priest and church. Then came Dr. Anselm Wilson, who installed a new marble altar and sanctuary. It was during his time that the monks were given their final civic freedom— they were allowed to wear their habits outdoors.

The stewardship of Fr. Anselm Parker OSB

Fr Anselm Parker was one of four brother priests, the others being Frs. Edward, David, and Leo (who became Bishop of Northampton). A sister became a Carmelite nun. He was to serve as Rector for seventeen years, and after that, to remain in Leyland as curate for the remainder of his life. Whole books could be written about this extraordinary priest and his work. Suffice for this article to say that he purchased the old Balshaw's Grammar School and turned this into the new St. Mary's All Age School, which became the second home for generations of Leyland's Catholic children. He later recalled how he went into Preston, spent sixpence (on himself) at Woolworth's, and £6,000 (which he did not possess) on school alterations. It was a new experience for a young man brought up on a family tradition, for my father never owed a man a penny. It was a venture in faith.' He then created a beautiful graveyard for his people, finding his own set of volunteers to help, and labouring along with them. He bought parcels of land which would later become invaluable for the parish. But his involvement in these matters was more than economic, he could be seen on many afternoons with his coat off, swinging a scythe along with his team of volunteers, as he tried to rescue what had been a beautiful cricket pitch at the school, or to clear another yard or two of brambles from his cemetery.

Fr. Anselm carried his parish through a second world war in which it lost nineteen of its young men. His curate, Fr. Roger Lightbound, blacked out part of the sacristy to create St. Benedict's Chapel, where prayers were said on every evening of that war too. Together with volunteers from the Women's Guild the two priests opened a Wartime Canteen in which sixty volunteers working on a rota basis served a total of 105,000 meals to the service men and women of the town. Somehow Fr. Parker found time to write... no less than 39 of his articles appeared in the press under the title 'How the Parish Church has changed', and he also wrote two unpublished books. To the end of his days he would pop into school and ask the teachers to 'make the children sing'. He sleeps amongst his volunteers in the cemetery which they built together.

Fr. Parker was followed by Fr. Dominic Allen, who was faced with the problems attached to a fast-growing population and a changing population...
Fr Edmund Fitzsimons, OSB, the great builder

One afternoon in 1952 at the end of the school session a small, unknown priest came into the Staff Room. He introduced himself as the new Parish Priest, and told the assembled teachers that he was going to build a new Secondary School. That he was there at all was little short of a miracle: during the blitz of Liverpool he had been standing with a group of war workers surveying the damage caused by the previous night's bombing when a delayed mine which had been blown off course and landed in the building, exploded. He was the sole survivor of the group, and found himself giving the Last Sacraments to the men with whom he had so recently been speaking. Leylanders would say that he had been specially preserved for the work he had to do in their parish, for if there was the right man at the right time, then it was Fr Edmund Fitzsimons, the great builder.

His building programme extended over several years and it was huge. He began with a classroom block at the school, and over the next sixteen years there was never a time when building was not either being planned or under way in the parish. He built a new Secondary School, a new Primary School (St Anne's), a new Infant School (St Mary's), he converted the Secondary School into one of the first Comprehensive Schools in the country, and he began double the number of parishioners, until the church became too small to accommodate them, the school too small to house their children. Fr Allen began the planning to meet these demands, but he was not to see them come to fruition. That was left to his successor, but two reminders of Fr Allen's stewardship are the daughter church of St Catherine's in Farington, that he helped found, and the War Memorial which he erected in Fr Parker's cemetery.

Fr Edmund was something of a financial wizard too, and he was supported by an army of volunteers who were encouraged by the sight of their efforts arising in physical form around them. It will be realised that this programme was not completed out of thin air, indeed it placed an immense financial burden on the parish, but fortunately, Fr Edmund was well-advised and well-organized and he was supported by an army of volunteers who were encouraged by the sight of their efforts arising in physical form around them. A football pool was begun, it went on to make over £200,000. A Covenanting Scheme was launched, receipts from this in 1961 reached £862. Salvage was collected, the parishioners' homes being provided with salvage bags; Whist and Domino Drives, Bingo Sessions and Dances were held; letters offering families the opportunity to purchase the special acoustic bricks or other furnishings by hire purchase were mailed to every house in the parish.

These were years of non-stop activity with priest and parishioners working together, but they saw much more than financial drive. Fr Edmund's period of stewardship was marked by a personal spirituality expressed in his sermons, his visits to the sick, and a series of celebrations which were distinguished by their dignity and reverence. These were golden years.

Changes . . . changes . . . changes . . . and more changes

Vatican II brought many changes, some related to religious ritual, others to the role of the laity. It fell to Fr Richard Frewen to introduce many of these into the life of the parish. He began the use of Lay Ministers to assist at Communion and to take Holy Communion to the sick and housebound. He introduced the Offertory Procession and Lay Readers. He had a Presidental Chair installed for the more solemn occasions. He introduced a weekly News Sheet and opened a Piety Shop. He launched a Parish Council and a SPUC Society. Fr Richard also made physical changes, installing a glass screen to separate the Blessed Sacrament Chapel from the rest of the Church; extending the car park, and planting roses and shrubs for the piazza.

Fr Richard was followed by Fr Rupert Everest, who continued the changes, one being the introduction of the Vigil Mass. He launched projects to help Third World countries - these have worked wonders over the years for missions in Peru, Sri Lanka, and Kenya. He brought the parish into the ecumenical age by sharing in the United Walk of Witness on Good Friday, and he launched a drive to improve the state of the cemetery and its approaches.

Then came the all-too-few years with Abbot Ambrose as Parish Priest. A sea-change in socio-religious patterns had been taking place quietly over the past years, mainly as a result of the introduction of the family car. The days of the large confraternities were over, the need for solidarity in the face of social isolation and hostility no longer existed. Internal change was also taking place,
the priest was no longer expected to lead his parish as a remote figure. Fr Ambrose emphasised and directed this changed relationship. He asked the laity to accept its responsibilities for a great deal of the administration and running of the parish. St Mary's was to be a 'living' church, and all its people of whatever age were to share in making and keeping it so. He encouraged the formation of groups to cover the essential parts of parochial life and his people responded. More than forty such groups sprang up. They covered a wide range of activity, each important, each valuable, not only through its work but in the spiritual satisfaction that it gave to its members. The Widows Welcome Group, the Sacramental Teams; the Mums and Tots; The Rainbow Group; the Home Rosary Group; the Word of Life Group; the Justice and Peace Group, and the Renewal Prayer Group are a selection from the list. No sectional interest was denied a voice, and once established the groups were not left to drift, every page in the diary of this priestly dynamo had its quota of meetings for him to attend. In the middle of his stay he received a blow when it was discovered that the concrete in the walls of the church and the copper roofing were suffering from unanticipated defects and needed extensive repairs. He turned this blow into a motivating force, the parish rallied once again and in a series of ventures which embraced every faction the amazing sum of £86,508 was raised before he left. His was another golden age, if of a different kind, in the history of the parish. All too soon he was called away by Archbishop Worlock to serve as Bishop of Hexham and Newcastle, it was an emotional parting . . . sad on the one hand, proud on the other. The congregation at his farewell party when the Priory Club was filled to the door showed at his farewell party when the Priory Club was filled to the door, able to walk amongst ordinary working-class people with a natural humility able to walk amongst ordinary working-class people with a natural humility; the Crozier presented to him by the parish. Fr Jonathan Cotton OSB succeeded him. Fr Jonathan had already served as curate at Leyland before going to St Mary's Brownedge as Parish Priest. Now he came back to fill the huge gap left by Bishop Ambrose's departure. It would be less than fair to end without reference to the many curates who have given so much to this church and its peoples. There have been 38 of these, and while there is not space to list them all, a few may be mentioned to represent their brethren. First must come Fr Theodore Young who served the community for 27 years and never gave less than everything he had. His most valuable work was done with the young people of Leyland of all creeds. They knew him as 'Theo', and a mark of their love and respect for him was shown at his farewell party when the Priory Club was filled to the door, with young men and women coming to say 'thank you' to their special monk. Then there were the two great patriarchs of the parish, Abbot Byrne, who was still visiting homes in his nineties, another Benedictine intellectual who was able to walk amongst ordinary working-class people with a natural humility and interest in them and their families which endeared him to them; and of course, there was their very own Fr Anselm Parker, who ended his days sitting in the sun in the gardens he created. There was Fr Vincent Wace, who covered many miles on his bicycle, visiting homes, and was always popping into the schools to talk to the children; there was the gentle Fr Boniface Hunt; the kindly Fr Aelred Pering, who served in two World Wars, and Fr Gordon Beattie, who followed him as an Air Force Chaplain in the Gulf War. There was 'Uncle Damian' Webb, beloved by the children; there were Fr Gregory O'Brien, the hard worker; Fr Kenneth Brennan, the priest with the warm smile; Fr Piers-Grant Ferris, who swam Lake Ulverston to raise money for the repairs to the roof; there was the wartime Sea Captain, Fr Osmond Jackson, whose favourite meal was a meat-pie in the Priory Club. And now there are the present Assistants — Fr Maurice Green, best-selling author; Fr Wilfrid Mackenzie, who celebrated his Golden Jubilee recently with the parish; Fr Bonaventure Knollys, known as 'Bon', a most apt nick-name. Last (in arrival only) is Fr Charles Macaulay, who is proving such a help to Fr Jonathan. Their support for the Rectors has been part of the adhesive which has bound priest and parish so closely together for 150 years. Long may this bond endure!
A group of novices in the early 1960s were shocked to hear an elderly priest scorn the latest ideas that were expected to emerge from the Council: 'My job as a parish priest', he said, 'is to get my parishioners into heaven with their bum's sang.' I wonder what he would have made of the Bishop's latest report on Collaborative Ministry, The Sign we Give. It lies on my desk as I write, beautifully produced, with Celtic curlicues in the margin, and explosive in its implications.

I write as a monk working on a Benedictine parish. The generous number of priests which our community living implies, excludes bare necessity as a reason for sharing our ministry with the laity. But the very nature of our life in community demands that we share with our parishioners both our life of prayer and our mission to the wider community. However the working out of a specifically monastic style of pastoral ministry must be left to another occasion.

The Bishop's report does not say anything unheard of, it simply spells out the consequences of Pentecost for the Church: We are a community whose life force is the Holy Spirit, the gift of Love shared by the Father and the Son. The Church carries out its mission by living its own life, living communion, so that all people and the whole of creation are drawn into unity and communion. The fact that the Church is composed of clergy and laity is secondary to this fact that we have one life to live, to share with each other and the whole world. And so this mission, this ministry, involves us all, each playing their part according to the gifts they have received.

As I say, this is nothing new. Fr Benedict Webb, speaking at Cambridge in 1962 on the coming Council, describes the Church as a Community, whose work will involve 'a striking degree of collective action, the development of a corporative sense, the forming of groups at parish, diocesan and national level, and co-ordination between them'.

The Church has always recognised a degree of collaboration between priests and laity, whether the Oratory founded by Philip Neri in sixteenth century Rome and whose musical and spiritual collaboration gave rise to the Oratorians, or St Vincent de Paul, established by Frederick Ozanam to work among the poor in nineteenth century France. What has changed is the precise relationship between clergy and laity.

But a great deal of time was spent in the regular systematic visiting of the parishioners. This was the glory of the nineteenth century Anglo-Saxon and Irish Church: The priest knew his parishioners and they knew him. What had been the only way to maintain contact for the travelling missioner of the penal times became the cement of a parish which had no establishment props, as in the Catholic countries of Europe, and relied on this personal relationship between the priest and each member of his flock.

Towards the end of the eighteenth century many priests had left the country houses to establish parishes in the growing towns. But even here parishes were sometimes set up by local laity subscribing to build a chapel, and the priest found that it was they, not he, who expected to have control. Perhaps it was only the advent of the Irish immigrants of the 1840s who supported the priest in their hundreds but did not presume to have any say in the running of the church, who ushered in the familiar pattern of the priest with fullness of power who delegates some of it to his parishioners.

Perhaps this was never more than a caricature, yet, with the appearance of a better educated laity, we can expect to see yet another shift in the balance of influence between the priest and his flock. On purely sociological grounds this seems likely, and the whole thrust of post-conciliar thinking supports this trend.

It may be worth giving a brief description of the traditional parish in order to ascertain how far things have already departed from this 'norm', and how much further they are likely to go. There was, of course, no norm; some town parishes had the rector and four curates, others in the country or small towns only had the one priest. However the presence of the housekeeper often maintained for the priest a certain remoteness. The priest said Mass and celebrated the other sacraments. Often funerals, baptisms and weddings would take up a considerable share of his time. Much time would be spent over parish finances which were wholly in his hands, even to spending Sunday nights counting the collection. (What ideas might the parishioners get into their heads if they knew how much money was banked each week?)

There were, of course parish organisations, principally the parish schools, which educated the children for their entire schooldays, from five to fourteen. The teachers, nuns or laity, were the main collaborators of the priest. The other organisations, were mainly for the spiritual benefit of their members, sodalities and guilds of various kinds, or for the practical help of the priest in fund raising and social events. I have already classed the St Vincent de Paul's Society as an exception where valuable work in relieving the poor was undertaken. From the 1920s onwards the Legion of Mary was also conducting visiting and other missionary work under the close supervision of the parish priest, and so
preparing the way for that collaboration of priest and laity that has now won acceptance in Church teaching but is not always evident on the ground.

It is good to look back on this picture of the traditional parish which served the Church so well and is so irrevocably of the past. The work undertaken by the priests was heroic and self-sacrificing. The result, a laity who knew their priests and their catechism, who frequented the sacraments and were loyal to the church.

At its strongest in the large towns of the north there grew up a closed community where, between Catholic schools and Catholic clubs, the whole web of relationships, outside of work and commerce, united them with other Catholics. Sometimes the cause of the demise of this old system is ascribed to the Second Vatican Council.

But the writing was already on the wall. The growing secularism and its accompanying tolerance could not fail to affect the Catholic community. They no longer felt compelled, by obscure memories of persecution and fear of heretics, to seek only the company of other Catholics. The spread of television brought into Catholic homes a set of ideas and habits of thought that were at variance with the old teaching of the catechism. The young, who now went on to schools outside the parish, and even to non-Catholic colleges, were assimilated to the youth culture of the sixties. The ideas they imbied, together with the availability of easy contraception, resulted in their alienation from Catholic teaching on sexual morality.

The result, two generations later, is a church radically changed. The disappearance of the old catechism has produced a generation hazy about many points of doctrine. Many even of those who seek the sacraments of marriage or baptism no longer go to Mass.

What is the role of the priest in this new order in the Church? The temptation is to concentrate on those who still come to church, those who have been invigorated by the teaching of the Council, who have a better understanding of the sacraments, who find meaning in the new form of the liturgy, who are themselves at ease with a morality where conscience and optimism play a far larger role, and where the exact teaching of Catholic tradition is a little obscure.

But this is a fresh and exciting challenge for the priest. The parishioner of today often wants to be involved in the work of the parish and the need for his involvement is there. This need partly stems from the decline in numbers among the clergy. This is a gradual process. Most parishes still have priests, but rarely more than one; the curate is a figure of the past except as a young man serving an apprenticeship before a vacancy calls him to his first parish. The priests in general are older than they used to be. But then so are we, except for those young Catholics who are used to the idea of elderly priests.

Do I detect signs of a weary pessimism creeping into this article? In the Archdiocese of Liverpool a year of reflection and spiritual renewal has been termed In Communion with Christ, and recently every parish group has been asked the following questions:

Such questions plunge us into the heart of the new Church without room for regretful looks to the past. Fr John is unable to do routine visiting of his parishes: there is too few of him. At best he will respond to personal demands on his time, often at the presbytery, or visit the dying and comfort the bereaved. But he will have a large number of parishioners involved in various groups working in the parish. The parish where I work has upwards of forty such groups, some running scouts, others catechists who prepare children for first Communion, or provide instruction in the faith for adults.

It has been suggested that the modern parish priest should be more of a co-ordinator of such groups than maintain direct pastoral contact with individuals. This is a difficult directive since it is through this personal contact that he has been led to believe he is most directly exercising his priesthood. Certainly the latter activities are the most fulfilling.

But it might be asked whether much of this work cannot be performed by those with other charisms than the priestly one. Much counselling, bereavement work, etc., might well be done by trained laity with the right gifts. At the moment much of a priest's evenings will be taken up in instructing those candidates for the sacraments whom we described earlier as being vague about the teachings of their religion. Again lay catechists may well be doing this work, but they like, (feel more confident, that is,) to have the priest present.

The acceptance of collaborative ministry implies that lay parishioners will receive the necessary formation to perform their new role with confidence.

The other two parishes, Fr John has care of, must also be considered. The permanent deacon is clearly well established in many dioceses, but there is the tendency to regard him as a jumped-up lay man by many priests. Because he is married? What will happen to married priests who were once Anglicans? Because he has not been through the refining fire of the seminary system? There is indeed a problem: through the Eucharist the local community becomes most fully the Church in that place; and the priest, through his eucharistic role, is manifestly the minister of that unity which lies at the heart of this local Church. Can a lay person, or even a deacon, be an adequate substitute for the priest as the leader of such a Church?

We can answer this question in two ways. We might say that the parish is more basic than its leader the priest. If such a community already exists as a cell of the Body of Christ in that place, where the unity of faith and love is manifested, then to destroy its identity by assimilating it to some other distant parish would be harmful to the Christians of that area. The parish should continue, albeit with a non-sacramental leader, deacon or lay, to ensure its...
everyday unity. A priest should come in, as often as possible, to celebrate the Eucharist, but since he will be out of touch with the other needs of that parish, he should relinquish the direction of its pastoral activities to a non-priestly leader acting in concert with a pastoral council. Such a situation exists often in the third world, where a vast missionary parish is divided into villages looked after and instructed by catechists, and only visited by the priest two or three times in the year. A eucharistic service might be celebrated if it is practical to obtain and reserve consecrated hosts.

But there is an alternative answer to our question. To divorce the role of the minister of the Eucharist from that of the leader of the parish would destroy the unity of sacrament and life in that parish. Would it not be better to ordain whatever lay leader is available, after suitable preparation of course, but regardless of whether he is married or not? This of course raises the whole problem of women priests, since the leader may well be a religious sister or lay women, but such a question with its implications for the unity of the Church must be left here.

From the point of view of the Bishops' report on Collaborative Ministry, every sort of confrontation must be avoided. The answer to Fr John's problems with his three parishes must flow from our vision of the Church as Communion. All Christians from the moment of baptism have received charisms which fit them for a particular ministry. It is not the priest who must run a parish but every member exercising his ministry on behalf of the community. Not that this means that hierarchy is abolished: but it is to be viewed as a structure of service, ordering and unifying relationships within the Church, rather than a structure of power.

So Fr John's role is to enable communion to grow in his three parishes, fostering relationships of love and mutual trust; firstly, of course, by celebrating the Eucharist, the Sacrament of Communion. But flowing from this are a multiplicity of ministries, which make this communion concrete in the life of the parish, and which he is responsible for. In each community, he will need to take a different approach, according to the personalities there, and his ability to be present as their leader. As the Papal Encyclical Christifideles Laici points out, pastors may entrust to the faithful, when necessity requires it, such roles as are connected with their (priestly) ministry, but do not require the character of orders. So the leader of the priestless community may find themselves conducting baptisms, burying the dead, and officiating at weddings.

The change required to see this as possible will be radical. As long as the priest alone is considered capable of such a pastoral role, this will be unacceptable to the lay persons asking for the sacraments. So it is not perhaps the clergy who must change, but the laity. Or, as the Bishops' report says, we must not seek to change others but ourselves. This openness required is the consequence of receiving the Spirit; we are open to the presence of Christ in our midst, open to his presence in one another, open to whatever way the Spirit leads us in our mission to bring the world into this Communion which is the Church.
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MOUNT GRACE PRIORY, OSMOTHERLEY 1745
TERENCE RICHARDSON OSB

On 16 April 1995, the evening of Easter Sunday, a dignified procession left the Catholic Church in Osmotherley, to walk to the Anglican Church, calling at the Methodist Church on the way. In the procession were Bishop John Crowley of Middlesbrough, Bishop Gordon Bates of Whitby and Stuart Burgess, the chairman of the York and Hull Methodist District, as well as the local clergy (including four monks) and many lay people. But this was no routine ecumenical event. It commemorated 250 years since the first visit by John Wesley to the village, and the signing of a local ecumenical partnership. Perhaps the most striking feature of the procession was the reading of extracts from John Wesley’s Journal and Letters. Osmotherley is thought to be unique in that Wesley’s first sermon in the village was in the Catholic Church; subsequently he preached in the Anglican Church, then at the market cross, and on his final visits in the Methodist Church. All three Churches are still in use and so share a special ecumenical history.

Wesley records in his Journal for 15 April 1745: ‘In the evening I preached at the inn in Northallerton, where Mr Adams and some of his neighbours met me. On his saying he wished I “could have time to preach” in his house in Osmotherley, I told him I would have time, if he desired it, and ordered our horses to be brought out immediately. We came thither between nine and ten. It was about an hour before the people were gathered together. It was after twelve before I lay down, yet (through the blessing of God) I felt no weariness at all. Tuesday, 16th I preached at five on Rom. 3:22 to a large congregation, part of whom had sat up all night, for fear they should not wake in the morning. Many of them, I found, either were, or had been, Papists. O how wise are the ways of God! How am I brought, without any care or thought of mine into the centre of Papists in Yorkshire.’ Wesley visited Osmotherley twice more that year, and at least fifteen times more before his death in 1791.

While the Catholics might now be proud of the Wesley connection, 250 years ago it was a great scandal. The Catholic Church in the village is very ancient, having been founded in 1665 by Lady Juliana Walmsley, of Salmesbury (next door to Brindle), Lancashire, but then living at Cowthorpe near Knaresborough. She arranged for the foundation of a Franciscan Friary in the village in the house now known as the Old Hall. The purpose of her foundation was not so much a parish or a gentry mission as ‘for performing duty there for the benefit, devotion and comfort of pilgrims’ to the nearby shrine of Our Lady at Mount Grace. The shrine, though roofless, continued to attract pilgrims right through the penal times, including Mary Ward, the foundress of the IBVM sisters who visited in 1642. Thousands continue to flock to the shrine today. The Old Hall continues to house the Catholic Parish Church above the living quarters, now a tiny Benedictine monastery.

The Friars remained at Osmotherley until 1832, years of intermittent persecution and harassment for Catholics. The Chapel was carefully hidden in
This little chapel of our Lady, is pleasantly situated upon the mount, above the Priory of Mount Grace, and near to a curious spring, with a Basin...

The West View of MOUNT-GRACE near Osmotherley in YORKSHIRE.

This was a Monastery of Carthusians. Built in the Town of York by Edward, Duke of Cornwall, on his Marriage of York to Margaret, Lady of York, in the year 1182. It was founded by the Right Honourable Robert de Brus, Earl of Buchan, and the noble Robert Frestinus, Earl of Moray.
This Chappel of our Lady, is pleasantly situated upon the mount, above the Priory of Mount grace, and near to a curious Spring, with a Basin.
the roof of the building, and it was possible to get to Mass in the chapel without being seen in the village, by coming down a narrow lane from the moor and up the inside staircase from the back door. The present steps through the garden up to the Chapel are modern. In 1702, the Friars opened a ‘Popish school’, and by 1716 it was noted to be ‘almost quite full of scholars’. It is possible that there was a school in Osmotherley even earlier than the arrival of the Friars, as Fr Robert Meynell is said to have received his early education here, some time after 1608, before moving abroad to complete his education with the Jesuits at Saint Omer. A slightly older contemporary, Fr Lawrence Lowick, was born in Osmotherley, and became a monk at St Laurence’s, Dijon, in 1617. He was professed in 1620 and died in Gloucestershire in 1635.

The congregation in 1700 was reckoned to be only nine people. Nevertheless, the Chapel was re-roofed in 1736 (the date is carved into one of the beams) by one of the Friars, Fr Peter Adams (alias Watson). It was Adams who became friendly with John Wesley and who first invited him to the village. The Franciscan superiors were highly embarrassed by Adams’ behaviour even before his friendship with Wesley. He appears to have married his housekeeper, and was regarded as an apostate priest from 1737. Fr Peter Gordon and Fr Matthew Collingridge were sent to replace him, but he refused to give up the house. The two friars had to board with the Coates family at Over Silton, about two miles from Osmotherley, and despite this handicap they ministered to the loyal Catholics, and looked after the small school. By 1766, Adams had been ousted from the property and the congregation had swelled to 25, and by 1780 had reached 33. Adams died in 1777, unreconciled, and was buried in the Anglican Churchyard. Wesley recorded in his Journal for 8 May 1777: ‘About eleven I preached at Osmotherley. Found my old friend Mr Watson, who first brought me into this country, just dead, after living a reclusive life near fifty years. From one that attended him I learned that the sting of death was gone and he calmly delivered up his soul to God. I expounded the third chapter of Jonah; insisting particularly on that verse, “Who can tell if God will return and repent, and turn away from his fierce anger, that we perish not?”’ In fact the Pretender’s army did not leave Edinburgh for some time, and then bypassed Newcastle by marching down the west of the country.

Six Catholic priests were arrested in Yorkshire, all because of informers. Three of these were North Riding missioners, and they were not as lucky as Gordon and Collingridge. In December 1745, Luke Potts and Monox Hervey (who used in Yorkshire the alias John Raw) were taken in the Egton-Ugthorpe area, inland from Whitby, exhausted from sleeping rough because none of the parishioners would let them stay in their houses. In a staunchly Catholic area, this failure of hospitality is an indication of the panic created by the invasion; ‘Who can tell if God will return, and repent, and turn away from his fierce anger, that we perish not?’ In fact the Pretender’s army did not leave Edinburgh for some time, and then bypassed Newcastle by marching down the west of the country.

The invasion produced widespread fear and confusion, as may be seen in contemporary diaries such as John Wesley’s Journal. Wesley was himself caught up in the general panic the day after his second visit to Osmotherley. On Tuesday 17 September he reports: ‘I saw the remains of the old chapel on the brow of the hill, as well as those of the Carthusian monastery (called Mount Grace), which lay at the foot of it. The walls of the church, of the cloister, and some of the cells are tolerably entire; and one may still discern the partitions between the little gardens, one of which belonged to every cell. Who knows but that some of the poor superstitious monks, who once served God here according to the light they had, may meet us, by and by, in that house of God “not made with hands, eternal in the heavens”?’ The next day he continues, ‘About five in the evening we came to Newcastle, in an acceptable time. We found the generality of the inhabitants in the utmost consternation; news being just arrived, that the morning before, at two o’clock, the Pretender had entered Edinburgh. A great concourse of people were with us in the evening, to whom I expounded the third chapter of Jonah; insisting particularly on that verse, “Who can tell if God will return, and repent, and turn away from his fierce anger, that we perish not?”’ In fact the Pretender’s army did not leave Edinburgh for some time, and then bypassed Newcastle by marching down the west of the country.
opened a school in London, and did the same in Ughtorpe, with the intention of sending students on to the colleges in France. The establishment of small feeder schools such as this one at Ughtorpe, or the one run by the Franciscans at Osmotherley, is a common feature of eighteenth century recusancy; they provided an income for missionaries, as well as a stream of students to the colleges abroad. On at least one occasion Hervey brought his school from Ughtorpe to Osmotherley to celebrate Our Lady’s feast on 8 September. Presumably they all walked the forty miles across the moor. Hervey was a diligent priest, marrying Catholics, baptising their children and reconciling the lapsed. All his ministry is recorded in his register. In 1737 he noted ‘On the fifth of June, at North Lofthous, was reconciled to the Church by JR, Mrs Ann Coulson of Billsdale by Stoxley, whom the fallen and apostate Franciscan Fryer Watson of Osmotherley had perverted, and dehended under pretence of piety; but after three years wandering, she on this day, before the congregation of North Lofthous, returned to the sheepfold of the Catholick Church.’ JR is Hervey’s abbreviation for his own alias, John Rivett. Lofthous is the modern Loftus, north of Ughtorpe.

Anderson, Hervey and Potts were all committed to York Castle for trial at the Lent Assizes, 1746. We are fortunate to have the informers’ sworn statements, and these were printed in 1914 by the Catholic Record Society in volume 9. For instance, the informer Thomas Fletcher swore on 9 July 1746 that ‘... he went to hear Mass at several chappels, and said that he has heard one Mr Anderson say Mass at a chappel in Stockton ...’ and he observed at the said time that he held up a wafer with both his hands, and immediately after a cup in the same manner, saying something at that instant in a language unknown to this informant, and further saith that he had on at the same time a surplice, and a red stole about his neck, hanging down among the chappel and prayers of the Church. Futhermore, he observed the instant in a language unknown to this informant, and further saith that he had on at the same time a surplice, and a red stole about his neck, hanging down among the chappel and prayers of the Church. 

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THE CATHEDRAL PRIORY OF CHESTER

FR ABBOT

Since the early seventeenth century a tradition of conferring the honorary title of Cathedral Prior on monks of our monasteries has been maintained in the English Benedictine Congregation. Thus we honour certain distinguished members of our communities and at the same time preserve the memory of our connection with the English cathedrals which were at one time Benedictine. In the middle ages the Cathedral Prior in these foundations had the status of a prelate and was at the same time the head of the community and leader of the cathedral chapter.

The present Anglican cathedral of Chester was a Benedictine Abbey in the middle ages. Although it had never been the cathedral church of a diocese at that time, the English Benedictines preserved their connection with Chester by giving the title of Cathedral Prior to one of their monks. It was given as a title of honour only, but the title was always valued as a symbol and a reminder of the spirit of St Benedict which had inspired the foundation originally and had maintained its daily prayer for 500 years. The spiritual link between the living prayer of a contemporary Benedictine community and the centuries of prayer of those former Benedictines in what is now Chester Cathedral was thus kept alive and was ecumenically linked with the current Anglican daily prayer of the Cathedral.

Although this traditional way of remembering our Benedictine past and maintaining that memory among ourselves was greatly valued, we experienced some anxiety about it especially as the spirit of ecumenism grew stronger after Vatican II. We feared that our concern about this link might be misunderstood. All such anxieties were swept away and a new era, so far as Chester is concerned, opened in 1987 when the Dean of Chester, Dr Stephen Smalley, wrote to me to ask whether a group of our monks might take part in an ecumenical service of pilgrimage in the Cathedral in August 1988. This service was to be held in connection with an international ecumenical conference based at Chester College. We accepted the invitation, and some of us took part in the pilgrimage and sang Compline at the end of it. It was in connection with the organisation of this service that I spoke to the Dean about our tradition concerning Cathedral Priors. At the time Fr Edmund FitzSimons had recently been made Cathedral Prior of Chester by the President of the English Benedictine Congregation. The Dean was delighted to hear about it. With wonderful generosity he invited Fr Edmund over and they quickly got to know each other. By the time of the service at which we sang Compline in 1988 Fr Edmund, as Cathedral Prior, was given a special role in a prayer of reconciliation at the end of the service. After that Fr Edmund was invited by the Dean to many occasions at the Cathedral. The Dean himself began coming to visit us at Ampleforth to take part in our community life and prayer for a few days. He is always a welcome guest, whenever he can come.

Already in 1987 the Dean spoke to me about his plans for the celebration in 1992 of the 900th anniversary of the foundation of the Cathedral (as St Werburgh's Abbey) by the Earl of Chester and St Anselm. He invited me to become a patron for the celebration to take part in the great Service of Thanksgiving on 10 June 1992 together with the Abbot Primate, the Abbot President and many other Abbots including, of course, those from Anglican Benedictine monasteries. Our own English Benedictine nun from Carzzone Park in Chester were also present. At this celebration the Cathedral Prior of Chester was given a special and prominent place in the procession attended by his chaplain Fr Gregory O'Brien OSB. In the same year the Dean went further and gave us, and the Cathedral Prior, another special role in the year of centenary celebrations. He invited us to sing First Vespers of St Benedict on 10 July. It was another very moving occasion when Latin Vespers (and Vespers of St Benedict at that) were sung in that old Abbey Church for the first time since the dissolution in 1540. Afterwards the Dean and Chapter invited the monks to supper in the old monastic refectory off the cloister.

In the next year in April Fr Edmund FitzSimons died in our parish of St Mary's Warrington. Fr Dominic succeeded him by the appointment of the President in 1994. The Dean and Chapter cordially welcomed him to the Cathedral together with Fr Gregory who was by now well accepted by the Dean and Chapter as the chaplain of the Cathedral Prior. The Dean would have liked to hold a special service of 'installation' last year but it was not possible to find a convenient date. So it happened that it was not until 1 September 1995 that the ceremony took place in the Cathedral. At the invitation of the Dean and Chapter monks from Ampleforth Abbey and its parishes sang Vespers of St Anselm in the Cathedral.

Fr PRIOR writes:

A large congregation, Anglican and Catholic, was present to witness this unique occasion and underline its significance as a fraternal and ecumenical gesture. The Archbishop of Milwaukee, Dom Rembert Weakland OSB, who was Abbot Primate when Fr Dominic was Prior of Sant' Anselmo, extended a visit to England in order to be present at Fr Dominic's installation.

The Very Revd Stephen Smalley, the Dean, wrote in his introduction to the Order of Service:

In 1092 St Anselm of Bec helped Hugh Lupus, the second Norman Earl of Chester, to found the Benedictine Abbey of St Werburgh on this site. In 1541 the Abbey became a Cathedral, and the last Abbot, Thomas Clark, became the first Dean.

In 1992, our 900th anniversary year, and because of our important Benedictine heritage, the Dean and Chapter invited the monks of Ampleforth Abbey to sing Vespers in this Cathedral, for the first time since the Reformation. We are delighted to welcome back members of the Benedictine Community of Ampleforth to sing Vespers in the Cathedral this evening. This is a symbol of our existing friendship, and an expression of our mutual desire for unity within the Church of Christ.
Vespers will be followed, arguably for the first time in history, by a brief ceremony designed to give proper recognition to the recent appointment of The Very Reverend Dom Dominic Milroy as Cathedral Prior of Chester. Catholic Cathedral Priors are counterparts of some Anglican Deans, including Chester. Their role dates from 1541. In this Cathedral today we are glad to affirm that office, as a further mark of our growing together, and of our intention to build on it ecumenically.

Meanwhile, we receive its present incumbent among us today with warmth and affection.

The Blessing given at the end of the service of installation by the Abbot and the Dean expressed the hope that inspired both the Dean and Chapter and the Abbot and Community in this service:

Christ the Good Shepherd, who laid down his life for the sheep, draw you and all who hear his voice to be one within one fold; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you always.

The Cathedral Prior of Chester, the Very Rev. DOMINIC MILROY OSB then gave this Address:

I should like to thank the Dean and Chapter of Chester for the honour that has been done this day to the monastic roots of this great Cathedral Abbey. The generosity and the imaginative vision which led to this invitation have transformed what was already a relationship of cordial respect into a unique gesture of charity and of hope, the consequences of which no one can measure.

We, the monks of the English Benedictine Congregation, are deeply aware of, and grateful for, the years of dedicated and loving service which have preserved this place, since the time of the monks, as a place of holiness, of beauty and of prayer. It is a joy for us to be associated, today and in such a special way, with the prayers of those who habitually pray and worship here.

The stones of monastic buildings have long memories. As T.S. Eliot said in Little Gidding, 'You are here to kneel where prayer has been valid'. Where prayer has been valid ... Holy places are holy because they are dedicated to, and evoke, the presence of God. They do this partly by absorbing, and retaining, the mood and the aspirations of those of who have prayed in them. 'This stone,' said Joshua to the people, 'shall be a witness ... because it has heard all the words that the Lord God has spoken to us' (Josh. 24, 27).

Eliot goes on: 'The communication of the dead is tongued with fire beyond the language of the living'. Today we celebrate that communion of prayer which is shared between the living and the dead. In doing so, we pledge ourselves to continue praying that our shared witness to the Word of God may bear ever deeper fruits of unity and of peace. We pledge ourselves also to be willing to face whatever costs this shared commitment may bring. May these stones be a witness to that pledge.
COMMUNITY NOTES

ORDINATIONS

September 1995

For the first time, ordinations to the diaconate took place on our patronal feast of Saint Laurence, Deacon and Martyr. Br Andrew McCaffrey, Br Raphael Jones and Br Casian Dickie were ordained by Cardinal Basil, who was at Ampleforth taking part in the community retreat given that week by Fr Jean Louis Ska SJ, a Belgian Biblical scholar.

Fr Paul Browne was ordained priest by the Bishop of Middlesbrough, Rt Rev John Crowley, on 29 June, the last Sunday of term.

SIMPLE PROFESSION

Br Julian Baker made his temporary vows for three years on 27 August.

SOLEMN PROFESSIONS

On 2 September, Br Xavier Ho, Br Anthony Maret-Crosby, Fr George Corrie and Br Laurence McTaggart made their solemn professions, in the presence of the Abbot and Community, their families and friends including Bishop John Brewer of Lancaster and Bishop Hugh Lindsay, Bishop emeritus of Hexham and Newcastle. Archbishop Rembert Weakland OSB of Milwaukee, USA, was also present.

Br Xavier's secondary education was with the Cistercian monks in Vietnam, but he fled from Vietnam by boat in 1979. He first came to Ampleforth, with Fr Barnabas Nam, in 1980. He spent some years away, gaining the International Baccalaureate in 1984 and his nursing qualifications in 1989 before joining the novitiate in 1990. He is now studying Theology at Blackfriars in Oxford.

Br Anthony was in St Oswald's House from 1982-87. After leaving the school, he read history at University College, Oxford and joined the novitiate in 1990. He is now at St Benet's Hall, reading Theology at Blackfriars.

Fr George was closely associated in his youth with our parishes in and around Workington, and in particular with Fr Sigebert D'Arcey, who baptised him. He read Law at Liverpool University and Chester College of Law and then went on to be ordained as a priest of the diocese of Lancaster, coming to the novitiate at Ampleforth in 1991. He is continuing his study of Canon Law at Ampleforth, teaching in the school and is a tutor in St Oswald's House.

After leaving Nottingham High School in 1988, Br Laurence read Theology at St John's College, Oxford before joining the novitiate in 1991. He is at present reading Mathematics and Philosophy at St Benet's Hall, Oxford.

NOVICES

Five men arrived on 2 September to start their novitiate. Three are diocesan priests coming with the generous permission and blessing of their bishops, the fourth a recent graduate and the fifth a Vietnamese. In order of monastic seniority (determined, in accordance with St Benedict's instructions, by the order in which they applied to join the monastery): Erik Varden comes from
Norway, via Atlantic College and Cambridge University, where he read theology; Fr John Walsh was ordained in 1983 and comes to us after 12 years in parochial work in the Archdiocese of Liverpool; Fr John Metcalfe, a priest of the diocese of Hallam, has for many years been a friend of the community and particularly involved with the school retreat in St Hugh’s House; Fr Digby Samuels is an Old Amplefordian (D67). He read Law at Aberdeen University and was then ordained for the Archdiocese of Westminster, where he has most recently been engaged in giving retreats and guidance to parishes and groups seeking to deepen their life of prayer; Hai Tran, a young Vietnamese from Nottingham, arrived in England when he was 17, and came to know us through contact with our other Vietnamese brethren, Fr Barnabas, Br Xavier and Br Bruno. At the clothing ceremony on 10 September they were given their monastic names: Br Edwin Yarden, Fr Paulinus Walsh, Fr John Metcalfe, Fr Fabian Samuels and Br Paschal Tran.

THE ABBOT PRIMATE

The community was saddened by the news of the sudden death in Rome on 11 September of the Abbot Primate, Abbot Jerome Theissen, formerly Abbot of St John’s Abbey, Collegeville, USA. He had visited Ampleforth in the summer. His friendly, self-deprecating and unpretentious approach endeared him to the community. May he rest in peace. Abbot Francis Rossiter, Abbot President of the English Congregation is Vicar to the Abbot Primate and, until the Abbots’ Congress meets next year to elect a successor, will act as Primate. We offer him our support and prayers.

Fr DOMINIC spent four months in Chile last year with the Manquehue Movement. Whilst in Chile he preached the community retreat to the monks of Las Condes (the Benedictine monastery in Santiago with which the Movement is closely associated). He was also part of the British delegation to the meeting in Mendoza, Argentina, of the Argentine-British-Conference (ABC), in which groups representing parliamentary, business and general cultural interests (on both sides) met together with a group from the Falkland Islands.

Since his return, he has been based in the Abbey, and is Master of Oblates. In addition to the retreats for Oblates at Ampleforth, there have been days of recollection in Kent, Oxford and Lancashire. He attended the annual meeting of French and Belgian oblate-masters at the Abbey of Liguge in France.

He has been a member of two international Benedictine groups – a committee based in Rome to review the role of the Abbot Primate in relation to the various aspects of the Order, and a group of European monastic superiors (which has so far met in Belgium, France, Spain and Italy) which has been set up to explore the contemporary monastic influence in a changing Europe – this includes the Orthodox east, and the group has been invited next spring to Russia. In this group, Fr Dominic represents Abbot Patrick and the English Benedictine Congregation.

He has also preached retreats, to diocesan clergy in this country, and to Benedictine and Cistercian monasteries in Spain and Belgium. A retreat (to English-speaking pilgrims near Compostela in Spain) was the start of a new venture called Retreats beyond Dover run from St Etheldreda’s, Ely Place, London. He has also spoken at educational conferences, for teachers from the Maintained and Independent Sectors, and has spoken or preached in a number of schools.

THE ABBOT’S ECUMENICAL GROUP

Earlier in the year, the community sang Vespers in York Minster, and on Whit Sunday the new Dean of York invited Fr Abbot to preach there. These and similar events are the high profile ecumenical occasions that catch the public eye, but there is a continual though quieter concern to sustain and develop ecumenical relations. One among these is the ‘Abbot’s Group’. Established when the Cardinal was Abbot, it has met regularly through the years under the Abbot’s chairmanship, with a changing membership made up of members of the monastic community and local Anglican and Catholic clergy. Meetings take place by turn at the abbey and in local Catholic and Anglican parishes. They follow a simple format: a paper, a discussion, tea. The papers are varied, the discussions off the record, sometimes robust, always friendly, frequently bringing a new perspective to our understanding of each other’s spiritual, ecclesial and religious ‘worlds’. This year’s papers have covered:

| Fr Prior | The Catechism—what is it for? |
| Deryck Goodwin | Time and Eternity |
| David Morland OSB | The Future |
| Robert Holtby | What I admire in the Catholic Church and deplore in the Anglican Church |
| Aelred Burrows OSB | What I admire in the Anglican Church and deplore in the Catholic Church |
| Alberic Stacpoole OSB | Arcic I—update on the Eucharist & Ministry |
| Leslie Stanbridge | Arcic II—Making moral decisions |

A FOUNDATION IN ZIMBABWE

At the annual Conventual Chapter, 14-18 August, the Community agreed to establish a monastery in Zimbabwe. The invitation came from the Archbishop of Harare, with the support of the Zimbabwe Catholic Bishops’ Conference. Over the last four years the Abbot and members of the Community have made exploratory visits, consulting bishops, religious and laity and learning about the needs of the Church in Zimbabwe as it grows beyond the first phase of evangelisation. The Archbishop of Harare, the Most Rev Patrick Chakaipa, sees a need for the kind of spiritual centre for prayer, liturgy, retreat work and catechesis that only a monastery can provide. Certainly, the devotion and exploratory visits, consulting bishops, religious and laity and learning about the initial phase of the project on a mission called Monte Cassino near the town of Macheke, 65 miles from Harare. The mission was given its name in the 1900s by the Trappist monks who established a mission there, though they moved on by the end of 1996. The intention is to send a group of four or five monks to make a start on the foundation. As soon as possible Zimbabwean vocations will be encouraged and the foundation will become a truly Zimbabwean monastery.

The Abbot believes that the Ampleforth Community should respond positively to the call from Zimbabwe because it has been blessed with a steady stream of new members. He intends to send the first group of monks at the end of 1996. The intention is to send a group of four or five monks to make a start on the foundation. As soon as possible Zimbabwean vocations will be encouraged and the foundation will become a truly Zimbabwean monastery.

The monks will support themselves at least in part by their own work in areas such as retreat giving, adult education, hospitality, working the land and desk top publishing of catechetical, liturgical and spiritual material.

The Zimbabwe initiative does not diminish our commitment to our other works, but will benefit them by being an enrichment of the community’s life.

Fr STEPHEN WRIGHT has spent an interesting year, including visits to South Africa and Chile. He writes:

My first three months of the Sabbatical were with the Redemptorists in their Conference centre near Shrewsbury. We were 55 men and women religious, English speaking but from all over the world. We were all roughly the same age, and most of us had spent many years in our communities at different works. We prayed together, reflected on our lives, listened to lectures and were given updates on different aspects of spirituality and the care of souls. I had spent many of my theology time at Ampleforth in the 1980s doing a lot of teaching and coaching and CCF in the school, so this was the first time that I had devoted any concentrated time to the different spiritual and theological disciplines. Fr Denis McBride CSSR on the Gospels was the highlight but other lectures especially Hamish Swanston, Sean O’Riordan and Adrian Smith WF (W49) were above average in form and content. The course is now being open to laypeople—well worth going to. While there I met Ronnie Channer (D56) in his school in Wem, and Francis and Kate Stafford, also the Drs Byrne whose son is in St Dunstan’s. I visited Tywyn to say Mass in the parish of Norman and Alison Corbett (and parents) (O60).

Having had this privilege I wanted to do something useful before going to Chile. It fell out that I should go to South Africa. Fr Timothy and Fr Dunstan had been to Hermanus, Cape Province and since they had no priest I was welcomed there. I found a country in which after the elections the sense of a miracle experienced was very close to the surface. My community there was mostly white, Hermanus being the vacation and retirement home for many in the Johannesburg area. I met a number of friends of Ampleforth, including Patrick Heagerty (O47) and John Gaynor (D52) who had houses in the town.

I had decided to ‘hit Hermanus running’ so to speak so that I would have a programme to put into place. It involved fine tuning the liturgy, improving the music, having a weekly discussion group, and prayer group, and finally a day for reconciliation and healing on the Fridays finishing with Mass. I think once the parish got used to it, they liked it. Nothing like it had happened before though the diocese had had a programme called Renew which had done lot to raise the consciousness of the people about community and the Church. They were so welcoming in the parish that I soon was among friends, and they made sure that I was introduced to local people and places while giving me space to do what I wanted.

Then to Chile. I was welcomed by the Manquehue community. This is a lay movement of men and women in the Chilean Church, recognised by Rome and with close Ampleforth links. Based on a prayer group principle of scripture sharing, they have spread to consist of 400 people (with about 70 in England) organised in some 40 prayer groups. They have strong links with Benedictine spirituality guided by the Abbot and Community of Las Condes. There are 40 vowed members of the movement, with some ten celibates— including two Englishmen. They decided in 1980 to start a school based on
prayer groups run by members of the movement while most of the teaching is done by ordinary teachers sympathetic to the movement.

The success of this school means it numbers 1400 and a school in the poor part of Santiago run on the same principle but supported (60%) from charity in one form or another. So I worked in the School, giving classes in English on topics which I knew something about, celebrating an English Mass, Reconciliation periods, and taking a lead in the main Liturgies of Holy Week and Pentecost. I joined the retreats (each class goes to the retreat centre once a year for a week end) at Punta de Tralca on the Pacific which can sleep 1000 and is run by nuns and a team of helpers.

All the time my bed (and lap top computer!) was in the abbey of Las Condes on a hill overlooking the city. The Community was founded by Beuron (Germany) in the late 1940s. There are still three Germans there, but the other 14 monks are Chilean with a Chilean Abbot, Padre Gabriel whose talks to an unbelieving Jose Manuel were the starting points of the movement. We rose early (4.15) and all the work of the monks was in the monastery — there was no apostolic work except private spiritual direction and a Sunday morning Mass.

I got in touch with the prayer groups in Santiago and those involved in the Charismatic Renewal and this was a further blessing because I met more ordinary Chileans and was able to go to Valparaiso, Vina del Mar and the Cistercians at Miraflores. I joined a men's prayer group and a general prayer group.

I also got in touch with the Columban Fathers, who had a reputation of being communists in the Pinochet period, and in whose house Sheila Cassidy had been caught. I visited their house in the centre of Santiago and also their parishes in the poor areas.

If I were to sum up what new vision I learned during this year, it was to look at Christian communities (whether lay, religious, parish, monastic) and discover how developed was their life and work in four areas: Prayer, Experience, Community, Healing, Evangelisation. If they are active and powerful spiritually in these areas they are healthy parts of the Church. A failing community is usually one which is lacking in one of these areas. I also understand the success of the Manquehue school and community because it ties in with my own experience at Ampleforth in the 1970s just at the same time as Manquehue was founded in Chile. We have much to learn from them, but they have a modern solution to the more important problem — the spiritual formation of the young.

BERT SKINNER
Fr EDMUND HATTON (now parish priest in Warwick Bridge) writes:

Mr and Mrs Skinner arrived in the North Riding when she was appointed as Teacher in the village school at Gilling. He applied to the Procurator for work and only incidentally revealed that he had been for many years charge hand on a 300 acre fruit farm in Essex. At the moment when he applied, Billy Watson was still running the orchard and there was no immediate prospect of a job for him anywhere in the college. However, within a few days, quite independently, Billy decided to set up on his own and resigned from his work in the orchard. Luckily, Bert was without a job and he accepted the appointment.

The orchard to which Bert came was virtually an unplanned and haphazard collection of varieties. The resources in the way of equipment were limited. What became the New Dessert Plot was under soft fruit, the Middle Orchard a mix of pears, plums and apples, the Infirmary Orchard a very mixed collection of large standard trees, cordons and pyramids. The Top Orchard was, in Bert's own words: 'the finest Bramley orchard in the north of England'.

The arrival of Bert changed the prospects of the orchard. Fr Terence Wright, the Procurator of the day, gave as the aim: 'to produce as much fruit as possible for as much of the establishment as possible for as much of the year as possible'. Bert set about grubbing the soft fruit and planting dessert apples in the New Dessert Plot. He then turned his attention to Cherry Tree Field which added another six acres to the three and a half already planted. In his 18 years, Bert saw Cherry Tree Field through from arable to a mature orchard. He presided over the fencing, the draining and the planting. The north end was given over to soft fruit, the middle area to culinary apples and the southern area — just over two acres — to a succession of varieties which would hopefully meet the needs of the school until Easter. Fr Terence and Fr Robert showed their appreciation and confidence in Bert by providing all the equipment that he needed and in due course building a cavity wall store for the apples.

As a rule of thumb, it was customary to think of one man for every ten acres of fruit. Bert had just over nine acres but was not only involved in producing the fruit, but also in storing, grading and delivery from store, as well as the paperwork. His 18 years was a time of fulfilment. His dedicated work laid the foundation for the reputation that the orchard later gained.

Bert was of a gentle, warm and attractive disposition. He made friends easily. Many of the maintenance staff came to help out for various needs in the orchard, maybe planting, maybe grubbing, maybe picking. Bert made special friends with Carl Garbutt, Bernard Chase and Bob Burnett and also with the Grounds Staff. Members of the community were regular workers in the orchard, especially Fr Barnabas and Fr Gilbert — whose work on the hedges was maintained long after Bert left — as well as generations of novices. We will remember him with his beret firmly set on the horizontal and his gentle chuckle and love of a joke. However, Bert was a bit of a worrier and sometimes raids by rabbits and bullfinches had got him down, so also when others did not give the orchard the same priority as he did. Bert did not only shine in the orchard, he was also a skilful wicket-keeper. He used to play in the monastic team and for local clubs in the area. When Bert retired, he moved with his daughter, Barbara and family to Shipley and subsequently to Andover. Bert was one of those many loyal workers who had given of their best in both the monastery and the school. Latterly, he lived in a retirement home in Andover and died after a short illness in hospital. May he rest in peace. To his daughter, Barbara and her family, our most sincere sympathy.
CYCLING FOR OUR YOUTH

TIMOTHY WRIGHT OSB

Question: How do you arouse interest and promote a cause?

Answer: Do something eccentric and out of character.

This was the origin of the cycle ride from Land's End to John o'Groats. Planned as eccentric and a little crazy, it ended up being eye-catching and effective. It was more a pilgrimage than a stunt; more a feat of endurance than an exercise in fund-raising.

Anthony Glaister (J71) provided the idea, Robin Andrews (O60) supported the initial enthusiasm and the Mayers — Alan (B58) and his wife Anna, and their third son Alexander (J91) — put the idea into reality.

It is not the temperature, nor the rainfall, nor the cloud, but the wind which determines the level of frustration for the cyclist. The weather in early July is, according to the experts, usually unpredictable, and the prevailing wind is predominantly from the south or south-west. By cycling from south to north we would have the advantages of these winds, and benefit from the lengthening day. We had two days of rain, predictably the day we went over Shap and the final day to John o'Groats; we had two days of frustrating headwinds through Scotland from Fort William to Dingwall. For the rest we had the usual mixture of sunshine and cloud, accompanied by calm or a following wind. We could not have asked for better.

Our trip was not simply a challenge of physical endurance. It was an opportunity to meet the Old Boys, Parents and Friends of Ampleforth. Each evening we celebrated Mass and enjoyed a meal with friends. These gatherings became vitally important for the encouragement we received, the prayer for our safety, and the resulting boost to our morale.

The mood of the project was well captured by Mark Pickthall (B76), who designed the leaflet and the follow-up card. He managed to combine the eccentric and the boldness with the importance of the cause.

The daily celebration of the Divine Office in the breaks, following each two hour cycling session, defined our perspective. At the end of the day we celebrated Vespers with Mass. As the days passed, we grew to appreciate the importance of this routine. It gave the event its integrity and identity. Even among the tar, flames and oil of the road, not to mention the noise and danger from traffic, we could celebrate God in our midst. Such moments of recollection reinforced our perspective, subdued our aches and strengthened our resolve. We were, after all, doing it for His glory.

We celebrated ten Masses: two in parish churches — Cheddar and Leyland; one in a prep school chapel — St Richard's, Bredenbury Court, Headmaster Richard Coghlan (T60); one in Oulton Abbey, Stone — a Benedictine convent; one in a retreat House — Craig Lodge, Dalmaina; two in family private chapels — Warwick Hall, Richard Murphy (C58) and Moniach Castle, Philippa Fraser; and four in private houses — Okehampton — John Burnett (B63); Irvine — Mario and Lorna Campagna, Leo was in the School (J91); Roy Bridge — Richard Sidgwick, father of Peter (C), and Berriedale, Caithness — Robert and Devina Howden, friends of Andrew Hamilton. On each occasion we were joined by Old Boys and friends.

So what of the ride itself? Each of us has different recollections but a general conclusion was that it was less arduous than expected. Exhausting it certainly was, but not so tiring that the following day became impossible. There were two reasons for this. The first was the efficiency of the support party, composed of Mrs A. Mayer and Mrs S. Tams in England and Mrs J. Howard and Adrian Mayer (J89) in Scotland. They were at hand to supply every need and we are particularly grateful to Thomas Tate (O63) of Tate's in Leeds, for supplying us with a new Ford Transit. The second was the decision to start early each day, a recommendation of Fr Cyril, who, it will be remembered, did the double journey in twenty days a few years ago. We aimed to start cycling by 6.00am. The result was that we could complete three sessions then settle for a late lunch having covered over 80 miles. This was good for morale.

We were surprised by our speed: a planned 102 miles on the first day was deemed excessive by the experts, but it was achieved without excessive strain. After two or three days of similar distances we were confident that we could
complete the ride in eleven days. It meant a longer distance to the overnight base, a frustration we accepted, to give us time at the end.

Alexander Mayer (J91) and Robert King (T) were at the start and we ended with nine. Day three saw the arrival of Robin Andrews (G60); day four, Harley Jafa (A); day seven Jonathan Fox (D63) and his son Dominic (D91), and day eleven Andrew Hamilton (father of Archie (E94)) and his friend Hugh Lockhart. We cycled into John o’Groats together, two boys from the school, two recent Old Boys, and five ‘older’ men!

Land’s End was not an inviting place on Sunday morning the second of July. It was darker than we expected, overcast and silent. It was the A30 for most of the day, and the absence of traffic, the cool weather and the reasonable gradient meant good progress for the first two sessions. Bodmin Moor was less of an obstacle than the maps suggested, and the early problems, punctures and chains coming off, were efficiently overcome. The support party was summoned by the mobile phones, generously supplied by Paul Townley (father of Peter (T91) and Joe (T)).

That evening we were entertained by John and Billie Burnett who welcomed a group of friends from their parish to Mass and a buffet supper, among whom was Mgr George Hay (C49).

The second day took us through Taunton and the Mendips to the edge of Bristol Airport, and brought the local knowledge of Christopher Rimmer (O58), himself a keen cyclist, who showed us the quiet route from Tiverton to Taunton. The evening was spent with John (C55) and Janc Morton, who organised a large gathering of Old Boys, wives and friends. Among the Old Boys were John Eddison (D68), Christopher Andrews (O64), Chris Ainscough (C73), Ben Edwards (D76), Stephen O’Malley (W58), John Horn (B58) and Anthony Brown (H62).

On the third day the group lost each other coming through Bristol but were reunited on the A38, to the north of the city. Record speeds were maintained through Gloucester and Worcester to Kidderminster. John Dore (A91) and Nicholas Kenworthy-Browne (E90) joined us for part of the day. At St Richard’s we celebrated Mass with the school and a large number of parents and friends. Among the Old Boys were Ian Hodgson (T59), Michael Leigh (A58), Christian Tyler (O62), William Moore (C71) and Philip Gretton (B65).

From Kidderminster we were joined by Richard Hobbs (D) for part of the day. After some confusion in locating the cyclists, some of us paid our respects to Fr Augustine at St Mary’s Warrington, and Brian Gillow (C44) at Market Drayton. Among the party was Philip Ockleston (J92) but the demands of BBC Radio Stoke and BBC Radio Shropshire interrupted the conversation.

At Oulton Abbey we were entertained by the Prioress, Mother Benedicta. Mass in the Chapter House and was followed by an excellent meal. Old Boys present included Michael Harrison (W78), Richard Defoe (B59), Nick Davenport (D71), Stephen Herbert (T65), along with Dominic Brisby (D) and Jamie Paul (J), Ken and Claire Dando (Oblates) and Susan, Margaret and Alan Beckett (Br Luke’s family).

The following morning, to our surprise and possibly his too, Lord Stafford (C72) came to see us on our way. We progressed quickly through the industrial towns of central Lancashire. This was our ‘parish’ day. We did not quite make Midday Office at Bamber Bridge, but did achieve a short cycle ride with a group of young people from Leyland, representing the young of our churches. We ended in low cloud just outside Carnforth and made our way back to Simon (C61) and Julie Blackwell, at Gastang where a hot bath was particularly welcome. The evening Mass, specially prepared by the children of the Primary School, was celebrated at Leyland and afterwards Fr Jonathan, Fr Charles, Fr Bonaventure and Fr Maurus, with members of the parish entertained us.

Shap was always going to be a challenge, and the weather closed in to make it more beastly, but spirits rose on meeting Philip and Mia Oulton (parents of Charlie (A82) and Timothy (B85)) at the summit. It was still early and we had made good progress through the mist and the rain. The weather improved as we descended towards Carlisle. At the second stop we were joined by Fr Terence and Fr Ian, who came from Osmotherley. At the Scottish border we were piped over by Michael Johnson-Ferguson (C52) and felt the force of a contrary wind as we made our way with some difficulty towards Dumfries.

Rupert Morgan (C58) and John Bridgeman (O56) gave us considerable support by cycling this section.

That evening we were entertained by Richard Murphy (C59) and his wife Mary at Warwick Hall. We celebrated Mass in the private chapel and the Old Boys present included Hugh Lawson (C54), Ralph May (C45), Rupert Morgan, and Michael Johnson-Ferguson. Others included Simon Stewart, a current parent, and Andrew Hamilton, a former parent, along with wives and children.

From Dumfries the roads became quieter and the evening parties smaller. We made for the ferry point at Gourock and came back to Irvine for the night where we were joined Nick Farrell (E80) and his father for Mass. The following day, overcast and cool gave us the first taste of the Highlands. An excellent scenic route through to Connell Bridge was much appreciated. Our evening was spent at the Craig Lodge Retreat House where we celebrated Mass with the small community.

The north-easterly wind was stronger the following day, which made our journey to Fort William and subsequently to Fort Augustus difficult. But the scenery and sunshine provided a welcome contrast. We toured the exhibition at Fort Augustus Abbey, impressed by the number of visitors it had attracted. We returned to the home of Richard Sidgwick — father of Peter (C) — where we celebrated Mass attended by Rory Macdonald (O51) among others, and enjoyed the stunning views of the Highlands on a glorious summer’s evening.

The route from Fort Augustus took us along Loch Ness to Inverness then across Black Isle to Dingwall and so into the last stretch, up to the north-east corner. We spent our last night at Moniach Castle, home of Philippa Fraser and
her son Kit (W71) and his family. We celebrated Mass in their family chapel and enjoyed a lively family meal — they absorbed our expanded team, now eleven, without apparent difficulty.

The final day was wet and overcast. Progress however was good and we negotiated the Helmsdale and Berriedale Braes, possibly the steepest hills of the whole journey, with relative ease, an indication of increasing fitness. Our route took us through the bleak and bare countryside of Caithness, passing by Thurso, and crossing the finishing line at 3.30pm on 12 July, 956.7 miles from Land's End, covered at an average speed of 14mph. The task had been completed and a sense of achievement and relief was evident among all. But there was no official banquet to mark it for the party split up immediately, though seven of us were well entertained by Andrew Hamilton with his friends at Berriedale.

Looking back after three months, the interest generated has amazed us. With hindsight the grace of God was powerfully in evidence. This should have been little surprise given the powerful stream of prayer by the Community, by the Carmelite nuns, and by the many hundreds of friends and supporters who kept us in mind over those eleven days. This was communicated to us by the frequent telephone calls expressing good wishes, and the daily progress report requested by the Abbey.

In raising the profile of Ampleforth and all that it represents as a monastic community, the event appears to have been successful. But it is too early to evaluate its success as a fund-raising venture. At the moment of writing, 13 September, over £150,000 has been received, from less than 15% of the people circulated. The replies are still coming in which means that this percentage will increase.

We are grateful that so many backed such an eccentric event, so generously. The money will be distributed among the charities later in the year and a full report will be sent to all.

Question: Would you do it all over again?
Answer: It is too early to say, but . . .

MANQUEHUE APOSTOLIC MOVEMENT
A Personal Testimony

MARTIN MULLIN (B92)

The following article is taken from THE SCRIBE, the Journal of the MAM, Issue Number 1, January 1995.

Now when I came to you, brothers, I did not come with any brilliance of oratory or wise argument to announce to you the mystery of God. I was resolved that the only knowledge I would have while I was with you was knowledge of Jesus, and of him as the crucified Christ. I came among you in weakness, in fear and great trembling and what I spoke and proclaimed was not meant to convince by philosophical argument, but to demonstrate the convincing power of the Spirit, so that your faith should depend not on human wisdom but on the power of God.

These verses have become increasingly important for me in continuing to search God's will for my life. I have the roots of faith in my family, a Catholic background and, for England at least, an unusually large number of cousins. At Ampleforth I was said to be 'involved' in various prayer and confirmation groups. This led some to believe that I had monastic inclinations, one of my nicknames being 'Brother Martin'. But my faith tended towards doctrines and institutions, rather than the living person of Christ.

My time with the Movement has helped my outlook to change. It was in January 1990 that a great brute of a top year invited me to a prayer group with another sixth-former. These sessions were run each week by an extremely well-dressed Chilean, who would arrive cheerfully from the cold, yet often exhausted, and we would prepare around a theme. Rodrigo, my first Chilean friend, was a dear friend in Christ, and remains very much so. In time, he returned to Chile and the other two boys went on to University. In their absence, I continued what I discovered were known as 'meditations'.

I knew that each year some old boys from Ampleforth went during their year off to help at two schools in Chile. I had no idea that this was related to the weekly meditations. Fortunately, a friend persuaded me to accompany him to a talk and I found myself on the list to go to Chile. I remember the idea of helping to teach English did not particularly attract me.

Leaving Ampleforth after eight years, I suddenly realised that the world outside didn't have a Benedictine flavour, nor, necessarily, Catholic; in fact, some people didn't even believe in God. Religion was completely optional now and I felt at a loose end as to how to approach it. I turned to reading but the books were all secondary works, stories of people's experiences, etc. I had been given a copy of the Rule of Saint Benedict which I read from cover to cover and found it to be quite interesting, but of no real relevance to those of us living outside the cloister.

Arriving in Chile, God, Catholicism and St Benedict were all back in the picture. I was absolutely overwhelmed by the scale of activity and the
enthusiasm with which it was carried out. José Manuel, the headmaster of San Benito, spoke to us gringos about building a community of love:

In love there is no room for fear, but perfect love drives out fear, because fear implies punishment and whoever is afraid has not come to perfection in love. Let us love, then, because he first loved us. Anyone who says ‘I love God’ and hates his brother, is a liar, since whoever does not love the brother whom he can see cannot love God whom he has not seen. Indeed this is the commandment we have received from him, that whoever loves God, must also love his brother.

I listened but I did not understand. I saw lay people praying the Divine Office, a rhythm I was accustomed to, although the Spanish was a novelty; ‘En tus manos, Señor, encomiendo mi Espíritu’ sounds much more godly when sung in Spanish than ‘Into your hands, Lord, I commend my Spirit’. Similarly, lay people following the Rule intrigued me. Talk of ‘Lectio’ on the ‘Word of God’ was something I couldn’t truly come to terms with.

The shock of my arrival over, I gradually came to understand more Spanish. Moreover, I felt God speaking to me in a completely new way. Suddenly, the Bible spoke to me in a completely new way. The Word was revealed to me for the first time and I was uplifted by its richness. I now linked the Word to a God that is alive in the world today. I endeavoured to take heed of Paul’s plea in Colossians 3 v 16 ‘to let the Word, in all its richness, find its home within me’.

Simultaneously, one of the mottoes of the Movement, ‘No one can have greater love than to lay down his life for his friends’, was being demonstrated to me at every juncture. I was very familiar with St Paul’s hymn ‘to love’ in 1 Corinthians 13, as we used to pray it at school, but I had never before seen greater love than to lay down his life for his friends’, was being demonstrated to its home within me’.

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Simultaneously, one of the mottoes of the Movement, ‘No one can have greater love than to lay down his life for his friends’, was being demonstrated to me at every juncture. I was very familiar with St Paul’s hymn ‘to love’ in 1 Corinthians 13, as we used to pray it at school, but I had never before seen myself as simply a gong booming. I began to feel that perhaps I was changing. I even began to love gringos whom I’d never spoken to at any great length whilst at school. It seemed as if anything was possible. All my thoughts came back to love, such as the spiritual friendship forged between a monastery in England: England, my England, drab, dreary, cold, godless England. The English: England, my England, drab, dreary, cold, godless England.

Soon I realised I had to do more than just listen contentedly to the Word:

Anyone who listens to the Word and takes no action is like someone who looks at his own features in a mirror and, once he has seen what he looks like, goes off and immediately forgets it.

I had to put it into practice, as St Benedict says, to ‘accept it and carry it out vigorously’. I found tutoring was one of the best experiences of friendship in Christ, and was even bold enough to test out my awful Spanish in order to meet Christ in the ten year old boys I was with. The love I felt from both God and those around me was utter liberation, like being reborn.

Since by your obedience to the truth you have purified yourselves so that you can experience the genuine love of brethren, love each other intensely
would be no faith at University. How wrong I was! There was a whole host of faiths, but I soon learnt that being a Catholic meant belonging to a minority. While drying some dishes on one occasion, two students described how they used to live with two Italians, who, like all Catholics, they suggested, merely worshipped the Pope. Another Christian prayed for the evangelisation of Catholics; awfully, initially thought, but then we all need to be evangelised, to be continually renewed by the Word and the message of the Gospels. ‘When did you become a Christian?’ was a common question; I found it quite difficult, at first, to give a response that non-Catholics would understand. More often than not, others would be quite disappointed to discover that I was a Catholic. Many were extremely suspicious and sceptical of the ‘Movement’; it sounded rather like an underground mafia.

It helped immensely having Paddy, who had been with me in Chile, only 20 minutes away at Durham. Very early on we formed a weekly community which was one of the few rocks of stability amid the bustle of University life. Paddy asked me to invite some people along. Having explained about meditations, Sid jokingly asked if we had to hug each other at the end. He and Steve are now my house mates and at the moment are all that are left of the community of St Bede, which regularly had seven people attending. I also started attending the University Catholic Society, where a friend (now my girlfriend) picked up on my unhappiness. I spoke to her at the Christmas party and she subsequently told me how she thought the only thing I wanted to do was jump on a plane to Chile. It was true in many ways, and for much of the first term I had seriously considered leaving University. I began to think I would never be fully happy unless I was in Chile. Even my letch had entered a particularly dry phase.

After Christmas I decided that if God wanted me at Newcastle then I’d better get on with it. I thought of the apostolate of the Movement in Chile and got involved in a school. But my experience of tutoring history to some sixth-formers in no way matched that of the tutores. I realised the striking difference between the two when I met one of the pupils in town and saw that it was a medieval text that was the common ground between us, rather than Christ. At about the same time, inspired by the Gospel, I started visiting prisoners in Durham on the same day as our meditations. I felt a bit ill at ease initially, especially when some inmates weren’t particularly welcoming. But there were two prisoners whom I shall never forget. The first explained to me how he would have committed suicide had it not been for his faith. The second, the most unlikely of all for some of his mannerisms and his build, described the awful conditions he faced; I felt helpless, but was completely taken aback when he said, ‘just pray!’.

I still feel there are some inevitable tensions with my faith. Often I am torn between wanting to be active whilst being able to be contemplative, to withdraw and retreat. I remain slightly awkward praying in a public place, although it is often a good spot of conversation. On numerous trains I have met everyone from atheists to Jehovah’s witnesses. But more often than not, people are quite mistaken, assuming that I am training to be an Anglican vicar. Just yesterday I was unable to persuade one man that Paddy and I were anything but American Mormons. There is a great deal of myth in England about what Catholics do or do not believe. Similarly, we Catholics tend to get bogged down with the issues of sex, homosexuality and contraception, women priests, the Papacy, etc. Often this debate is destructive and serves only to divert us from the centre of our faith and we lose direction.

Just as Newcastle was one of the last places in the world I wanted to be at the beginning of the year, so too, history was one of the last subjects I wanted to be studying. But Faith and the Church, St Benedict and monasticism have followed me in to my studies, and I have come to love my subject. For one of my courses, ‘The Birth of Europe’, the first book on my reading was St Benedict’s Rule. I see the rule more as a way of getting closer to God rather than an economically convenient system, as proposed by one of my classmates.

I have been back in Chile for two and a half weeks now and there have been times during that short period when I have been tempted to stay. But I do not think that would be right as I feel sure that this is not what God is calling me to do. So, why did I come back? As the year went on, the idea of returning diminished and I made plans to go to Kenya or Spain. I had experienced Chile and ought to pursue something different. I thought this until lots of little signs pointed me back in this direction. These culminated in a letter from one of the boys in my tutores group. I knew that to return was the last thing in the world my parents wanted me to do, but I felt I had to. It somewhat upset me that they don’t appreciate what this means to me. It is sad that I never quite got round to telling my parents that I made a promise last year.

But, most of all, I came back to be refreshed in the spirit of the Movement, to discern more of God’s path for my life, to be charged up in order to return to England. This year has inevitably been different from last. I have been able to see again what makes the Movement tick. I have seen a whole new set of gringos welcomed like Christ, and am convinced that it is this capacity to love which is fundamental:

If this enterprise, this movement of theirs, is of human origin it will break up of its own accord; but if it does in fact come from God you will be unable to destroy them.

No doubt there are many differences between University life in Chile and England, but the need for and the task of evangelisation remains the same. I am particularly excited at the moment by the founding of a house in Newcastle with two members of my community and another friend, which we hope will be truly a school of the Lord’s service. We would be very happy to welcome any of you there:

Like a mother feeding and looking after her children, we felt so devoted to you that we would have been happy to share with you not only the gospel of God, but also our own lives, so dear had you become.

Martin Mullin is now, Autumn 1995, in his final year at Newcastle University.
TEN DAYS’ IMPRESSION OF MYANMAR

DAVID BINGHAM SJ (B50)

With Aung San Suu Kyi’s release from detention, Myanmar is in the news, and so I pitch in with my own very limited impressions of the Myanmar scene, gleaned from ten days in a country about which I had hitherto known next to nothing.

General Impressions

My first impression as the plane dipped down through thick cloud was of an improbable, white Arctic landscape. It took me a moment or two to realise that I was looking at acres and acres of water-logged padi fields which reflected and almost merged with the low, grey-white monsoon clouds. It was also a landscape studded with the domes of innumerable small, white pagodas.

I arrived fully of trepidation and misgivings. ‘This trip surely is a mistake.’ Some priests who had visited the country at various times over the past decade had fed me with horror stories of corruption, brutality, discomfort, disrepair, poverty and general demoralisation amongst the people at large. Certainly after the magnificence of Singapore Changi Airport, Yangon airport looked very down-at-heel and nondescript. It did not help in my nervous state to find myself confronted by a stern, ghoul-like lady whose face was plastered with a mask of white paste. ‘Good heavens,’ I thought, ‘is this done specially to unnerve the foreign visitor?’ It was she who relieved me of US$300, and in return handed me a packet of monopoly money, so-called Foreign Exchange Currency, each unit of which, in official establishments such as hotels and railways, is worth 6 kyats, but elsewhere, fortunately, fetches the going black market rate for the US dollar of 100 to 112 kyats. These units are unredeemable. Any that are left over you give to friends. Cunning. There is no hope of doing Burma on the cheap, but I think the wide-boys in Thailand and elsewhere will find these units easily forged.

After this initial shock, it was with some surprise that I found myself rapidly and painlessly processed through Customs and Immigration, into the (metaphorically) waiting arms of Sister Raphael Shin, local Superior of the congregation of the Sisters of Our Lady of the Missions. It was she who had sowed the idea of my visiting Myanmar, when I met her, with two other Burmese sisters, on a Renewal Course in England.

Rangoon, or Yangon as it is now called, must be looking up, as all the main roads seemed to be in reasonably good order. There are even some very elegant boulevards. With lakes and parks in the centre, it is potentially a very attractive city. True, downtown the buildings look somewhat seedy, with a great conglomeration of small businesses spilling out into the streets. There are some of the sleek glass-fronted mega shopping complexes of the South East Asian boom towns; and yet I did discover one small supermarket, surprisingly well stocked with quality goods – and surprisingly crowded – evidence of a moneved class.

One is struck by the number of enormous buildings springing up, and in every case they seem to be hotels, in preparation for “Visit Myanmar Year” in 1996. Frenetic sprucing up is in fact in evidence all over the country, and a burgeoning of even more Buddhist shrines seems to be a by-product of the building boom.

Public transport, however, is certainly not up to much. Ricketty old buses together with equally battered old trucks are packed beyond capacity. Out in the countryside there seems to be no limit beyond the laws of physics to vehicle loads. Vans packed with humanity – on top of great piles of luggage – even petrol drums – and then astride the pile, riding cowboy style will be another stratum of drabbing upper deck passengers. In Yangon there are plenty of taxis, but certainly not built for large Europeans. They are mostly mini Mazda pickups, not much larger than funfair bumper cars, into which one crawls and crouches. There are of course the inevitable trishaws, in which passengers sit back to back, while outside Yangon horse drawn vehicles are fairly common. Up in the hill station of Maymiu, a former British military cantonment, there are elegant mini stage coaches.

The ‘express’ train service to Mandalay did not seem too bad. Reasonably comfortable and an excellent way for seeing the beauty of rural Myanmar – but no sleeper for the all-night journey – and certainly not very express. It takes 15 hours to cover 375 miles, plus, in my case, an extra two hours for a breakdown; but then I was not in a hurry.

Veteran visitors, absent for a few years, remark on the growing volume of traffic in Yangon, which alas, seems to be setting its sights on becoming another Bangkok. It is worth noting that Yangon does seem to be a world front-runner with its digital traffic lights. One knows the precise moment they are due to change.

One had heard a great deal about the oppressive military dictatorship, but for a transient ten day visitor, this side of life did not impinge too much. True, military presence is apparent – armed troops are stationed at various points, but they seem ready to smile and respond if one greets them. It would seem that things are much more relaxed now, but I think most people bear psychological scars from the bad times.

A friend of the sisters, who was so kind as to show me around, had taken part in the student uprisings in the ‘70s, when he said thousands had been shot. He himself had been amongst those rounded up by the military and incarcerated for three months, during which time his family had no idea whether he was alive or dead. Ferocity seems to have been matched by ferocity. As he drove me through an ill-lit suburb one night, this same friend said: ‘It was here they roasted and ate a policeman during one of the uprisings!’
In times of tension during the '70s and '80s, I was told, people were afraid to be seen talking together in groups, and it was dangerous to be seen talking to a foreigner. Even now, I was told, government officials are not supposed to converse with foreigners, beyond necessary business. But I did not experience much evidence of such a restriction. In fact I was rather surprised how free people felt to criticise the government. Yet, I was told, do not be deceived. Some diplomat has reckoned that one in seven Burmese are government informers. The whole apparatus of oppression remains intact.

The military seem to have a hand in all aspects of life. They, I was told, are behind all the big business ventures - construction, hotels, quarries etc. It is they who control the marketing of fuel, both in the official and the very open so-called black market. Fuel is rationed to a derisory 5 gallons a month, sold at the very cheap rate of US$25 cents a gallon - then one has to purchase the black market stuff, often adulterated, as US$1.80 a gallon. Expensive for a country in which the average wage for a labourer is about US$10 - a month!

In the '60s the country passed through a period of extreme socialism and widespread nationalisation, including, it seems, most agricultural land, which means that millions of farmers are now tenants of the government - they have to pay a certain amount of rice as rent and can be moved off the land on which they depend, without compensation, at any time the military deem necessary. Several such sites were pointed out to me, where former farming communities had given way to some military enterprise. The farmers had been left to shift for themselves in finding an alternative site. The Church was badly hit by the '60s nationalisation, when, without warning, all their schools and colleges were taken over, of course without compensation. This very high-handed act still rankles. Practically every church is cheek by jowl with a school that was once Church property. In some cases the church and clergy house is, as it were, marooned in the middle of what is now government property - formerly their own compound.

One Church institution, dating from the end of the last century, that the government did not take over was the huge Home for the Aged in Yangon, run by Franciscan sisters. Clearly the military did not want to be saddled with such an unprofitable enterprise - though they are anxious to advertise any subsidies they make. Sister Louise in charge ... help. It casts an interesting light on the strong Buddhist ethic of alms-giving, albeit the country is so poor.

Myanmar is notorious for forced labour, and indeed there was plenty of evidence of this. The huge moat surrounding the Mandalay old palace compound - I think some four miles square - formerly a mass of weeds and decaying rubbish, has been cleared and most impressively refurbished, and all encompassed by a great dual carriage boulevard - all this is the fruit of forced labour. I was told the headman of each community or village would be made responsible for a section of the work, which might last a month or two more. I thought I detected a slight ambivalence of feeling about this policy: a painful awareness of the oppressive nature of the regime, but yet a certain pride and satisfaction in such achievements.

Returning from Prome to Yangon by bus, we passed many large gangs of obviously conscripted labour from the villages, working under supervision of soldiers. They were digging a deep ditch between the road and the flooded paddy fields. The earth they excavated was being piled up into mounds, on which they were planting teak saplings. It does seem to the credit of the governments that they appear to be planting a lot of teak all over the country, thought there are reports of the big teak forests of the north having been demided. The mystery here was why these saplings were being planted on the edge of the water-logged paddy fields? A young man on the bus who knew a bit of English and had studied biology at the university contemptuously implied that such was the insanity of the military - they were apt to embark on schemes that had no future. The trees would die, he said. Yet he did admit that teak has a very long tap root, digging some 20 feet into the ground, and so perhaps they might survive the water-logging, which anyway is not all year round.

Prisoners also play an important role in construction work. I saw one such band of shackled men at work. However prisoners at work on a pagoda and in Mandalay palace were not shackled and did not appear to be under very close supervision. They held out their hands and passers-by willingly gave them alms.

The police and military are poorly paid and arbitrary on-the-spot fines are a hazard for motorists. As we emerged from the Mandalay palace compound, the military policeman at the gate suddenly switched the traffic light from green to red, catching our driver unawares. He was detained for a seemingly unconscionable time - troublesome, as I had a train to catch - and then fined the equivalent of US$5, half a month's wages for many people.

The country is one of the poorest in Asia. The basic labourer's wage is about US$10 a month. If he has to buy rice, he pays about US$1.30 for 3 kilos; so at least half his pay would go on rice, leaving very little for other food items, schooling and possible medical expenses. Seemingly the hospitals do not provide medicine, only prescriptions, and the patient has to purchase the medicine himself. Housing for the great majority in rural areas seems to consist of simple one-room palms leaf or split bamboo huts. Luxuries such as TV would be extremely rare. Even radios are limited. But I did meet a young man - headman of a village - who was in the business of a travelling video show. Yet in spite of the poverty, most people I saw looked reasonably well fed and there are very few people begging; but then I was told the police and military keep the beggars off the street. Of course for the many thousands of Buddhist monks, begging is part of their daily religious routine. But then I was told they...
were begging not only for themselves but for the destitute and orphans who often find a home in the monasteries. In theory they are only begging for food, but one young monk certainly indicated that he was not averse to receiving money, after I had unloaded half my rations for a train journey into his begging bowl.

The Church

One of the most gratifying surprises was the flourishing and resilient state of the Church, notwithstanding some 30 years of semi-isolation and little contact with the outside world. Of a population of about 43 million, some 470,000, or about 1%, are Catholic. There are 12 dioceses, 16 bishops, 398 priests and some 170 seminarians in the philosophy and theology seminaries. I was fortunate to arrive in Yangon in the middle of the bishops' annual conference and so had the opportunity to hear some interesting comments on the situation. The standard of English amongst the clergy is surprisingly high. At the philosophy seminary in Maymyo, where I spent a couple of nights, I found that each week the students had three masses in English, two in Latin and two in Burmese. No doubt there are hardly any theology or philosophy text books in Burmese, and so a knowledge of English is essential. Certainly vocations are numerous. I was taken to one village in the town of Prome (or Pye), originally made up of immigrant labour from all over the country, who had been settled on a plot of land bought by a La Salette priest some 40 years ago. From this village alone, out of some 50 or so families, had come four monks and nuns, with the possibility of a lifetime commitment to celibacy. I saw a couple of minor seminaries, each of which had up to a couple of hundred boys, who are boarded and fed and do their secondary schooling at the diocese's expense. An expensive undertaking for a poor Church, but it would seem that a fair number do go on to the major seminaries.

Certainly it does not seem like a Church in the doldrums. In Yangon a dynamic National Youth Co-ordinator, Fr Justin Sei Lwin, had led a party of 18 young people to experience the World Youth Congress in Manila in January - a gratifying indication of the government's relaxing former restrictions. A certain Fr Raphael had done a six month course in France on audio-visual communications and now, supplied with the necessary expensive equipment, was busily dubbing religious videos in the Burmese language. The distant hill station town of Maymyo I discovered is a hive of thriving convents, novitiates and seminaries, where one had the pleasant impression of high spirits and high morale. Whereas in Malaysia the De La Salle brothers face a crisis of lack of vocations, not so in Myanmar. Without any more schools, their main function is catechetical. My hosts, the Sisters of the world-wide congregation of Our Lady of the Missions, impressed me as being particularly happy community, active and pastorally involved. Quite a few had done renewal courses abroad, such as the Scripture Course at Nemi in Italy, and were, as they say, 'with it'.

I got the impression that the Church was cautious regarding the evangelisation of Buddhists. The retired Bishop Thaung Shwe had apparently been active in reaching out to Buddhists and winning converts, but not without experiencing hostility and opposition from the authorities. Nor were forms of inculturation which adopt Buddhist symbols and forms of worship without pitfalls. The Buddhists accuse the Christians of fraudulent plagiarism, whilst traditional Catholics resent being pulled back into the Buddhist ethos.

One of the early origins of Catholicism in Myanmar seems to have been in the 16th century, when a whole settlement of Portuguese soldiers were taken prisoner by the king of Mandalay. Subsequently he re-engaged them as mercenaries in his own army. So they settled down, married Burmese women, and were allowed to practise their own religion. But I suppose it was under British rule that Christian missionaries first had a fully free hand to evangelise.

I did not get the impression that the Church in Myanmar has ever suffered such persecutions as experience in Indo-China and Korea, though quite a number of the early missionaries were martyred. When I asked whether the Church had suffered under the Socialist and military regimes, the answer was that it was not so much active persecution as of the regime riding rough-shod, totally indifferent to its status and rights, as with the confiscation of its schools. However, they could only mention one priest who had suffered imprisonment in recent times, namely a French priest who had tried to help a political dissident escape.

The Church, representing only a very small minority of the population, has not been in a position to be vociferous over human rights, as, say, in South America or the Philippines. In fact the Church does seem to have some contacts with the present regime. I saw a photograph of a couple of bishops alongside Khin Nyunt, the First Secretary and the real power in the government. I was told that the bishops had been acting as intermediaries between the government and insurgents. I was also told the Archbishop of Yangon is a close friend of Tin Oo (spelling not guaranteed!) who has the important post of Second Secretary in the military government. Let us hope these links can have a salutary effect on government policy. I was quite surprised to hear Bishop Philip Za Hawng, auxiliary bishop of the northern diocese, deploiring the years of Kachin insurgency in his area. He said that Kachin nationalism had been hijacked by Christians of the Baptist Church, who had adopted a too aggressive stance against the government, and that as a result of the years of fighting all development had come to a standstill, and a whole generation of young people deprived of education.

In Yangon there is a very fine Catholic cathedral - a great solid redbrick gothic, put up at the turn of the century by a Dutch Fr Janssens - a perfect replica of some of the more imposing Dutch basilicas.

Catholicism is not the only Christian body in Myanmar. According to statistics, there are more than twice as many Protestants. Anglicans survive from British days, with an equally impressive, but smaller cathedral, and there are Methodists, a very large number of Baptists, and militant evangelicals, such as the Assembly of God, the product I imagine of American missionary endeavour.
Buddhism

The overwhelming religious presence is that of Buddhism, symbolised by the great gold-leafed Shwedagon Pagoda, Yangon's most prominent landmark, and the presiding centrepiece of that city. True, there are quite a number of Hindu temples to be seen, and further north, towards Mandalay, I saw quite a few mosques, but it is Buddhism that dominates the spiritual scene. Looking down over Mandalay from pagoda hill it almost seemed as if there were as many pagodas, great and small, as houses in the city. Equally visible are the great numbers of men and women in the red-brown robes of Buddhist monks — or a more feminine pink for the nuns — both young and old, even almost toddlers, all with shaved heads, more often than not in groups, doing their daily stint of begging. I would not know how many are in for life and how many just for a few years. Seemingly the monasteries take care of the education of their robed children. I was told that formerly special places were reserved for monks and nuns in public transport to protect them from the danger of physical contact with the opposite sex, but now their regimen is more relaxed.

Some priests scoff a bit at the popular ignorance of the real tenets of Buddhism in which there is no personal god, whereas most devotees approach the Buddha shrines as suppliants to a personal god. For them, he is the face of deity. But it would seem that the basic intuition, planted deep in the human soul, as to the reality of a personal God to whom homage must be paid, has to find expression in some form or other, and so for the majority of the people the statues of Buddha are the focus of this homage. They could do a very great deal worse. Moreover, as I gathered once from some lectures by Fr Aloysius Pieris SJ, the Sri Lankan expert on the subject, Buddhism is a complex religion, accommodating varying perceptions or strata of reality.

An attraction, if one may use the term, was pitch and toss with coins, reminiscent of the fairground, to divine one's future. A couple of laughing teenagers invited me to have a go, giving me a handful of the special metal discs which the pagoda for the purpose. One had to try to toss the disc into a funnel at the top of a tall cupboard. If successful, the disc fell through, coming to rest on one of the eight or nine shelves in the cupboard, each of which signified one's proimate fate, benign or otherwise. Strange to say, the better shelves did not promise Nirvana or Parinibbana — total escape from the cycle of reincarnation — or release from the chains of all earthly desires, but rather excited those very desires with promises of wealth, business acumen, prestige and power, according to the translation by my Burmese friend. With one disc I was told to be prepared to make a journey abroad. True enough; I was due to return to Malaysia the next day. A second disc fell on a shelf with a message urging me to do more good deeds. Well, one cannot fault that one!

The slow conception and birth of the Kingdom of God in this world is a mysterious and hidden process, but I feel that the Buddhism of Burma is a better platform — if I may mix metaphors — for this process than rampant secular materialism or the eccentric do-it-yourself vagaries of New Age platitudes.
The Monarchy traditionally oversees these three constituents and crowns them in a single figurehead. Again over the last 30 years one sees that while the position of the Monarchy has remained secure some of its elements have rather disappointed the supporters. As a foundation for all things British and as a secure authority within the country, Monarchy has slipped from its pre-eminence as a magical mystical source. The Monarchy has been dancing to the tune of reform ever since. Perhaps it has compromised on the fact that such institutions are better moved by evolution than by revolution. Fragmentation is the result.

Discussing this some few years ago with an Anglican Dean of a Westminster address he commented: 'Others may have the numbers but we have the prestige'. I bit my tongue before asking him to justify all those Bishops in the House of Lords when they no longer represent the majority of the nation; maybe others should now share that political platform. The Established Church that once provided so much cohesive influence to the nation is losing its following and has lost its dominant position. Britain no longer has a core 'traditional religion'.

The nation's population mix has also changed. According to Whitaker's Almanac there are 1.4 million members of the Church of England electoral role. Whitaker's also shows that in Britain the Buddhist, Hindu, Sikh, Moslem and Jewish religions total over 2 million. It is difficult to put one's finger on comparative figures for the Catholic population; it could be as many as 2.5 million adherents according to the Catholic Directory. C of E is not now the majority religion of Britain.

Coming back to Britain now you also see much more wealth and a new degree of smartness and individual pride. Perhaps it is a manifestation of the more personally satisfying life of being self-employed. People seem to dress better, care more for their homes and gardens. I live opposite the village playing fields and the youngsters I see kicking footballs and flying kites are in neat colourful gear, often proclaiming some major team (or Korean manufacturer), with tidy hair and a clear enthusiasm. And so are their mums well turned out. Of course at holiday time one encounters youth's unkempt look so cultured at boarding schools - but the gentry always did avoid trying to look smart!

Every family has at least one car and they are everywhere. Unfortunately the village high street is blocked with vanity wagons; those cavernous Volvo 'estates' trying to be parked by mother, with a child on the back seat and a dog at the rear window: or the high-riding cross-country vehicles crushing the pavement edge with grotesque tyres which have never been on land that warrants them. It is difficult now to find a house that has not got a new shiny PVC conservatory bolted on. Houses sprout dish aerials which even Virgin TV importing the attitudes and agendas from alien lands.

There has also been a sharpening effect to all this. Industry has had to risk new products and methods because of foreign competition and conventions, and our farmers have been forced to be more energetic. British growers can not rival those in lands with easier climates and who can now sell here. Apart from children no longer knowing the true season for garden peas and home strawberries, because the supermarkets sell foreign ones the year round, much land is now unused. Imposed 'set aside' is hardly a plan for employment and prosperity, and farmers are selling up. Only British 'grass culture' thrives; there is also an increase in forestry - and golf courses.

There is also a negative side to material prosperity, a converse aspect to affluence. One of the first scenes one is faced with on returning to this country is the sight of the homeless and the booths in their boxes in doorways of major towns. Thirty years ago there were tramps but not in the quantity of drop-outs there are today. They are, I suppose, reminiscent of 18th and 19th century prints of old London and those pungent cartoons in Punch 'Gin Alley', the waifs and strays and cries of old London. They are as phantoms of despair from the past, and the sort of poverty one more usually associates with the Third World. In fact they are probably inevitable now everywhere - except in Heaven.

Drunkenness actually has lessened over the last 50 years according to the Licensing Authority and is decreasing with the new generations. The rising scourge is drugs. Murder is steady at 2.2 a day (1992 - RMP) which is down on the past considering the rise in population. The increase in burglaries and muggings is thought of as something new. In fact, over the last two hundred years such activities were common place. There were highwaymen and for example, are in the village greengrocers when once they were foreign delicacies available only at Harrods, of course.

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Strangely there is much more internationalism in the country than 30 years ago. Vast sums are in foreign investments and more people work overseas now than even in the heyday of empire. Some of this is European Community inspired. Most British people take a holiday abroad, some twice a year. Of course travel is easier and the world thus seems smaller. Shopping is now international and feeding habits are cosmopolitan. Avocado pears and papaya,
footpads, the Artful Dodger, assassination attempts on Queen Victoria, and those dark bearded fanatics lurking with a smoking bomb of cartoon caricature. Now, after the community discipline imposed on the population by and after the Second World War, we have reverted to a natural and inevitable level of criminality. We live in a world of 'minders', alarm buttons, bells and vigilance cameras as our predecessors had lived with outriders, gate keepers, and night watchmen.

When you suddenly re-enter British society you become aware of an egalitarianism in the community which has occurred and is everywhere apparent. One is on first name terms with nearly everybody in the village—shops, business, even the plumber, but not with officials at the local Council who are still strictly formal. And this is not the old fashioned attitude of the patron where you called him 'Charles' and he tugged his forelock; it is a levelling of status. However Britain will never have a fully 'classless society' as class is as strangely integral to the country's way of life as is the variable and perverse weather, but class is now less pervasive and more adaptable, which the weather isn't. Some say class has become inverted and talk 'posh' or to wear a hat and suit invites comment. In my search for a job after the Army I was not aware of this contention, although once I was advised not to have a haircut before going for an interview!

Egalitarianism has probably arisen from escalating communications and the media. Something like one adult in two now buys a national newspaper which will then be read by another two people (NPA). Thirty years ago only one in five bought papers. Most homes have a television, or two, and most regions have their own channels. Everybody is more informed and from the same source. They are not necessarily wiser, which has given rein to single-issue specialists promoting their jargon-led cause and declaiming with witless sound-bites so much else. This media-sated atmosphere is not necessarily supportive of authority and responsibility, which is a continuing but growing concern.

The good news as society comes more together is that religions now seem to be joining hands as never before. I was surprised on returning to my village in conservative Sussex to find a strong 'Churches Together' movement. The Anglicans, Catholics and Methodists regularly combine in many calendar services, and our bulging Catholic congregation has this year celebrated Mass in the larger Anglican parish church (whose foundations were laid before the Reformation). The rapport between the three clergy is personal, and there is real appreciation of each other's forms of worship amongst the people. One does tend to wonder, cynically, where all this jollity will end; are we heading for an ecumenical Mass that merely comprises the simplest parts that are common in the present three denominations' separate services, and will the end product be recognisable to any?

Conceivably our geographical parish here is now so coming together before God that it may be the ideal setting for an ex-Anglican married pastor to be introduced as Catholic priest. Although few now would take exception to this, and none have any claim to comment, no doubt many of those buried in the graves just yonder 30 years and more ago would turn at the very thought.

This friendship between religions was unthinkable some 30 years ago. The anti-Popish lines in the second verse of the National Anthem, about 'confuse their politics and frustrate their knavish tricks', were met with our fiery retort in the hymn 'Faith of our Fathers', in which, despite dungeon, fire and sword, and through the prayers of Mary 'we will bring England back to thee' (Scotland). One was brought up to believe that going into the grounds of an Anglican church should later be mentioned in the confessional, and that attendance at a non-Catholic service to be tantamount to a passport to the Devil. Now thankfully such attitudes on all sides, except the Crown, have vanished. It was good to see so many leaders of other faiths at the Westminster Cathedral Centenary Mass, and dare one hope that the coronation ceremony for our next monarch will include the presence of a similar, if not an extended, mix of beliefs?

The diversity of religious population is a new colour-thread in the tapestry of today's Britain: so where is your nearest mosque or Hindu temple? I was surprised when I asked the staff of our local curry restaurant to learn that their nearest mosque is in a converted school hall in the next village and that there is a larger one ten miles away in a main shopping street of Tunbridge Wells. What would the old folk taking the waters have thought of that! What would Lord Reith say had he heard as he frequently would today on BBC 'Thought of the Day', the Sikh, Buddhist, Jewish, Moslem, Hindu speakers. Many of them are more articulate and erudite than some of the Dean and Bishop speakers whose complacency one sometimes detects beneath their cassocks.

Foreigners in this country throw a converse light on Britain. It is the Japanese who regret that the guard at Buckingham Palace is no longer changed daily. It is the French and Belgians from the flattened battle fields of Europe who at week-ends swarm over the Sussex and Kent country houses and gardens which we take for granted. It is interesting to hear Gurkha soldiers on their views of Britain. They come from an agricultural back ground of rustic farming in hill villages scratched out amongst the Himalayas. They are amazed that rich people in Britain live in curious old houses; that every village has a memorial to some war or campaign over hundreds of years ('And you call us warriors? they exclaim); and when you get down to what is the best thing they meet in Britain—expecting the answer 'Concorde' or the Crown Jewels, they say that what impresses them most here is the enormity of cows' udders!

Both I and my homeland have changed immeasurably. I was apprehensive of what I would find when I settled back in this country. It was not just the possibility of getting lost in Tesco amongst the avenues of choice: pasta, baguettes, frozen foods and 'special offers'; or discovering that a 'Boot Sale' is not where you go for cheap footwear. It was the fear that the country had gone to the dogs as is so often implied; that is humbug. In fact Britain has reverted to true type and is all the better for it. It's good being home again.
OLD AMPELFORDIAN NEWS

OBITUARIES

CHARLES ERNEST SHARP
born 13 November 1893 York, left Ampleforth 1911, died 30 November 1978 York
Charles Sharp followed his father into a pawnbroker's business near the Shambles in York. He retired through ill health in about 1947. His great interest was golf, and he was captain of the Fulford Golf Club near York. He lived at Dringhouses near York. He had one son, Michael (B61).

JOHN RAYMUND BINNS
born 26 August 1915, St Aidan's House left 1934, died 11 May 1993
John Binns was an artist. After gaining a degree at the Rovi Academy of Art, he worked both as a painter and in architecture. He exhibited paintings and pastels at the Mall Gallery and Royal Academy, mainly of vintage cars and landscapes. For 40 years, he worked for the architects Goodhart Rendell in Twickenham, later the firm Broadbent, Hastings, Reed and Todd – with this firm, he helped to design Prinknash Abbey (the Abbot of Prinknash was a celebrant at his Requiem Mass); in Newbury in about 1971, he converted an old barn into the Catholic Church of St Francis de Sales at Wash Common; and he worked on the design of many other Catholic churches. His great interest was in vintage cars, having his own vintage Bentley. He was editor for 12 years of the Bentley Drivers' Club Magazine, and in 1980 won an award as Editor of the Year for Small Magazines. In the war he was in the Tank Regiment, acting as a dispatch rider, based in Burma and India. John Binns grew up in the Cotswolds, going to prep school at the Oratory before Ampleforth. In 1965 he married a New Zealander, Zelina Ball; they have two sons and two daughters. They lived in Newbury. He was a friend of Michael Neville, once Maths master at Ampleforth, and of Basil Feilding (A34, RIP). John Binns died in May 1993; we learnt of his death in May 1995.

MAJOR OSWALD WHITWELL AINSCOUGH KSG
born 5 December 1906, left Ampleforth 1924, died 16 January 1995
Oswald Ainscough was the fourth of the six children of John and Martha Ainscough. The others were: Francis (born 1903, OA 1921, died 1993), George (born 1904, OA 1922, died 1980), Margaret (born 1906, died 1993), John (born 1908, OA 1930, died 1992), Paul (born 1912, OA 1930, died 1991). Oswald himself had done much research on family history, tracing the family directly to the Ainscoughs, then tailors at Croston in Lancashire in the early seventeenth century. He tried to discover a link to Ainscoughs in Lincolnshire, although he could not establish this link with certainty.

At Ampleforth, he was not very strong or well, and left a year early. After Ampleforth, at 17, he travelled alone for two years to Kenya, South Africa, Australia, New Zealand and Canada, pursuing his interest in commodities, seeing the grain grow, working his way, often riding a horse to Mass. Returning to England, he worked before the war in Liverpool on the Corn Exchange.

In the war, he was in the King's Liverpool Regiment, and went to Burma with Orde Wingate's Chindits. When his business and particular milling background was discovered, he was moved, to his horror, to GHQ to buy food for the army and indeed for India. He tried to return to active service, at first without success. However, when he heard that Orde Wingate, after returning with Mountbatten from meeting Churchill and Roosevelt, had been given carte blanche to organise a much bigger campaign behind Japanese lines, he wrote to Wingate and, as a result, he returned to the war front, being responsible for 200 mules and 20 horses in Wingate's second operation. They landed behind the Irrawaddy and, after months of hardship and fierce fighting, attempted to join up with the American and Chinese forces in the Kyitkyina area. The situation became horrific: men were dying of foot-rot and dysentery, and Oswald was told by the Acting Brigade Commander, John Masters (the famous author), to shoot all the mules. Describing this dilemma to Michael Birtwistle just 10 weeks before he died (they were sipping malt whisky after attending the Requiem Mass on 16 November 1994 at Leyland for monks who had recently died, many of them friends), Oswald said: 'I couldn't do it, Michael. I wasn't a rebel; I wasn't a hero. I just couldn't do it.' Hence he agreed to take his mules, many of them wounded, with a doctor who volunteered to join him, through Japanese infested country, and eventually returned to India.

In post war years he was, simultaneously, a director of the family milling firm, H. and R. Ainscough, a member of the Liverpool Exchange working in
commodities, and a farmer in Mawdsley. He retired in the 1960s to Kirkby Lonsdale, continuing to farm.

He was a Knight of Malta, and a Knight of St Gregory. At his funeral, Tony Kevill (038) said: 'He never seemed to think the day had started properly until he had been to Mass in Kirkby Lonsdale Church a few hundred yards from his house.' In younger days, he was a regular member of Ampleforth pilgrimages to Lourdes. He often returned to Ampleforth for retreats and for golfing matches, with his friends Edward Fattorini (A26, died 1993), Bill Lawson (OA 1926, died 1988) and Tony Kevill (038), whose sister had married his brother John. He was a competent golfer, captain of Ormskirk Golf Club, winner of the Captain's Cup at Ormskirk several times, once playing right handed, in another year playing left handed. As a young man, he hunted and was an adequate point-to-point rider; in later life he owned a steeplechaser called 'San Lorenzo', who won him steeplechases, principally in Ireland. San Lorenzo was later given to Ginger McCain and became his first winner as a trainer; Ginger went on to train Red Rum who won three Grand Nationals. Oswald was a country sportsman, enjoying fell walking, fishing and shooting — always generous to share this with others.

Oswald married firstly in 1939 Gabriel Finch, his first cousin once removed (Gabriel's mother was the niece of Oswald's father — hence a papal dispensation), the daughter of Tom Finch of Hayes and Finch. The Finch family had a long recusant history, Gabriel being a direct descendant of Blessed John Finch. Oswald and Gabriel had four children: Elizabeth (who married Varlien Vyner-Brooks), David (briefly a novice at Ampleforth in 1961, now married and living in Australia), Pauline (who married Eric Jakubowski) and Catherine (who married Andrew Seligman). Gabriel died suddenly on New Year's Day 1951, aged 30. In 1958, Oswald married Morar Malcolm, the daughter of Sir Michael Malcolm Bt. Oswald had four grandchildren at Ampleforth: the three sons of Elizabeth and Varlien Vyner-Brooks: Crispin (C87), Henry (C90) and Charles (C92); and the son of Pauline and Eric Jakubowski: Stephen Jakubowski (C95). There were three nephews, the sons of his brother John, of Parbold: Anthony (W58), Stephen (C75) and Johnny (C82).

Oswald's father John was one of ten children: Richard, James, Hugh (OA 1876), Catherine (the grandmother of Oswald's first wife), John himself, Thomas (OA 1876), Mary, Susan, Joseph and Francis Septimus. Of these Thomas and James had sons at Ampleforth. Thomas had three sons at Ampleforth: Gerald (OA 1920), Joseph (OA 1923) and Fr Anthony (OA 1925). James (who went to Radcliffe College), had two sons, two grandsons, five great-grandsons and one great-great-grandson at Ampleforth: his sons were Cyril (OA 1910, killed in the Gallipoli campaign in 1916 — before his death he purchased a carpet and sent it home, and in 1949 his brother gave the carpet to Ampleforth and it is still used in the Abbey Church for professions and feast days), and Martin (OA 1915, died 1973, Chairman of Matthew Brown, the brewers). In turn, Martin had two sons: Cyril (OA 1943, died 1980s) and Peter (OS2, now the senior member of the family). Cyril had four sons: Christopher (C73), Mark (C75), Simon (C77) and Paul (C80). Peter has one son: Martin (O84).

In addition, Oswald's wife Gabriel had two sisters and two brothers with grandchildren at Ampleforth: Charles Cohen (A87), Rupert Finch (currently W), Peter Haslam Fox (currently W), and Edward Hodges (currently W) — and these are strictly Ainscoughs, descending through four generations, and making a total of 31 Amplefortians. Further to this, two other Ainscoughs, William (D95) and Richard (currently W) can, according to Peter Ainscough, trace their origins back to the 17th century Ainscoughs of Croston, and are thus distant relations.

The youngest grandson of Oswald Ainscough, Stephen Jakubowski (C95 — aged 16) writes:

On growing up I spent many a day and evening with my grandfather. I saw him as an old man but an old man I loved dearly. He was at peace with himself and to the world, for he never rushed to do anything. To him, life just fitted into place like a jigsaw puzzle. I remember playing bowls with him in his garden, when the evenings were long. Grandpa had a competitive streak in him and oh — he did like to win. My grandfather loved to shoot and fish and he was never quite happy enough, if he wasn't on the hills trying to get a duck, or by a river or tarn trying to get a fish.

DENIS ARTHUR CUMMING

Born 17 Sept 1923 Weymouth, Gilling, Junior House 1934-36, St Dunstan's House 1937-41, died 28 January 1995 Western Australia

Denis Arthur Cumming was the second son of Commander Alastair Cumming RN. He was brought up in Barrow-in-Furness. He was in St Dunstan's House under Fr Oswald Vanheems. Cardinal Basil Hume, writing just after receiving news of Denis's death, remembers him as a clever boy and as 'a zealous scout, very practical and altogether an excellent person.'

Denis read Engineering Science at Oxford and graduated with first class honours in 1944. In his own words, he then 'saw war service between 1944 and 1946.' He rarely referred to this period but it is known that he spent it with Special
Operations Executive, although he did not serve abroad he found the work very distasteful. After the war and further study, he obtained a Master of Arts degree in 1949.

He started his professional life working as a construction engineer on major hydro-electric and waterworks projects in Scotland and the London area. In 1948 he married Christian Grey, a graduate of Leeds University Medical School, with whom he shared an interest in climbing and fell-walking, and started a family before emigrating to Australia in 1950. There Denis worked for the Victorian State Rivers and Water Supply Commission, the Commonwealth Department of Works at Woomera and the South Australian Highways Department in Adelaide from 1953 to 1956. He then joined the University of New South Wales and became a Senior Lecturer in the Department of Highway Engineering for nine years. Finally Denis took up the position of Senior Lecturer in the Department of Civil Engineering at the University of Adelaide, a post he held for 20 years.

In 1971 he commenced the restoration of 'Claremont', a large house in the hills outside the city which was built by one of the early settlers of South Australia in 1842. The house was owned by the university but had fallen into a state of disrepair. Denis and family moved in as tenants and repaired and decorated the interior. This was a fine house with a long history returned to use as a family dwelling.

Denis became interested in the engineering heritage of South Australia, which he considered a neglected area of record. Establishing guidelines for research into the subject, he formed the first engineering heritage group in Adelaide and became its chairman. Interest spread to other states of Australia and Denis became chairman of the first National Panel for Engineering Heritage of the Institution of Engineers, Australia. He was joint author of four books and published many papers on the subject.

He retired in 1986 as an Honorary Research Fellow of the University of Adelaide and in 1991 moved to Western Australia where he pursued his interests with great energy. Indeed the recognition of Australia's engineering and industrial heritage will be his living memorial, especially in South Australia and Western Australia. Denis died suddenly while sailing with friends in Western Australia. He is survived by his wife Christian, his four children and many grandchildren.

JDC

His younger brother is Duncan Cumming (D58), now living in Dorking, Surrey.

Denis Wells was a Master Printer, working with Vineys and later a director of Sun Printers. He was a lover of fine arts, of opera, ballet, theatre and painting. He was a keen sportsman; he was a member of the MCC since 1958, and of the Itchenor Sailing Club since 1957, where he sailed and raced a swallow.

In the 1939-45 war, he was with Royal Horse Artillery, being three times wounded in North Africa and in France at the battle of Billiers Bocage. Before the war, and again afterwards as colonel, he served with the Horse Artillery Territorials. Since December 1962, he was Tallow Chandler of the Tallow Chandler Company – this was because of links between the Company and the 290 (City of London) Regiment RATA which started in 1950. Denis was commanding officer in 1959 when the regiment celebrated its 150th anniversary of its foundation.

He married Evelyn Beattie in 1986, living in Suffolk, where he enjoyed gardening and attending concerts. In 1993 he had a bad stroke. He showed much devotion to Ampleforth, of which he often talked and visited, he and Evelyn came for the inauguration of the new central building in 1988 and on other occasions. A letter writes of him 'being so full of life until his stroke', of him having 'so many friends and no enemies', of him being 'a good man in every meaning of the word'.

His younger brother was Peter (OA 1937), a distinguished athlete, killed in the War.
JOHN TAUNTON
born 14 November 1907 Lanarkshire, Ampleforth 1919-1924, died 9 March 1995 Great Ryburgh, Norfolk.

John Taunton made his first home in Norfolk soon after leaving Ampleforth, and quickly became involved with the Maddermarket Theatre and the Norfolk and Norwich Area Club where he became secretary. In 1938 he married Barbara Miller and their first son was born a year later. Convinced that war was inevitable, he with some friends joined the Norfolk Yeomanry. He served with distinction with the VIIIth Army but was wounded at El Alamein. Whilst convalescing in hospital, Major Taunton began to draw and paint with some conviction and encouraged by his old friend, Edward Seago, his talent in this field began to flourish. He soon realised that this was what he wanted to do more than anything, but by 1945 the need to support a growing family demanded a more reliable source of income. Thus he accepted a position with the pharmaceutical company, JC Gambles & Company, later Chesebrough Ponds, with whom he stayed until retiring in 1973. Yet painting remained an overriding pastime, with various rooms at his home in Thorpe commanded as makeshift studios at weekends. Visits to Seago's studio at Ludham left him in turn with overwhelming enthusiasm followed by frustration at his inability as a weekend part-timer to develop his talent as he wished. He exhibited regularly with the Norwich Art Circle and in other mixed exhibitions, as well as finding time to write the occasional article or short story for various publications.

On retirement, the attic of his new home in Burnham Market was converted into a studio and his work in oil, watercolour and pastel began to flow with ever increasing confidence. A series of one man shows in London, Norwich and Cambridge established his reputation within that long tradition of East Anglian artists who have contributed so much to the heritage of English landscape painters. Though largely self-taught, he always acknowledged his debt to his friend Edward Seago, whose influence was seen most in his landscapes in oil. Yet, always influenced by the early Impressionists, Taunton evolved his own distinct style, particularly in his watercolour drawings which revealed an economy of line whilst conveying atmosphere and form through the use of soft and glowing colour. From time to time he would break away from his usual style with adventurous outbursts of rhythm and colour in interior scenes from the theatre and ballet, or from the working day in France. His wife Barbara died in 1991, and although sustained by family and friends, he never really recovered from this and his output declined rapidly. A devout Catholic, he and Barbara are remembered as stalwarts of St Henry Walpole parish, Burnham Market. He is survived by four sons and a daughter, and by six grandchildren.

RONALD JAN MASLINSKI
born 21 February 1944, St Dunstan's House 1961, died 16 March 1995

Ronald was the son of Major Jan Maslinski, who served in the war in the Polish army. He was one of five brothers. He went to prep school at St Augustine's, Madeley Court, Huntingdonshire. At Ampleforth, although in St Dunstan's under Fr Oswald, he lived at the Polish hostel run by Colonel Dudzinski in Oswaldkirk, and used to recall cycling a mile and a half uphill in the morning into school. He lived di. Hempstead. He had been disabled for many years. He had a brief time in the Jesuit novitiate, and remained always a very strong and faithful Catholic. He was a lover of history and music, often playing church organs. He was a nephew of Ronald Medlicott (OA1924), whose sons are Anthony (D57), Francis (D62) and Paul (C65); and grandchildren are Stephen (D81) and Andrew (J94).

We reprint with permission the two notices from The Independent, Obituary Section, 20 March 1995. The first is written by a colleague from the war, Max Harper Cow. The second is by Louis Jebb, the Deputy Head of the Obituary Section of The Independent: he worked on the letters of Maurice Baring, who went to live and die with the Lovats, to be away from the sound of the war in the South. Louis Jebb is the great grandson of Hilaire Belloc; he is an Old Boy of Worth and was once at St Benet's Hall, Oxford.

In the whole of the six long years of the Second World War, Lord Lovat served hardly more than six days in action. And yet he became universally accepted as a great war hero. How, one wonders, could that possibly be? Perhaps quite simply: his was the inspirational personality. Under him, men did more than they knew they could possibly imagine they could do, were braver than they knew
Lovat seemed to impersonate a 20th-century Robin Hood, or perhaps more realistically a Rob Roy. With him there lay danger, but also high adventure. He led No 4 Commando group on the raid on Dieppe in 1942 and No 1 Commando Brigade in the D-Day landings in June 1944. My first close encounter with Lovat was when I was posted to 1st Commando Brigade HQ, stationed at Cowdray Park, Midhurst, in 1943. I was to be his staff captain. Lovat was standing with his back to the fire, in the big lounge which acted as our officers' mess, chatting to a group. But as soon as I entered he spotted me and called out—'Hey you, you're my staff captain, but I can tell you this, if you're no bloody good you'll be out on your arse before you even knew you're started.' Lovat did not have to shout at anyone, his normal speaking voice could have carried across a crowded ballroom. The voice and his stunning good looks were the first thing that struck one.

He had joined the commandos, some time in 1940, after a disagreement with his CO in the Lovat Scouts. When he left he took some of his best men with him. And some of them ended up with him in No 4 Commandos. By 1942 he had command of his unit, which, with No 3 Commando, was chosen for the Dieppe landing. Lovat was no conventional regular soldier. Indeed he was quite the reverse. But he knew how to pull a unit together and enthuse the men with his unique form of leadership. He ... attack on the harbour was a disaster, it could have been much worse if the guns had not been so successfully silenced.

When the brigade began its preparation for the D-Day landings he devoted himself almost entirely to training. And when eventually No 1 Commando Brigade landed on Sword Red Beach it was probably as perfect a fighting force as could be found anywhere. By 'D' plus Six, after more than four days' continuous fighting, Lovat was desperately wounded. He calmly handed over, gave orders that not a step back should be taken, then called for a priest and was evacuated. Those who saw him then could not believe he could possibly survive. At Sword Beach he had landed his small Tac HQ with one unit at 'H' plus 30 (30 minutes after zero hour), while the rest of the brigade followed on some 40 minutes later. Nearly half his band were casualties before we even landed. He took an appalling risk, but no one queried it. Scrambling up the battle-littered beach to join him, we crouched beneath the 80lb Bergen rucksacks and, we hoped, beneath the flak the enemy were hurling at us. When we reached the sand-dunes at the top of the beach I looked up and saw Lovat standing, completely at ease, taking in the scene around him. Instinctively I stood up straight and reported all ready and correct. With a nod he turned on his heel and led Brigade HQ inland towards Pegasus Bridge and, as it happened, slap through a wired-off area, clearly marked minefields. We followed literally in his footsteps. Under fire, he seemed to be completely at ease; almost contemptuous of the enemy's worst efforts. Of course he was not really so. He was highly intelligent and knew full well what danger he might be in. In charge alone by 'D' plus Four, after seemingly endless shelling and attack, with nearly one-third of the brigade casualties, he knew better than any one of us how near we were to annihilation.

Gay, debonair, inspirational, and yes, lovable — arrogant, ruthless, at times terrifying, his personality is too complex to explain. Perhaps we should not try, and simply remember that he was a Lovat.
possible at mealtime). The elder of Shimi's sisters, Magdalen and Veronica, were known as Catholic beauties of their day: Magdalen married to the Earl of Eldon and Veronica first to Alan Phipps, killed in action in 1943, and then to the writer Sir Fitzroy Maclean, and herself a journalist, cookery writing and editor. His younger brother Hugh, no less glamorous a figure than Shimi and with just as commanding a voice, made his name in politics, as Conservative MP for Stone and a government minister. And then there was their sister Rose, who died at the age of 14 and whose extraordinary character and spirituality is caught in a passage from Shimi Lovat's autobiography, March Past (1978), and in the poem 'Rose' dedicated to her by her godfather Hilaire Belloc. As they travelled as children on the train to the highlands, their mother, Laura, would read to them Scottish tales and legends and teach them the names of the places they passed. The atmosphere at Beaufort at the time is well caught in her own book Maurice Baring: a Postscript (1947), which takes the story up to the Second World War when Baring moved to Eilean Aigas, a house on an island in the river Beauly, where Laura Lovat nursed Baring to his death in 1945, and where he acted as a wise comfort to the family's grief after Rose's death and that of Alan Phipps and, as Lovat puts it in his autobiography, 'an inspiration to the younger generation in uniform'.

Lovat's career in uniform dated back to 1932, when he joined the Scots Guards immediately after university. He left the army in 1937, and took Beaufort over from his mother the following year, after his marriage to Rosamond Delves Broughton. Tragically, much of the treasures of Beaufort were destroyed at this time in a catastrophic fire that gutted the picture gallery and the library. With the outbreak of war, he joined the Lovat Scouts, the regiment his father had founded, before transferring to the groups which were formed into the commandos. In 1941, the year before the raid on Dieppe, Lovat led his commandos on the raid on the Lofoten Islands, off Norway, sinking 12 ships, destroying factories and ... raid on Boulogne and the DSO after the raid on Dieppe, and promoted lieutenant-colonel in 1942 and Brigadier in 1943.

Lovat was appointed Joint Under-Secretary for Foreign Affairs in the caretaker government in 1945, but forsook politics at the end of that year to devote himself to forestry and breeding shorthorn cattle at Beaufort. He travelled widely on clan business and for big-game hunting, and spoke on Highland affairs in the House of Lords. In the 1960s he made over Beaufort Castle and most of his estates to his eldest son, Simon, Master of Lovat, as a hedge against inheritance tax or the chance of his repeating his father's early demise.

One of the heroes of Shimi Lovat's autobiography is his paternal grandfather, Tommy Lister, Fourth Lord Ribblesdale, Master of the Queen's Buck Hounds, who was the subject of a famous portrait by John Singer Sargent: a tall, slim figure in full hunting wig and top hat set at a raffish angle. 'In his patrician looks,' Lovat writes, 'lay the essence of nobility'. And there is a striking similarity in the figures cut by grandfather and grandson. Lovat also touches on his mother's inheriting from her father his European tastes, his classic looks, slim figure and long tapering hands.

In the last 12 months of his life he needed to match his mother's staunch resignation in the face of tragedy — she lost two brothers in the First World War, a husband young, as well as a son-in-law and beloved daughter during the Second. A year ago Lovat's youngest son, Andrew Fraser, was killed by a charging buffalo while on safari in Africa, while his eldest son, Simon, died of a heart attack a fortnight later. After the latter's death it was revealed that he had suffered serious business losses and left large debts on the Beaufort estates that have been for so long associated with the name of Lovat.

Louis Jebb

Colonel Archibald Fletcher, OBE
born 9 April 1924, left St Wilfrid's House 1942, died 27 April 1995

We reprint with permission an obituary from The Daily Telegraph, 19 July 1995.

Colonel Archibald Fletcher, who has died aged 71, served with the Scots Guards in the North-West Europe campaign, and toured in Palestine, Tunisia, Malaya, Germany, Borneo and Kenya. Archibald Ian Fletcher was born on April 9, 1924 and educated at Ampleforth. He joined the Army in 1942, completed the course at Sandhurst, was commissioned into the Scots Guards in 1943 and was posted to the 3rd Battalion. By July 1944 he was in command of a troop of Churchill tanks of the Right Flank Squadron, which included among other troop leaders Robert Runcie, the future Archbishop of Canterbury. Fletcher led his troop in every action in which the battalion took part, from the Battle of Caumont until its arrival on the Baltic. During the advance into Holland, on 25 October 1944, his troop was the first to arrive at the small town of Moergestel, believed to be an enemy strong point. In fact the enemy had withdrawn, but not before blowing up the bridge over the river into the town. The population was lined up to receive the liberators but there was no means of entering — until Fletcher used a bridge-laying tank for the purpose. On 25 October 1994, exactly 50 years later, he was invited to open the new bridge, which was christened the 'Fletcher Bridge'.

In 1945, after the capture of Münster, Fletcher and Runcie acquired a magnificent Delage car which was reputed to be the staff car of Admiral Raeder. News of their acquisition reached the Brigade Commander, who sent for them and informed them that a vehicle of that calibre was suitable only for officers of the rank of brigadier and upwards, not for mere lieutenants. They surrendered the car and were given compensatory refreshment by the Brigadier. Emboldened by this hospitality, Fletcher suggested they all go for a drive up a road thought to be safe. The Brigadier was driving when they were suddenly caught by a burst of fire which shattered the windscreen. All three hurled themselves into a nearby ditch, and as the enemy followed up the
opening burst, were forced to make a rapid and ignominious retreat on hands and knees. Later in the campaign, when commanding a tank moving along a coastal road, Fletcher saw a U-boat surface a short distance from the shore. After a brisk exchange of gunfire the submarine surrendered (the torpedo-sights from its conning-tower later became a centre-piece of the Fletcher drawing room). Soon afterwards his unit captured another submarine just as it was preparing to put out to sea.

At the end of the war the 3rd Battalion was disbanded and officers who wished to stay in the regiment joined the 2nd Battalion. Fletcher was appointed adjutant, and assigned to convert the Battalion back to public duties. In 1946 he became GS03 (Training) of the 1st Guards Brigade, first in Palestine and then in Tunisia. Three years later he was posted to join the 2nd Battalion in Malaya, where he took command of 'G' Company, and soon learned the art of jungle warfare. The battalion returned to Britain in 1951 and Fletcher remained as a Company Commander, first at Edinburgh and then in BAOR. During this period his qualities as a trainer became obvious. He was an excellent rifle and pistol shot, and never happier than when running a rifle meeting. In 1955 Fletcher moved to the 1st Battalion, which had become the training battalion at Pirbright, where he commanded 'L' Company. The next year he became GS02 (Training), London District, until he was appointed second-in-command of the 2nd Battalion, first in London and then, from 1961 to 1963, in Kenya. His next appointment was Commanding Officer of the 1st Battalion at Pirbright, which he trained and took to the Commonwealth Brigade in Malaysia. From 1964 to 1965 the battalion was in Borneo, where Fletcher contracted leptospirosis, which nearly killed him. Back in Britain he was posted to the Ministry of Defence. His final appointment was in command of the regiment.

In 1970 he retired to farm at Dunans, Dunoon, Argyllshire, where the Fletcher family had lived since the 16th century. As Fletcher clan chief, he was known as 'Dunans'. Among other activities, he became involved in the Army Cadet Corps and conservation. When the American base at Holy Loch was closed in 1991, with the loss of 950 jobs, Fletcher co-ordinated the resources of 12 authorities, regional and district councils and tourist boards, forming a task force which operated over three years and spent £13 million. All the lost jobs were replaced. Fletcher was appointed OBE in 1967, became a JP in 1971 and was Lord Lieutenant for Strathclyde district (district of Argyll and Bute) from 1993. He was consultant and adviser to Dunans Farming and Forestry from 1987; director of the Argyll and the Islands Enterprise Co Ltd from 1990; a member of the National Council and Scottish Board TimberGrowers from 1985 to 1991; chairman of the Costrwarte and Glenurquhart Community Council from 1977 to 1991; a member of the Argyll County Council from 1972 to 1975; and Deputy Lieutenant, Argyll, in 1974. An amusing man who was always immaculately turned out, Archie Fletcher enjoyed life to the full, and took great joy in cross-country motorcycling. He married, in 1952, Helen de Salis; they had two daughters and a son.

We print with permission a slightly edited notice from The Oban Times, 25 May 1995:

With the death last week of Major Andrew MacDonald, Lochaber, and in particular the Braes of Lochaber, has lost one of its famous sons. Andrew MacDonald was born at Blairour, Spean Bridge, 87 years ago, the son of Colonel Willie MacDonald of the Long Whisky family, owners of the Ben Nevis Distillery, and his wife Marion Calder of Deeside. Educated at Ampleforth and Christ Church, Oxford, Andrew MacDonald spent the early part of his life working in the family timber business in various parts of England. During the war he saw service with the Lovat Scouts in the Faroe Islands, Greece and Italy. The fact that he joined the Lovat Scouts was indeed no surprise as his father before him had helped in raising the Lovat Scouts with the then Lord Lovat.

After the war, he returned to the family house at Blairour, Spean Bridge, where he lived for the rest of his life. It was in the Braes of Lochaber that Andrew MacDonald was at his happiest. He loved farming, he loved the land and he loved the people, and at one time he could name every croft, every house and every person in them. He joined the Inverness County Council in the 1950s and served as a county councillor for many years. He became county convenor and remained in that capacity until the demise of the old county council when the Highland Region was created in 1975. His talents and energies were also channelled into many different aspects of life in Lochaber. He was active in restarting the Lochaber Agricultural Show and also in setting up the Ben Nevis Auction Marts. He was a steward of the Lochaber Gathering for 60 years and was a regular supporter of the Glenfinnan Games and its chieflain on more than one occasion. He was a Deputy Lieutenant of Inverness-shire. He was keen on sport and loved shooting. As a young man he was a gifted athlete and played rugby. But perhaps his greatest love in sport was shinty and he was proud to play for Brae Lochaber. He was also honoured by the Camanachd Association, enjoying the position of vice-president.

OA Notes Editor writes: In 1931, Andrew MacDonald married Hilda Taplin: they had a son Rory (051) and a daughter Jean; there are eight grandchildren, including Ian Peter (O77) and Angus (O77). Hilda died in 1979. Later he married Creena MacDonald who survives him. There were many Ampleforth
cousins: Fr Benet, Fr Anselm, currently at Ampleforth — Edward Johnson (B95), William Johnson (H95), Matthew and Oliver Roskill (still H), and many others. His uncle was Archbishop MacDonald.

DR ANDREW WILLIAM ARTHUR BYRNE

born 12 March 1925, left St Oswald's House 1943, died 30 June 1995

Apart from four years' service in the Royal Air Force following his leaving Ampleforth, Andrew's whole working life, and indeed his abiding interest, was devoted to music. Something of a prodigy in his earliest years — his family and their friends, who included a very young Ida Lupino, enjoyed dancing to his rumbas and tangos composed at the age of 5 or under — his musical development was along more sober lines. He joined the Royal Academy of Music in 1948, where he specialised in composition, piano and conducting, winning several prizes and a scholarship.

Soon after he obtained his BMus, he was appointed Professor of Composition and Harmony at the Academy, a post he held for ten years. In the course of his teaching he became a Doctor of Music, the thesis for which was a symphony performed with some acclaim, and was made an Associate and later a Fellow of the Academy. In 1960, he became an Examiner for the Associated Board of the Royal Schools of Music, a task he performed for the next 35 years, indeed until the week before his death.

From the Academy, he went to Reading University, where he was appointed a Lecturer in Music (subsequently Senior lecturer and Honorary Fellow of the University), specialising in music of the 20th century, and conducted the University Orchestra for many years. During this time, he became in 1965 a member of the National Commission for Catholic Church Music, and the next year he was appointed Chief Examiner of 'A' level music for the Southern Universities Joint Board.

In a lifetime spent in the encouragement of others, his own talent, which could have taken him personally a long way, ... and teaching of his Church. Now that he is released to eternity, it is good to think that he has all his answers.

He is survived by his wife, Celia, and his three daughters and eight grand-children. He was the nephew of Abbot Herbert Byrne and Fr Ambrose Byrne.

TONY LAMBERT

born 19 September 1942, Junior House 1954-56, St Hugh's House 1956-60, died 7 July 1995

Tony Lambert came to the school, as a foundation member of St Hugh's House, in September 1956. He was a great-nephew of Fr Sebastian Lambert and a nephew of Fr Jerome Lambert. He quickly made his mark as a boy of great intelligence, energy and humour, with a particular gift for languages. His classroom presence is still remembered vividly by those who taught him: he had a zest for knowledge, a witty flair for argument, and an enthusiastic simplicity of manner which made him the ideal catalyst for energising the talents of those less able than himself. He achieved an A Grade in 'A' Level Spanish within a year of starting the subject. He delighted in the study of literary texts, for their own sake rather than for the purpose of passing examinations. This enthusiasm brought him a State Scholarship and an Exhibition in French and Spanish to St John's College, Oxford.

After gaining First Class Honours, he worked for two years with Reuter's before returning to Oxford to complete an MPhil. University teaching attracted him, and, after a short spell at Bristol, he joined the department of Spanish and Latin American Studies at Southampton University, where he remained until the early eighties. His enthusiasm for academic study and teaching never dimmed, but it became more and more penetrated by a strong social conscience. In 1981, he accepted voluntary redundancy in order to embark on a new career, spending a year's sabbatical in Ecuador before training to become an Agricultural Economist at Reading University.

He devoted the remaining years of his life to improving the lot of the world's underprivileged populations. Working with the World Bank and the FAO, he undertook projects in Latin America, Africa and Asia, ranging from road-building in Senegal to assisting in the reform of the Fisheries Sector in Romania. This was the last project he undertook. Whilst in Romania in April 1995, he became seriously ill. On return to England he was diagnosed as having cancer of the pancreas, and he died within nine weeks, on 7 July, in the Countess Mountbatten Hospice in Southampton.
He faced his final illness with characteristic honesty, bravery and humour, sharing the experience with his family, and taking the trouble to reflect in writing on what it meant to him. At the spiritual level, Tony had felt himself powerfully drawn, at different times, by the differing intellectual idealisms of Existentialism and Marxism; ‘I think,’ he wrote, ‘that I am a good example of Homo Europeanus in the second half of the twentieth century, although I’ve also had more experience outside Europe than most.’ The prospect of dying deepened the seriousness of his response: ‘Now that I am dying, I truly want the rest of my life to be exemplary in the other sense too; I would like my death to be a helpful example to anyone who might feel the need for such help.’

Tony’s journey through life had taken him far from the more conventional religious practices of his youth, but his last writings express, in an unresolved but moving way, his quest for spiritual completion. Commenting on the old saying (which has been attributed to any Catholic headmaster worthy of note, but which for Tony represented his memories of Ampleforth) that ‘we prepare our boys, not for life, but for death’, Tony confessed that such a boast was too facile for him; ‘but,’ he goes on, ‘I suppose I have always believed that any sense of justification there may be in our lives must somehow be visible from the vantage-point of death.’ The serenity and humour with which he approached his death, and which were of such support to his family, can be more readily understood in the light of the perspective within which he saw both himself and his death. In a sense, Tony had always taken other people (not only his family and close friends, but all those whom he could help through his work) far more seriously than he took himself. He was habitually self-deprecating and even ironic about himself, and never lost his engaging simplicity of manner. At the end, however, he found himself confronting, almost in spite of himself, the most serious self-assessment that there is. ‘I am aiming for something in my death which might be called grace, which will give grace to the rest of my life. I suddenly seem to find myself aspiring to be a saint as well as an intellectual’.

For a man cut off in his prime, and separated from the family he loved, he made a pretty good job of his wish to be ‘a helpful example’. No wonder his wife Maggie; his daughters Sonia and Judy and their mother Nina, his own mother and his three sisters, and his many friends think of him with both sadness and pride. What he wrote was for them and for his five-year-old son Joseph. We send them our deepest sympathy. May he rest in peace.

Dominic Milroy OSB

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OLD AMPLEFORDIAN NEWS

JOHN G. HOPKINS

born 3 Dec 1936, Junior House 1949-50, St Dunstan’s House 1950-54, died 29 July 1995

After Ampleforth, John qualified as a chartered accountant, and then worked as an FCA in industry. In the late 1980s, he and his wife Rosemary, a nurse, started a nursing home in Burton on Trent; he organised the administration and Rosemary the nursing. In this work, there was a gentleness and care which he showed to the elderly. He was keen on outdoor life, a sportsman rather than a games player: he sailed dinghies (sometimes on the South coast, more often at the family holiday home in Aberdeeb in Wales), skied and beagled (at Ampleforth, later with a pack in the Midlands). More than anything John valued his family. He married in May 1965; in May 1995 when already very ill, he and Rosemary celebrated their 30th wedding anniversary. They had three daughters (including twins), now all in their twenties.

His death came after three years suffering from leukaemia. In this time of his illness, he shared always courage and a quiet determination to keep going and to live, helped much by his Catholic faith. In July 1994, already sick, he went as a pilgrim to Lourdes with the Ampleforth Pilgrimage, and would in the months that followed talk so much of this experience and of those he met in Lourdes. In July 1995 he was too sick to return to Lourdes on the Pilgrimage, but sent a gift of £2,500 to assist the sick to go to Lourdes. His brother is Morris (D49 — in St Dunstan’s House for perhaps a record 19 terms).

It is hoped to publish obituaries of David Ely, Charles Edmonds and Ronnie Howeson in the next Journal.
DEATHS

Charles E. Sharp
Michael E. Summer
John G. Ilbert
John R. Binns
Jean A. de Sousa Pernes
Denis K. Wells
John F. Taunton
Lord Lovat DSO MC
Ronald J. Maslinski
T. David Ely
Colonel Archibald Fletcher OBE
Charles G. Edmonds
Major Andrew J. MacDonald
Dr Andrew W.A. Byrne
Anthony F. Lambert
John G. Hopkins
Ronald F.J. Howeson

Non OA but members of the Ampleforth Society:
Dr Raymund J. Henderson
David J. Barnes

1994
30 November 1978
18 May 1989
4 June 1990
11 May 1993
December 1993
4 March 1995
9 March 1995
16 March 1995
20 March 1995
3 April 1995
27 April 1995

1995
19 Jan
8 Feb
19 Feb
28 Feb
4 Mar
6 Mar
6 Mar
9 Mar

BIRTHS

1994
18 May Tessa and Sebastian Reid (A76) a son, Joshua Alexander
30 May Charlotte and Stephen Hay (C75) a daughter, Fiera Millie Rose
4 June Margi and Edward Poyser (H70) a son, Alexander Joseph
24 July Susan and Johnny McKeever (A81) a son, Oliver Peter Michael
9 Sept Margaret and Julian Stourton (W78) a son, Frederick John Nigel
18 Sept Liz and David Tabor (D76) a son, Simon James

1995
19 Jan Susie and Mark O’Kelly (C78) a son, Felix William Lomax
8 Feb Nicola and James Macey (T82) a son, Benjamin James
19 Feb Cathy and Simon Halliday (T80) a daughter, Sophie Louise
28 Feb Sarah and Matthew Pike (E83) a daughter, Katherine Louise
4 Mar Janna and Alexander Fitzalan Howard (W82) a son, William John
6 Mar Ann and Mark Fitzgerald-Hart (C63) a daughter, Isabella Hannah

11 Mar Katherine and Martin Hattrell (E78) a daughter, Emily Olivia
15 Mar Marina and Robert Elwes (O79) a son, Leopold Moritz Geoffrey
21 Mar Kitty and Hilary Wakefield (T79) a daughter, Helens Katherine
22 Mar Laura and Jonathan Ruck Keene (T71) a son, Toby Francis
28 Mar Lucy and Benjamin Fraser (O79) a son, William Melville
31 Mar Amanda and Mark Cuddigan (D73) a daughter, Elina Melinda
2 Apr Kristin and James Brodick (D79) a daughter, Elina Melinda
5 Apr Anna and Philip Ley (B78) a son, Maximilian Francis Edwards
6 Apr Zannah and Mike Doherty (T73) a son, Joshua David
7 Apr Lucy and Nicholas Mostyn (A75) a son, Gregory Thomas
8 Apr Veronique and Christopher Arnold (C78) a son, Edward
15 Apr Virginia and Martin Blunt (D82) a daughter, Emily Freya
15 Apr Juliet and Charles MacDonald (O82) a son, Alexander Lachlan
20 Apr Sarah and Christoph Harwood (C78) a daughter, Amelia (Milly)
Joan Penny
20 Apr Frances and Andrew Plummer (W79) a son, Angus Thomas
21 Apr Kate and Christopher Brathwaite (J77) a son, Thomas Guy
McKendry
26 Apr Georgina and Charles Weld (C66) a daughter, Katherine Frances
30 Apr Fiona and John Shipsey (T82) a son, Felix James
2 May Kay and John O’Moore (H80) a son, Christopher Michael
4 May Edwin and Timothy Copping (B81) a son, Benedict Oscar
Frederick
8 May Caen and James Chancellor (D78) a son, Rex Fabian Berestord
9 May Jay and Edward Sparrow (E71) a son, Edward, and a daughter,
Catriona
10 May Joanne and Ben Connelly (W85) a son, Joshua John Henry
13 May Manuela and Mark Kerr-Seely (W79) a daughter, Eloise Olivia
18 May Christine and Julian Gaisford-St Lawrence (C75) a daughter,
Alix Nicole Penelope
19 May Susan and Toby Kromers (O82) a daughter, Sarah Jessica (Sally)
7 June Julia and Anthony Berends (W74) a daughter, Hermione Helena
12 June Kate and Peter Hugh Smith (E87) a son, Piers
12 June Christian and Nigel Spence (C74) a son, George Julian
14 June Julie and William Petrie (O83) a daughter, Isabella Violet
Kilgobbin
15 June Candida and Diarmuid Kelly (B77) a son, Augustus
29 June Fiona and Edward Troughton (C78) a son, Archie Thomas
Anthony
2 July Candida and Alexander Corcoran (B85) a son, Milo William
Teddy
6 July Lucinda and Michael Comyn (H71) a daughter, Annabel Susan
Grosvenor
6 July Hilary and Philip Rapp (A77) a daughter, Grace Louise
9 July Nicola and William Macauley (O70) a son, Alexander Ronnie
11 May 1993
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11 June 1995
12 July 1995
19 June 1995
29 June 1995
10 July 1995
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10 July Stephanie and David Webber (B77) a daughter, Lauren Louise
18 July Sophie and Niall McIlwain (B83) a son, Frederick George
21 July Dhileas and Harry Lukas (D70) a daughter, Kirsty Elizabeth
22 July Helen and Fergus McDonald (T82) a son, George Alexander
23 July George and Gerard Salvin (T78) a daughter, Matilda Rose
25 July Pepa and John Wright (E80) a son, Paco
4 Aug Sue and Alastair Burtt (T78) a son, Sebastian Charles Herbert
21 Aug Lizzie and Anthony Loring (T72) a son, Joshua Nigel
28 Aug Jane and William Sleeman (C80) a daughter, Lucy
30 Aug Felicity and Mark Mangham (E80) a daughter, Charlotte Elizabeth
30 Aug Marianna and Daniel Wiener (E82) a son, Dylan
5 Sept Sarah and Hillary Duckworth (B72) a daughter, Rosie Alice

ADOPTIONS

13 Apr Francie and Berrie Grotrian (O77) a daughter, Elena Frances ‘Marina’, born 27 October 1994

FORTHCOMING MARRIAGES

David Abbot (E84) to Rachel Stone
William Beadmore-Gray (T84) to Sophie Dreyer
Simon Beck (E83) to Verena Kerr
Tom Bingham (B85) to Sophie van den Bergh
Charles Boodle (E83) to Joanne Sykes
Christopher Bunnard (D88) to Jessica Simpson
Harry Crossley (A84) to Liza Riddick
Ian Dembinski (D81) to Louisa Claxton-Mayrink
Hugh Elwes (O81) to Perimille Barrow
Stephen Georgiadis (A79) to Elena Scott-Forbes
John Graham (E81) to Frances Parson
Dominic Harrison (H81) to Caroline Baker
James Honeyborne (B88) to Fiona Tare
Charles Jackson (O81) to Jennifer Tare
Andrew Jones (T85) to Gilly Smith
Robert Kerry (T81) to Clare Sutton
Simon Ribble (D82) to Jane Powell-Tuck
Charles Kirk (C68) to Sophie Charlotte Lawson Johnston
Edward Kirwan (E85) to Jacinta Harnett
Michael Leatham (A41) to Sally Eden Akop
Edwin Lovegrove (E85) to Victoria Bowman

OLD AMPELFORTHIAN NEWS

James MacHale (A85) to Sarah Williams
Simon O'Mahony (H71) to Alison Fairlie
Roger Plowden (C71) to Helen Gilbey
Paul Sankey (B85) to Deborah Rhodes
Andrew Tweedie (C62) to Barbara Ann Maxwell
Greville Worthington (H82) to the Hon Sophie Stapleton-Cotton

MARRIAGES

1993
18 Sept Tim Crowley (B80) to Sarah Jane Owen (Our Lady & St Benedict, Ampleforth)
18 Dec Jonathan Stobart (W79) to Jessica Melanie Castro (Farm Street, London)

1994
16 July Robin O’Kelly (C84) to Catherine Philip (St Mary’s, Cadogan Street)

1995
24 Mar Tom Fattorini (O78) to Marie Barlow (Broughton Hall, Skipton)
31 Mar David Fairlie (W41) to Jane Bingham-Newland (Chapel Royal, Falkland Palace, Fife)
29 Apr Richard O’Kelly (C86) to Bridget Hoare (Parish Church, Chalfont St Giles)
5 May David Tabone (A89) to Francesca Pullicino (Our Lady of Mount Carmel, Aldina, Malta)
3 June Brendan Corkery (J75) to Gillian McNeil (Dunblane Cathedral)
3 June John Schlesinger (E73) to Margaret Rowe (University Church, Dublin)

1996
1 July Simon Jamieson (T77) to Lady Laura Fortescue (St James’s, Chipping Campden)
22 July Matthew Cunningham (O85) to Meg Treherne (The Chapel, St Leonard’s School, Mayfield)
12 Aug Mark Johnson-Ferguson (O83) to Dr Julia Catherine Getley (St Mary’s, Wendover)
2 Sept Adrian Bridgen (B81) to Sallie Booth (Methodist Church, Burton Joyce, Nottingham)
21 April 1995, Dublin Dinner: at Kildare Street and University Club, St Stephen's Green, attended by: 1936: Geoffrey Dean (E); 1937: Clem Ryan (C); 1941: Patrick Hickey (A); 1942: John Sheridan (C); 1945: Michael Vernon (C); 1948: Roddy McCaffrey (A), John Fennell (D); 1949: Brian O'Connor (A), John Keavan (A); 1950: John Sugrue (O), Larry Martin (T); 1951: Michael Dillon (T), Patrick Leonard (B); 1952: John Beatty (O), John Gaisford (O), John Clement Ryan (C); 1955: Randal Marlin (T), David Dillon (T); 1957: Peter Leonard (B); 1960: John Clement Ryan (C); 1963: Michael Ryan (A); 1965: Patrick Carroll (E); 1969: Philip Ryan (C); 1971: Martin Blake (O); 1973: Mark Perry-Knox-Gore (H); 1974: John Murray Brown (B); 1975: Gerard Larcher (O); 1976: David Lardner (O), Alphonsus Quirke (H); 1977: Simon Williams (O); 1981: Richard Beatty (T); 1988: Julian Beatty (B); 1990: Julian Carney (D); 1991: Raymond Gilmore (O), Jeremy Leonard (W); 1992: Philip Fiske de Gouveira (T); 1993: Dominic Leonard (W), Stuart McGoldrick (C), James Rohan (B); 1994: Michael Leonard (W). Fr Leo attended.

11 March 1995, Ampleforth Sevens weekend: Those at Ampleforth included: Georges Banna (H93), Julius Bozzzino (A88), Mark Burns (W53), Viscount Campden (C67), Michael Codd (A83), Sam Cook (E93), Edmund Craston (O82), Andrew Daly (A92), Paul Dunhill (H93), James Elliot (E98), Maurice Fitzgerald (C94), The Hon Ralph Fuljambe (O93), Richard Freeland (H94), Andrew Graham-Wason (J73), Anthony Havelock (F92), Viscount Hesketh (O91), Alexander Hickman (D90), Thomas Hickman (O91), Matthew Hurley (W92), Christopher Minchella (H94), Matthew Luckhurst (T92), Daniel Macfarland (W90), Angus Macmillan (W90), Toby Madden (E93), William McKenzie (H94), Hugh Milbourn (H93), Sean Mullane (A92), James O'Shea (B94), James Pace (C91), Nicholas Roberts (T74), Peter Savill (G65), Thomas Spencer (E93), Peter Tapparo (A90), Piers Tempest (E92), Jeremy Tigar (D83), Matthew Ward (T93), Hugh Young (D90), Mark Zoitowski (H94).

13-17 April 1995, Holy Week and Easter Retreat at Ampleforth: Among about 400 Easter guests, there were the following Amplefordians: 1937: Dr Brian Hill (A); 1938: Kenneth Rosenwinge (O); 1940: Sir Kenneth Bradshaw (D); 1941: Peter Reid (A), Michael Vickers (E); 1942: Peter Noble-Mathews (E), Major General Desmond Mangham (O); 1943: Pat Gaynor (D); 1945: Donall Cunningham (A), Michael O'Kelly (C); 1947: Frans van den Berg (B); 1949: Sandy Llewellyn (C), Alex Paul (D); 1950: Tom Fattorini (O), Sir David Goodall (W); 1951: Nicholas Fitzherbert (O); 1952: Patrick Moreau (B); 1953: Laci Nester Smith (W); 1955: John Morris (D); 1956: Kevin Ryan (O); 1958: Peter Kassapian (T); 1959: Francis Quinlan (A); 1960: Christopher Randall (A); 1961: Robin Andrews (O); 1962: Andrew Kinross (A), Jim Fitzgerald (E);

1963: Robert Badenoch (B); 1966: Fr Digby Samuels (D), David Craig (H), David de Chazal (O); 1971: Anthony Glister (J); 1973: James Gwynn (T); 1974: James Fuller (B); 1981: Andrew O'Flaherty (F); 1982: Robert Toone (C), Tim Jelley (J), Geoffrey Welsh (J); 1983: Julian McNamara (H); 1985: Peter Gosling (D), Dominic Carter (D), Charles O'Malley (E), Dominic Goodall (E), Damien Byrne Hill (T); 1986: Robert Toone (C), Simon McKeown (H), Christopher Mullen (H), Nicholas Ryan (T); 1987: Edmund Vickers (B), Jonathan Hunt (H); 1988: John Goodall (E), 1989: Benedict Warrack (W); 1990: Robin Elliot (E), Jane McKenzie (E); 1992: Gaereth Marken (H), Martin Mullin (B), Tim Reid (O); 1993: Hugh Milbourn (B), Dominic (D) Cody (D), Charles Cole (T), Christopher Warrack (W); 1994: William Scott (J); currently at Ampleforth: Jack Arbuthnot (E), Hamish Badenoch (O), Patrick Badenoch (O), Gervase Milbourn (B).

13 May 1995, 13th Rome Dinner: Mass was celebrated at the Sodality chapel of the Gesu (the place where the Jesuits were restored by Pius VII on 7 July 1814), and dinner at ‘Grappolo D’Oro’. Those present were: The Grand Master of the Knights of Malta, Andrew Bertie (E47), Louis Marcelin-Rice (T54) with his wife Kate, Fr Alexander McCabe, Fr Mark Butlin (O49), Fr Andrew McCaffrey, Fr Joe Barrett (C30), John Morris (D55) – and guests, Abbot Gilbert Jones (Abbot President Subiaco Congregation) and Sister Amadeus (on the staff at the Venerable English College, until recently at the York University chaplaincy). These dinners are convened by John Morris, who have attended Tony Brennan’s Manchester Hot Pot while chaplain at Strangeways Prison. Hence a postcard is signed by those present and sent to Manchester.

14 to 21 July 1995, Lourdes Pilgrimage: 59 Amplefordians (OAs, including monks and boys). There is a full report elsewhere in The Journal.

Ordination to the Diaconate and Monastic Profession

GUY DE GAYNESFORD (T87) was ordained as a deacon for the Diocese of Plymouth at Wonersh Seminary near Guildford on 30 June 1995. He has studied at Wonersh from 1990 to 1995. After ordination to the diaconate, he was appointed to serve in the parish of Holy Trinity, Dorchester, until his ordination to the priesthood in 1996.

BR ANTHONY MARKET-CROSBY (O87) made his Solemn Profession at Ampleforth on 2 September 1995, along with three others.
Appointments and Awards

SEBASTIAN ARBUTHNOT-LESLIE (O72) is prospective Conservative candidate for Angus.

RUPERT DE LARRINAGA (W47) was presented with a Gold Medal by the International Olympic Association in 1994. He was featured in a 20p stamp issued by the Post Office in October 1994. It was one of five stamps issued to commemorate the centenary of the International Olympic Committee. Rupert de Larrinaga was one of the four members of the British ski team for five years from 1950 to 1955, and was captain from 1953 to 1955. An Isle of Man newspaper article described how he became a British team skier: 'Rupert de Larrinaga's family originated in the Basque area of Spain but has been domiciled in Lancashire since the 1800s. He was commissioned in the King's Regiment in 1948 and posted to Germany. Having skied a little pre-war, he entered the 1949 BAOR Ski Championships in Austria. Astonished to come seventh out of 120, he was sent for training on the fearsome downhill course at Kitzbühel. In the 1952 Olympics in Norway, lack of snow meant the course had to be laid with water-sprayed straw, and this dangerous course resulted in the injury of half the British men's team. (Such dangerous conditions resulted in the death of one British team member in the following British Ski Championships.) Rupert spent several months recovering from his injuries, but had many successes before a serious accident in 1955 ended his international career. Rupert left the army in 1950 and joined the family shipping company founded in Liverpool by his great great grandfather. He now lives in the Isle of Man.

DAVID FARRELL (T51) has been appointed Director of the Queensland Poultry Research and Development Centre. He is on the faculty of the Department of Agriculture at the University of Queensland, St Lucia, Brisbane. Until recently, he held a personal chair in the Department of Biochemistry, Microbiology and Nutrition at the University of New England, Armidale, NSW.

SIR ANDREW HUGH SMITH (E50) has been elected an Honorary Member of the Bench of the Inner Temple.

MARCUS LUCKYN-MALONE (A90) won the Best Cadet Award in Rowallan Company at Sandhurst.

The GRAND DUKE OF LUXEMBOURG KG (A38) has become an Honorary General of the British Army. Prince Philip handed him his ceremonial sword of office at St Patrick's Day parade in March 1995. Since 1984, he has been Colonel of the Irish Guards. The Times PHS Diary printed a photograph of Prince Jean 'wearing his first British uniform; the prudish khaki of the Ampleforth OTC some 40 years ago'.

ALEXANDER MACFAUL (D90) was awarded a prize by The Worshipful Company of Painter-Stainers for a painting exhibited in the New English Art Club exhibition from 10-24 November 1994. At a presentation ceremony on 28 April 1995 at the Company's City Hall, he received both a sum of money and a warrant.

RONAN MAGILL (H70) won the 3rd British Contemporary Piano Competition in November 1994. He performed a programme on Wagner on Channel 4 in April 1995. He has played as soloist with the Philharmonia, the London Philharmonic on BBC TV, the Wine Orchestra and the Henry Wood Chamber Orchestra. He made his Radio 3 recital debut in August 1993. In recent years, he has performed on many occasions in Poland and France. He was a founder member of the Yehudi Menuhin School.

WILLIAM MORRIS (B66) has been appointed a Circuit Judge.

JEREMY PHEPPS (T60) is now a Major General.

DAVID POOLE (A56) has been appointed a High Court Judge (Chancery Division).

PETER SCROPE (C73) was chosen as prospective Parliamentary candidate by Darlington Conservative Association on 17 March 1995. He is Chairman of the international communications company Millicom (UK) Ltd, which he brought to Darlington in 1989 and which subsequently created 600 jobs. He is also a director of Swedish mobile telecom operator Conwigm GSM AB, and of Millicom International Cellular, a company with 25 telecom networks in Central and South America, Africa, Asia and Europe. Between 1974 and 1984, he was with the 13th/18th Hussars.

DUNCAN SPENCE (O71) was in September 1995 appointed Headteacher of North Hinksey Primary School, Oxford.

PATRICK TAAFFE (W90) graduated in 1995 from Imperial College, London with a 2.1, in chemistry and management – he was the highest of everyone in the management section.

ROGER TEMPEST (C81) has won the President's Choice trophy. This is the newest award given by the Country Landowners' Association for the best conversion of a redundant farm building to create new jobs in the countryside. Roger had given a new lease of life to a 14th century water mill at Broughton Park (near Skipton) which fell into disuse as a grain mill shortly before the First World War. The mill has been converted to private office accommodation for several companies, thus providing jobs for nearly 100 people. The Daily Telegraph quoted the President of the CLA as saying: "The judges described the winning project as one of the most imaginative they have seen ... Mr Tempeast's development exemplifies the efforts of landowners to generate economic growth in the countryside". When the Heritage Secretary, Virginia Bottomley came to present the award (a pyramid-shaped wooden trophy) at a ceremony in Belgrave Square on 30 August 1995, Roger was unaware of having won, as he and his wife Kitty were driving clothes to unread of having won, as he and his wife Kitty were driving clothes to unread of having won, as he and his wife Kitty were driving clothes to unread of having won, as he and his wife Kitty were driving clothes to unread of having won, as he and his wife Kitty were driving clothes to unread of having won, as he and his wife Kitty were driving clothes to unread of having won, as he and his wife Kitty were driving clothes to unread of having won, as he and his wife Kitty were driving clothes to unread of having won, as he and his wife Kitty were driving clothes to unread of having won, as he and his wife Kitty were driving clothes to unread of having won, as he and his wife Kitty were driving clothes to unread of having won, as he and his wife Kitty were driving clothes to unread of having won, as he and his wife Kitty were driving clothes to unread of having won, as he and his wife Kitty were driving clothes to unread of having won, as he and his wife Kitty were driving clothes to unread of having won, as he and his wife Kitty were driving clothes to unread of having won, as he and his wife Kitty were driving clothes to unde...
RICHARD THOMAS (B57) was appointed High Commissioner to Jamaica from October 1995. He was previously British Ambassador in Angola. He was awarded a CMG in the New Year Honours 1995.

At the Sovereign's Parade at Sandhurst on 11 August 1995, with Field Marshal Sir Peter Inge representing Her Majesty the Queen, the following were granted commissions: ADAM FAIRBROTHER (C90), Green HOWARDS; MARK KENDALL (C90), Irish Guards; JAMES ORRELL (J90), Irish Guards; FABIAN ROBERTS (J90), Irish Guards, BEN RYAN (J90), Royal Dragoon Guards.

An acting award: a story of one Old Amplefordian — yuppie, drug addict, success RUPERT PROCTER (W79) in June 1995 won The Bristol Old Vic Theatre School's Newton Bick Award. The prize goes to the student who has achieved the highest standards in drama and comedy, and is awarded in memory of the late Mr Bick, a Bristol actor who 'was certainly the worst dressed' man in town — until he pulled on his one and only suit for interviews. Actors Patrick Wymark and Paul Edington established the award, and tradition says the cash must be spent on buying a suit for interviews, and so Rupert bought a suit. The magazines this award by Rupert follows an experience of several years, which he has described in BBC and press interviews, and so us — asking us to report this. A Bristol newspaper article, headed 'Fallen star Rupert takes centre stage for Old Vic award', said: 'He was an '80s yuppie earning £4,000 a week at the height of the boom as a city dealer. It was a life full of high pressure selling, Armani suits, sports cars . . . And drugs. Cocaine by the bucketful — which topped up his addiction to drink. He lost everything. His job, his friends . . . . In his BBC Bristol interview he said 'It left me mentally and physically and spiritually bankrupt, and broke.' One of his best friends died. 'I was as good as dead. I had destroyed my life and was in the gutter. Nobody

WYMAN (C90) in June 1995 won The Bristol Old Vic Theatre School's Newton Bick Award. The prize goes to the student who has achieved the highest standards in drama and comedy, and is awarded in memory of the late Mr Bick, a Bristol actor who 'was certainly the worst dressed' man in town — until he pulled on his one and only suit for interviews. Actors Patrick Wymark and Paul Edington established the award, and tradition says the cash must be spent on buying a suit for interviews, and so Rupert bought a suit. The magazines this award by Rupert follows an experience of several years, which he has described in BBC and press interviews, and so us — asking us to report this. A Bristol newspaper article, headed 'Fallen star Rupert takes centre stage for Old Vic award', said: 'He was an '80s yuppie earning £4,000 a week at the height of the boom as a city dealer. It was a life full of high pressure selling, Armani suits, sports cars . . . And drugs. Cocaine by the bucketful — which topped up his addiction to drink. He lost everything. His job, his friends . . . . In his BBC Bristol interview he said 'It left me mentally and physically and spiritually bankrupt, and broke.' One of his best friends died. 'I was as good as dead. I had destroyed my life and was in the gutter. Nobody

NEW qualifications and positions

BENEDICT BLAKE JAMES (E88) has qualified as a doctor, ADAM BUDGEN (B83) has been awarded his FRCS, and is Senior House Officer at St James, Leeds.

JOHN GOODALL (E88) is working on his doctoral thesis in medieval architecture at The Courtauld Institute. He writes occasional articles for Country Life on ancient English buildings.

CHARLES GRACE (C92) is a Choral Scholar at Norwich Cathedral. He was in 1994-95 the President of the University of East Anglia Music Society, and is currently preparing his thesis on Gregorian chant. Charlie continues to conduct several ensembles, as once at Ampleforth he conducted The Ampleforth Singers.

DAVID LAI (E87) has qualified as a chartered accountant, working with KPMG in London, and moved in April 1995 to the KPMG office in Kuala Lumpur.

SMON LOVEGROVE (E85) is a Senior House Officer. Since August 1995, he has worked at the Geriatric Departments of St Piacas and University Hospital, London; until then, he worked in Accident and Emergency at Salisbury District Hospital.

FRED MASSEY (B51) was made a member of The Royal Society of Arts in January 1995.

Books, journalism, broadcasting, films

ALAN CRAWFORD (D60) has written a book Charles Rennie Mackintosh (Thames and Hudson, £6.95, pp216), about a Glasgow architect who died in poverty and exile in 1928, and who is described in The Spectator review as 'Byron, Van Gogh and Frank Lloyd Wright rolled into one'. In this review (The Spectator, 5 August 1995), Gavin Stamp wrote: 'Alan Crawford is well qualified to examine Mackintosh passionately. The biographer of C.R. Ashbee and an historian of Victorian architecture and the Arts and Crafts movement, he knows exactly what contemporary buildings Mackintosh knew and was influenced by'. Stamp writes of 'this carefully written and profound short study of Mackintosh's achievement' which, he says 'deserves to become a standard, essential text'. It is 'an admirably succinct and perceptive survey of Mackintosh's achievements . . . a major work of revisionism, challenging the accepted view'.

FR JOCK DALRYMPLE (E77) has written a book Jack Dominion: a lay prophet which was published by Geoffrey Chapman in the Spring. He is a Parish Priest in Fife.

ANGUS LOUGHRAN (C83) was the subject of a Radio Times feature article (10 February 1995) describing his sporting knowledge. He presents Eurogoals (Eurosport), works in the USA for the American ESPN station, and is known as 'Satto' on the BBC2 Fantasy Football programme.

DESMOND SEWARD (E54) has written The War of the Roses, published by Constable.

In the film The Madness of King George, JULIAN WADHAM (A76) played the Younger Pitt, and RUPERT EVERITT (W74) played the Prince of Wales.
Manquehue Apostolic Movement

Fernando Ossa (W90) was head of the Gringoes Community of the Manquehue Apostolic Community in Santiago, Chile in 1994 — with Nicholas Furze (093), Giles Gaskell (D93), Hugh Milbourn (B93) and Hamilton Grantham (H93). He is studying at the Catholic University of Santiago, reading civil engineering. He visited Ampleforth in 1994 and 1995.

Jonathan Perry (C84) was the subject of a profile in The Catholic Herald (19 February 1995) to describe his work with and membership of the Manquehue Movement.

Paddy Thompson (088) is with the Movement; he works for Banco NHIF in Santiago, Chile. He has been in Santiago since June 1994.

L'Arche UK

John Peet (D68) is the General Secretary of the L'Arche UK. Founded in 1964 by Jean Vanier, a French Canadian, L'Arche communities are places where those with learning disabilities and their assistants live together in a simple way. Beginning with the community at Trosly in France, there are now 102 communities worldwide, and seven of these are in Britain: at Inverness, Edinburgh, Liverpool, Brecon, Bognor Regis, London and Dover. As General Secretary, John is responsible for legal, financial and administrative affairs of the UK registered charity; he is responsible for supporting the local management committees and for national publicity.

Bosnia and Herzegovina

Matthew Procter (W80) has worked in Bosnia and Herzegovina since 1993. He is attempting to arrange to build a centre for youth in Vitez, and there are many young with no families. Matthew arranged an agreement between the Croats and Muslims to plan this, probable cost £100,000. He lives in Medjugorje.

Art and heritage

James Parker (W69) works with a trust, trying to preserve English battlefields.

Simon Peers (B76) has discovered 19th century photographs of Madagascar, taken by a photographic pioneer named William Ellis. The Peterborough column in The Daily Telegraph reported on 25 July 1995: 'Simon Peers, 36, a textile mill owner in the country's capital Antananarivo, has spent several years scrabbling around Malagasy attics. He came up with photographs going back to 1853'. They have been on exhibition at the Fine Art Society, Mayfair.
DAVID TABOR (D76) is Development Manager with UCC International at Thetford, Norfolk; his role is to develop new electronic monitoring equipment for the fluid power industry.

GERARD WALES (T85) has been gardening in London.

OA Rugby Football Club 1994-95: played 10, won 2, lost 8 (points 158 for — 235 against)

Thomas Judd (W77) writes: The results portray a season dogged by inconsistency and disappointment. On the positive side, almost 50 Old Boys played at least one game. The first half of the season was a slow and drawn out process: trying to get some form of cohesion within the team. During this period we played some tough sides and the team played some incredible defensive rugby, particularly against Old Reederians, but by Christmas we had won only one match. After a new year bout of cancellations due to waterlogged pitches, in March we played our best match of the season against Old Wellingtonians, winning 15-10: the forwards drove hard with the ball, the backs attacked and the back row was there for the second phase. One of the best Sunday games I have watched. The season ended with our customary visit to the London Sunday Rugby Festival; however, due to losing our first match at 10am, which found most players quite literally asleep, we failed to qualify for the finals.

Among new faces playing were Seb Wade (B88), James Oxley (A69) and Alex Hickman (D90) in the three quarters; Adam Codrington (J88) and Jon Hughes (B90) at full back; Noel Beale (C89) and Andrew Lodge (J87) in the forwards. The Committee is pleased to announce that Matthew Winn (B87) has been appointed club captain from the 1995-96 season onwards. Matthew brings with him a wealth of experience from Exeter University and Harlequins. He has been the driving force in the team during the last season and played in every game, stamping his mark on the back row. If anyone is interested in joining the club as a playing or non-playing member, please contact Simon Hare - telephone 0181 877 3884.

Beagling and frisbee

PETER TOWNLEY (T91) is Master of the Britannia beagles (former naval hounds), who hunt South Devon; he is in his final year at Exeter.

CHARLIE PICKTHALL (B79) plays frisbee for Italy and used to play for England; he runs an English language school in Italy.

The Ampleforth Society 113th AGM, Easter Sunday, 16 April 1995

Resolutions were passed to raise the life subscription in September 1995 to £175 and in September 1996 to £200, and to make all leavers automatically life members - the school to fund this by a payment of 1/2% of the total of school fees to the Society [this decision would take effect from September 1996].

Future event

In 1996 St Thomas's House will celebrate the 50th year since its foundation in September 1946. Fr Richard has written to all previous members of the House about arrangements for this celebration - if you did not receive this letter, you are invited to contact him at St Thomas's House, Ampleforth College, York Y06 4EU (phone or fax: 01439 788425).

OLD AMPLEFORDIAN CRICKET CLUB

SEASONS 1993-1994-1995*

*The Secretary of the OACC apologises for temporary loss of transmission over the last 3 years and offers you a bumper pack of statistics by way of compensation, in addition to the normal commentary on the season's events.

Summary of Results

<table>
<thead>
<tr>
<th>Season Tour</th>
<th>Won</th>
<th>Lost</th>
<th>Draw</th>
<th>Tie</th>
</tr>
</thead>
<tbody>
<tr>
<td>1995</td>
<td>4</td>
<td>10</td>
<td>7</td>
<td>-</td>
</tr>
<tr>
<td>1994</td>
<td>7</td>
<td>9</td>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td>1993</td>
<td>8</td>
<td>5</td>
<td>6</td>
<td>2</td>
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</tbody>
</table>

Cricketer Cup

<table>
<thead>
<tr>
<th>Year</th>
<th>Cricketer Cup</th>
</tr>
</thead>
<tbody>
<tr>
<td>1995</td>
<td>1st</td>
</tr>
<tr>
<td>1994</td>
<td>2nd</td>
</tr>
<tr>
<td>1993</td>
<td>1st</td>
</tr>
</tbody>
</table>

TOM SCROPE (E90), newly appointed scribe, Tour Manager, permanent fixture on the cricket field during the Summer, brother of Kester and Chartered Accountant presumptive, gives his comments on the ebbs and flows of the season:

The summer of 1995 will be remembered for its Aegean weather and perfect cricketing conditions - only one fixture was cancelled. The Tour was once more a success with eight consecutive days cricket, including some notable performances from the younger members. The club has successfully raised its profile amongst the younger generation of old boys, and a lot of promising talent is coming through.

Despite the best intentions, including a weekend's pre-season training at Ampleforth, our Cricketer Cup campaign was unsuccessful, and we lost to St Edward's Martyrs in the first round. The OACC fielded first and let through too many runs in the post lunch session, to leave St Edward's in a commanding position at 281-5 at the close of their innings. The OACC batting was always up against it after the early fall of a few experienced wickets, and although Wilson provided a solid backbone to the innings, no one else could occupy the crease for long enough to enable the chase to get going.

The hospitality at Ampleforth was as welcoming as always and many thanks to Fr Leo, Fr Adrian and Don Wilson for having us all back for the Cricketer Cup and Exhibition. It is good to have the OACC playing at Exhibition once more, and the school recorded two wins. On the Saturday, the
1st XI was cruising to the modest 179 required until the introduction of Nick Read's left arm spin, whereupon they appeared to freeze and lose their nerve, but ultimately hold on to win inside a tense last over. The School comfortably won over a poor OACC batting display on the Sunday.

Following many successful years running the Tour, Paul Ainscough handed on responsibility this year. I'm sure all of those who have toured will appreciate the time and effort Paul has put into making it such a success. It seemed very fair that his first tour innings since handing on should be a century. Our thanks as always for the generosity and hospitality of the Brennans, Miles Wright and the Berendts, all of whom so generously supported the Tour again in 1995, and a special thank you to Lady Frances Berendt who has retired after providing lunches and teas at Cranbrook for so long.

The opposition sides were the strongest faced on the Tour in recent years, and as such the results were not too disappointing. There were some excellent performances throughout: Richard Wilson scored freely as always; Pip Fitzherbert continues to be a large force as an 'all rounder'; Mark and Nick Hadcock maintained the OACC's athletic fielding image; John Kennedy (on his first tour) showed the merits of being a 'thinking' bowler; and Panto Berendt was notable for his 'Kray'-like efficiency as the tour treasurer.

One of the most remarkable performances of the week was Jonjo Hobbs' unbeaten century on the last Sunday; not only was it the morning after the Tour Dinner, but at the time he had a broken finger! Some excellent cricket was played, and the standard of fielding was much improved — but as in the past in six of the eight games — our inability to bowl out opposition sides let us down.

Finally many thanks to Carys and Willoughby Wynne for once again hosting such an entertaining pre-season AGM.

1995 Results in Detail

<table>
<thead>
<tr>
<th>Opponent</th>
<th>OACC Result</th>
<th>Performances</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st XI</td>
<td>181-8 Dec</td>
<td>R. Wilson 7f , F. O'Connor 57 F. O'Connor 3-16</td>
</tr>
<tr>
<td>1st XI</td>
<td>97-5 Dec</td>
<td>N. Hadcock 62 Lord Stafford 44</td>
</tr>
<tr>
<td>1st XI</td>
<td>222-5 Dec</td>
<td>R. Wilson 7f , F. O'Connor 57 F. O'Connor 3-16</td>
</tr>
<tr>
<td>Yorkshire Gents</td>
<td>129-0</td>
<td>J. Hobbs 78 M. Butler 4-24 F. O'Connor 72 P. Ainscough 41 F. O'Connor 3-73</td>
</tr>
<tr>
<td>Marlborough Blues</td>
<td>222-5 Dec</td>
<td>R. Wilson 7f , F. O'Connor 57 F. O'Connor 3-16</td>
</tr>
<tr>
<td>Cricketer Cup: 1st Round</td>
<td></td>
<td>R. Wilson 65 L. van den Berg 3-79 F. O'Connor 12-4</td>
</tr>
<tr>
<td>St Edward's Martyrs</td>
<td>281-5</td>
<td>D. O'Kelly 72 P. Krasiniski 3-83</td>
</tr>
<tr>
<td>Lancing Rovers</td>
<td>189-7 Dec</td>
<td>F. O'Connor 3-38 P. Ainscough 41 P. Ainscough 41 P. Ainscough 41</td>
</tr>
<tr>
<td>Hampshire</td>
<td>273-2 Dec</td>
<td>F. O'Connor 3-38 P. Ainscough 41 P. Ainscough 41 P. Ainscough 41</td>
</tr>
<tr>
<td>Northants</td>
<td>250-6 Dec</td>
<td>F. O'Connor 3-38 P. Ainscough 41 P. Ainscough 41 P. Ainscough 41</td>
</tr>
<tr>
<td>Old Rossallians</td>
<td>183-5 Dec</td>
<td>M. Low 83 R. Wilson 65 S. Pilkington 6-30 T. Scrope 88</td>
</tr>
<tr>
<td>Grannies</td>
<td>175</td>
<td>M. Low 83 R. Wilson 65 S. Pilkington 6-30 T. Scrope 88</td>
</tr>
<tr>
<td>Free Foresters</td>
<td>197-8 Dec</td>
<td>D. O'Kelly 72 P. Krasiniski 3-83</td>
</tr>
<tr>
<td>Misfits</td>
<td>246-9 Dec</td>
<td>D. O'Kelly 72 P. Krasiniski 3-83</td>
</tr>
<tr>
<td>Staffordshire Gentlemen</td>
<td>213</td>
<td>D. O'Kelly 72 P. Krasiniski 3-83</td>
</tr>
<tr>
<td>2nd Round</td>
<td></td>
<td>D. O'Kelly 72 P. Krasiniski 3-83</td>
</tr>
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</table>
| 1994 Results in Detail

<table>
<thead>
<tr>
<th>Opponent</th>
<th>OACC Result</th>
<th>Performances</th>
</tr>
</thead>
<tbody>
<tr>
<td>Old Boys</td>
<td>237-9</td>
<td>N. Haddock 79 A. Codrington 53 A. Codrington 60 T. Codrington 48</td>
</tr>
<tr>
<td>Old Oratorians</td>
<td>233-7 Dec</td>
<td>P. Ainscough 47 D. Churton 3-56 P. Ainscough 41 T. Scrope 3-12</td>
</tr>
<tr>
<td>R. Wilson</td>
<td>70</td>
<td>F. O'Connor 57 F. O'Connor 3-38</td>
</tr>
<tr>
<td>F. O'Connor</td>
<td>70</td>
<td>R. Wilson 70 P. Fitzherbert 77 R. Wilson 70</td>
</tr>
<tr>
<td>P. Ainscough</td>
<td>41</td>
<td>M. Low 83 R. Wilson 65 S. Pilkington 6-30 T. Scrope 88</td>
</tr>
<tr>
<td>P. Ainscough</td>
<td>47</td>
<td>M. Low 83 R. Wilson 65 S. Pilkington 6-30 T. Scrope 88</td>
</tr>
<tr>
<td>D. Churton</td>
<td>3-56</td>
<td>M. Low 83 R. Wilson 65 S. Pilkington 6-30 T. Scrope 88</td>
</tr>
<tr>
<td>P. Ainscough</td>
<td>41</td>
<td>M. Low 83 R. Wilson 65 S. Pilkington 6-30 T. Scrope 88</td>
</tr>
<tr>
<td>T. Scrope</td>
<td>3-12</td>
<td>M. Low 83 R. Wilson 65 S. Pilkington 6-30 T. Scrope 88</td>
</tr>
<tr>
<td>Lord Stafford</td>
<td>41</td>
<td>M. Low 83 R. Wilson 65 S. Pilkington 6-30 T. Scrope 88</td>
</tr>
<tr>
<td>T. Scrope</td>
<td>3-53</td>
<td>M. Low 83 R. Wilson 65 S. Pilkington 6-30 T. Scrope 88</td>
</tr>
<tr>
<td>T. Scrope</td>
<td>3-53</td>
<td>M. Low 83 R. Wilson 65 S. Pilkington 6-30 T. Scrope 88</td>
</tr>
<tr>
<td>M. Low</td>
<td>83</td>
<td>M. Low 83 R. Wilson 65 S. Pilkington 6-30 T. Scrope 88</td>
</tr>
</tbody>
</table>

1994 Results in Detail
Ampleforth 1st XI 209-3 195-4 dec Lost by 7 wks
Yorkshire Gents 186-6 183 Lost by 4 wks
Old Sedberghians 184 187 Won by 3 runs
Madborough Blues 216 254-8 dec Won by 38 runs
Old Georgians 173 207 Won by 34 runs
Emeriti 228-3 225-7 dec Lost by 7 wks
Cryptics 238-9 dec 224-9 Drawn
Bluemanx 191-8 248-7 dec Drawn
Old Rossallians 103 215-7 Won by 112 runs
Grannies 145 159 Won by 14 runs
Free Foresters 152 178 Won by 26 runs
Stagglers of Asia 284-7 dec 288-9 Won by 1 wkt
Hurlingham 147 148-6 Won by 4 wks
Staffordshire Gentlemen 232-6 229-7 dec Lost by 4 wks
Hampstead 173-3 dec 161-8 Drawn
Guards 186-9 189-9 dec Drawn
### SUMMARISED INCOME AND EXPENDITURE ACCOUNT FOR THE YEAR ENDED 31 DECEMBER 1994

<table>
<thead>
<tr>
<th>INCOME</th>
<th>1993</th>
<th>1992</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subscriptions</td>
<td>29,466</td>
<td>30,101</td>
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<tr>
<td>Investment income</td>
<td>9,565</td>
<td>11,834</td>
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<tr>
<td>Gains on investments</td>
<td>6,574</td>
<td></td>
</tr>
<tr>
<td>Legacies and donations</td>
<td>600</td>
<td></td>
</tr>
<tr>
<td><strong>Total Income</strong></td>
<td>39,031</td>
<td>49,109</td>
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<table>
<thead>
<tr>
<th>EXPENDITURE</th>
<th>1993</th>
<th>1992</th>
</tr>
</thead>
<tbody>
<tr>
<td>Members' Journals</td>
<td>24,304</td>
<td>32,285</td>
</tr>
<tr>
<td>Bursaries</td>
<td>15,000</td>
<td>15,000</td>
</tr>
<tr>
<td>Administrative expenses</td>
<td>1,157</td>
<td>1,350</td>
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<tr>
<td>Loss on investments</td>
<td>9,481</td>
<td></td>
</tr>
<tr>
<td><strong>Total Expenditure</strong></td>
<td>49,942</td>
<td>48,635</td>
</tr>
</tbody>
</table>

**SURPLUS before transfers** | (10,911) | 474 |

**TRANSFERs (to) from funds:**
- Address book fund | (500) | (500) |
- Bursary fund | 4,000 | 3,000 |

**SURPLUS after transfers** | £(7,411) | £2,974 |

---

**INVESTMENTS**

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<thead>
<tr>
<th></th>
<th>1993</th>
<th>1992</th>
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<tbody>
<tr>
<td><strong>Investments</strong></td>
<td>129,201</td>
<td>98,692</td>
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**CURRENT ASSETS**

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<tr>
<th></th>
<th>1993</th>
<th>1992</th>
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<tbody>
<tr>
<td>Income tax recoverable 1994</td>
<td>804</td>
<td>1,392</td>
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<tr>
<td>Cash at bank</td>
<td>46,313</td>
<td>99,631</td>
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<tr>
<td>Life subscriptions owed by Procurator</td>
<td>13,500</td>
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**CURRENT LIABILITIES**

<table>
<thead>
<tr>
<th></th>
<th>1993</th>
<th>1992</th>
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</thead>
<tbody>
<tr>
<td>Address book fund</td>
<td>13,089</td>
<td>12,075</td>
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**NET CURRENT ASSETS**

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<tr>
<th></th>
<th></th>
<th>1993</th>
<th>1992</th>
</tr>
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<tbody>
<tr>
<td><strong>Net Current Assets</strong></td>
<td>47,528</td>
<td>88,948</td>
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**FUNDS**

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<tr>
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<th>1993</th>
<th>1992</th>
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<tbody>
<tr>
<td>General fund</td>
<td>164,002</td>
<td>171,413</td>
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<tr>
<td>Bursary fund</td>
<td>7,534</td>
<td>11,534</td>
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<tr>
<td>Address book fund</td>
<td>5,193</td>
<td>4,693</td>
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</table>

**SUMMARISED BALANCE SHEET - 31 DECEMBER 1994**

<table>
<thead>
<tr>
<th></th>
<th>1993</th>
<th>1992</th>
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</thead>
<tbody>
<tr>
<td><strong>Net Current Assets</strong></td>
<td>176,729</td>
<td>187,640</td>
</tr>
</tbody>
</table>

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E.M.S. O'KELLY (Hon Treasurer)

Dated: 16 February 1995

The financial information set out on these pages is a simplified version of the Society's full audited accounts upon which the auditors, Buzzacott & Co., reported without qualification. Copies of the full accounts are available on request to the Society's offices at Ampleforth College, YORK, Y06 4ER.
This has been a busy twelve months for the Sports Development Office as its activities and courses have developed. The main thrust during the Christmas period was, because of climatic conditions, directed towards cricket indoors. Three courses took place full of enthusiastic participants. This year it is hoped that we might extend our programme to cater for the needs of the older cricketer. There is the possibility that we could build on the success of the Summer rugby courses by devising an indoor programme to develop handling skills and running technique.

Unfortunately the weather during the Easter period was not particularly good, so once again the indoor facilities were in full swing. The rugby players did brave the elements on the Old Match Ground as they laid the foundations for future courses. In addition to our own courses we were entertained by cricketers from Ilkley CC, Harrogate CC as well as members of the Old Amplefordian CC. An interesting development was the visit of a family group from the Fylde Coast Cricket Society: whilst the children were fully occupied in the St Alban Centre, the adults were given a conducted tour around the Abbey Church and College. We were disappointed that our friends from Durham and Lancashire deserted us for warmer climes in Southern Africa. Their late decisions left us with little room to develop our programme.

The highlight of the Summer was the rugby course to grow from an original seven to 45 participants. To see the valley in mid-summer full of spirited and enthusiastic youngsters makes the whole project worthwhile. We were pleased to see that the ability of one of our coaches, Peter Lever (Lancashire and England), had reached the attention of the Chairman of the English Cricket Selectors and we congratulate him on his appointment as fast bowling coach to the England squad. It was good to welcome Barry Wood (Lancashire and England), Hartley Alleyne (Kent and West Indies) and Rod Estwick to our coaching panel. The rugby was still superbly served by Nigel Melville and Darrall Shelford, whose selection for the Scotland Rugby League side caused a great deal of humour in the lunchtime breaks in the pavilion. However, he survived the banter, made the team, scored a try and paid for the experience himself. I thought Rugby League was the professional game. During this time we also fitted in the Civil Service six-a-side National Cricket Finals. This is a very hectic form of cricket that takes place over a two day period and left the North-West as the National winners.

The Summer period was rounded off by the visit of the National Courage League rugby teams as they made final preparations for what is going to be a very important League season as rugby moves into the professional mode. Odley were a little more laid-back in their approach, Nuneaton worked mode. They were a little more laid-back in their approach, Nuneaton worked mode. They were a little more laid-back in their approach, Nuneaton worked mode. We were pleased to see that the ability of one of our coaches, Peter Lever (Lancashire and England), had reached the attention of the Chairman of the English Cricket Selectors and we congratulate him on his appointment as fast bowling coach to the England squad. It was good to welcome Barry Wood (Lancashire and England), Hartley Alleyne (Kent and West Indies) and Rod Estwick to our coaching panel. The rugby was still superbly served by Nigel Melville and Darrall Shelford, whose selection for the Scotland Rugby League side caused a great deal of humour in the lunchtime breaks in the pavilion. However, he survived the banter, made the team, scored a try and paid for the experience himself. I thought Rugby League was the professional game. During this time we also fitted in the Civil Service six-a-side National Cricket Finals. This is a very hectic form of cricket that takes place over a two day period and left the North-West as the National winners.

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supplying cases of yoghurt products as well sponsoring our T-shirts will be remembered gratefully, as will the design for the T-shirt itself which was created by Paul Crabbie (T'95). Co-operation has grown over the year with the Ryedale Sports Council and several local sports clubs, most notably Malton and Norton RUFC. The result is that we are now beginning to see an increased number of local Ryedale children appearing with success on our courses. The Sports Shop is continuing to flourish as it builds up both its services and its clientele. Once again we are indebted to Damian Stalder (T'81) who has given us essential support from his base in Slough. We have developed the centre of the Red Athletics track as a football field, of a sufficient standard to meet the demands of Football League clubs in terms of training facilities. A similar pitch is being developed on the site of the Colts Rugby pitches. This area will not only meet the demands of a soccer training area in the late summer, but will also provide a hard true surface for the future development of school hockey. Other developments that have reached the discussion stage are the re-development of the fitness room in the St Alban Centre to modern standards and the possible provision of an all-weather surface in the valley. A questionnaire has been circulated to leading local and national sporting organisations and although the results have been patchy, there has been enough positive interest to approach the future with a degree of modest optimism.

But the key memory was not directly associated with this Office. We had visits from two groups of handicapped people. During the summer we had been introduced to the Meldreth Games. These are games specially designed for the disabled and handicapped. They involve competitive activities of cricket, bowls and bowls. We hired them from the Ryedale Sports Development Office and set them up in the St Alban Centre. The greatest moment of the summer was to see the faces of these groups as they realised that they could become involved in sporting activities.

This report must include two important thank-yous. This department could not function without the hard work put in by John Wilkie and his small team of workmen. Equally the catering department must be thanked for their efforts on our behalf. Many commented on the high quality of the food they provided. Such quality is essential for the well-being of our work. Many thanks go to all behind the scenes, whether in the kitchens, making up beds or cleaning accommodation. Without them this department would not operate and they are deserving of our gratitude and thanks.

OFFICIALS

The School

January - July 1995

Head Monitor J.R.E. Carty (H)

Monitors

St Aidan's T.E. Lindup, S.J.H. Detre
St Bede's D.C.H. de Lacy Staunton, P. Ryan
St Cuthbert's D.H.E. Pace, A.A. Cane
St Dunstan's R.P. Manduke, Curtis, I.A. Massey
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. Horth, A.J. Roberts
St Oswald's J.P. Hughes, P.R. Badenoch
St Thomas's P.L. Squire
St Wilfrid's H.E.B. Brady, A.P.R. Foskay

Games Captains

Rugby M.C. Bowen Wright (H)
Squash D. Miranda (J)
Cross Country C.B. Crowther (H)
Swimming M.D.J. Hickie (J)
Golf H.A. Jackson (T)
Athletics H.G.A. Billett (C)
Cricket H.R.P. Lucas (E)
Hockey C.E.S. Strickland (C)
Tennis D. Miranda (J)

Librarians


Bookshop

C.T. Kilourhy (H), E.H.K. O'Malley (D), P.B. Fane-Saunders (W), H.A. Badenoch (O), M.J. Asquith (O), J.H. Strick van Linschoten (O), H.E.B. Thompson (D).

Stationery Shop

G.M. Milbourn (B), A.E.J. Hughes (C), T.E. Lindup (A).
The following boys left the School in 1995:

**March**
J.S. Morris (A), R.O. Onwuka (D)

**June**
St Aidan's

St Bede's

St Cuthbert's

St Dunstan's

St Edward's

St Hugh's

St John's

St Oswald's

St Thomas's

St Wilfrid's

The following boys joined the school in 1995:

**January**
D.W. Duwaer (J), L. Rigoni (D), C. Spitzy (H), M. Spizy (C), B.M.E. von Merveldt (D), A.G. de Villepas (E)

CONFIRMATION 1995
The following received the Sacrament of Confirmation in the Abbey Church on 7 May 1995, administered by the Auxiliary Bishop of Middlesbrough, Bishop Kevin O'Brien:
Eduardo Alvarez (C), Thomas Ayolt (E), Weny Beaumont (E), George Blackwell (E), Alex Brennan (H), James Bowes-Lyon (E), Christian Boyd (A), Timothy Burke (A), George Burnett (D), Declan Cahill (W), Richard Campbell-Davies (J), Robert Carney (W), Thomas Chappell (E), Anthony Clavel (O), Benedict Collins (O), Christopher Cowell (T), Guy Corson (H), Paul Crabbie (T), Dominic Crowther (D), Martin Davison (O), Alex Deeney (H), Thomas de Lisle (O), Thomas Detre (A), James Dumbell (H), Simon Evers (O), Richard Farr (T), Edward Fitzalan Howard (J), Raoul Fraser (B), Charlie Froggat (E), Samuel Graham (T), Simon Harle (C), Richard Haywood-Farner (C), Christopher Harene (E), John Henry (B), Adam Horley (H), Edward Johnston Stewart (D), Mark Leach (D), Edwin Leung (T), Nicholas Lyon Dean (D), Louis Manchin (T), Jose Martin (J), Christian McDermott (D), Nicholas McAllister (H), Diego Mesa Betes (A), Miguel Marques Bertras (O), Hugh Murphy (J), David Newton (D), Christopher Ogilvie (E), Thomas Pembroke (E), Michael Pepper (D), Christopher Potez (O), Paul Prichard (D), Peter Rafferty (H), Jamie Rotherham (T), Robert Russell-Smith (H), Richard Sirl (T), Thomas Stewart-Fielding (A), John Patrick Stewart (O), David Stuart Forthpriming (E), James Tarleton (C), James Troughton (C), William van Cussen (E), Hugo Varley (H), Gregory Villalobos (C), Benedict von Croy (W), Joseph Wertheim (J), Kieran Westley (H), Robert Worthington (E), Martin Zwaans (W).
The following acted as Catechists in preparing boys for the Sacrament of Confirmation between September 1994 and May 1995:

The Hon Max Aitken (E), Stephane Banna (H), Damian Bell (E), Benedikt Brenninkmeyer (W), Roderick Brenninkmeyer (H), Robert Burnett (D), Mungo Chambers (E), Lawrence Doimi de Fankopan (W), Adam Hemingway (H), Stephen Holler (H), Benedict Godfrey (O), Thomas Gretton (O), John Hughes (O), Michael Hurst (A), Philip Langridge (D), Jonathan Lomax (O), Andrew Mallia (D), Hugh Marcele Rice (J), Gerard Milbourn (B), Jerome Newman (C), Hugo Nisbett (J), Dominic Pace (C), John Parry (D), Nicholas van Cutsem (E), Raoul Sreenivasan (H), Richard Scrope (E), Paul Square (T), Richard Tate (T), John Vaughan (B), Juan Urrutia Ybarra (A), Robert Waddington (A), Dominic West (H), William Worsley (E).

These met with the Confirmation candidates at regular intervals, normally weekly or fortnightly, to pray, read the scriptures (often in the form of a part play), discuss and receive instruction, in a group of about six persons. The small group meetings were further celebrated with larger gatherings, notably a Sunday Mass with the whole school in November 1994, and the celebration of a Mass emphasizing sharing gifts of the Holy Spirit in March 1995. In addition, an attempt was made to be in contact with parishes at home and to link the preparation with service within these home communities - and this received much positive support from boys, parents and parish priests.

HEADMASTER'S LECTURES 1994-5

After five lectures in the Christmas Term 1994, the 14th Season of Headmaster's Lectures continued in the Lent Term with a further five lectures:

20 January 1995: Dr James Le Fanu 'The Rise and Fall of Modern Medicine'. Dr James Le Fanu (B67) is the Medical correspondent of The Daily Telegraph and a doctor in practice in London. Hence he came with the experience of combining the careers of medicine and journalism. In his lecture he mentioned and assessed many of the changes in medicine in Britain since the 1940s, and produced astonishing statistics of the rise of support staff in recent times. He went on to consider the role of the medical journalist.

27 January 1995: The Rt Hon Norman Lamont PC MP 'Britain and Europe'. Mr Norman Lamont spoke of recent developments in Britain's relations with the European Union, and of the consequences of any move to monetary union. He began by saying that he was a pro-European, he had been in favour of our joining the EEC in 1973. He had not changed his opinion; it was Europe that had changed. What we joined in 1973 was now in 1995 a very different organisation. As to the future, he explained his opposition to monetary union, and said any such step should not happen without a referendum on this issue. In answer to questions, he discussed our membership of the ERM and withdrawal from the ERM on Black Wednesday, 16 September 1992. He came to Ampleforth after nearly two years on the backbenches, and he defended his record as Chancellor of the Exchequer until 1993. His arrival was delayed at Ampleforth by blizzards and hazardous roads between York Station and the school, and the lecture was delivered later than planned, after a buffet supper with some boys. In subsequent discussions he spoke generously of the current political scene, before departing near midnight.

24 February 1995: Mr Stephen Claypole 'News in the age of Satellite'. Mr Claypole is the Managing Director of Associated Press Television, which provides television news to subscribing companies for network transmission. After a distinguished career as a journalist with the BBC, The Daily Telegraph (in the late 1960s he was its North American correspondent), the BBC (News Editor BBC TV in 1980) and then as Head of News at Reuters, Mr Claypole had in 1994 been appointed to begin what was in effect a wholesale TV news service. In his lecture he discussed how in six months he recruited a staff for this new service, and, with illustrations of recent TV films, he explained the difficulties and challenges of this service. Mr Claypole came with his wife, Anne Woodham, herself a journalist and contributing editor of Good Housekeeping; later they both took part in a discussion with a smaller group on aspects of journalism.

3 March 1995: Herr Kurt Kasch 'Germany United: a German banker looks at the problems and achievements'. Mr Kasch is an Executive of the Deutsche Bank in Berlin, and he kindly came from Germany to Ampleforth for this lecture. On 12 or 13 August 1963, hours before the Soviet authorities sealed the border and began to build the Wall, Mr Kasch travelled to West Berlin, where he joined Deutsche Bank. In his lecture, Mr Kasch described the economic, political and cultural consequences of the unification that followed so quickly on the dismantling of the Berlin Wall in 1989. The text of this lecture, given from a prepared text, was printed in the previous Journal.

20 March 1995: Mr Robin Hanbury-Tenison 'The Next Great Desert - Siberia Today: Tribes of Kamchatka and the Russian Far East'. Mr Robin Hanbury-Tenison has been on expeditions in many parts of the world. He made the first land crossing of South America at its widest point and has travelled the Sahara by camel. In this lecture he spoke of his experiences amongst tribal people in the remotest East of what is now the Russian Federation, the minority peoples of Kamchatka and Eastern Siberia. There are 26 indigenous groups with a 1993 population of 183,000. He described the threats to these people's culture, environment and way of life posed by a variety of factors, including international companies, pollution and the Mafia. In 1992, Mr Hanbury-Tenison was invited to visit this region, to assist them to preserve their culture as reindeer herders, salmon fishers, nomads and hunters. His lecture was illustrated by photographs taken mainly by a photographer who travelled with him.

TFD
INDEPENDENT PROJECTS AND ESSAYS

(SENIOR: ALPHA)
John M. Holmes (A)
An Investigation into the Behaviour of Sticklebacks (Fr Cuthbert)
John P. Hughes (O)
Creative Essay: A Couple of Gloves (Mr Pedrose)
Richard J.P. Larkin (B)
An Investigation into Local Moth Populations (Mr Hampshire)
Robert G. Waddingham (A)
A Short Trip to Infinity (Mr Persson)

(SENIOR: BETA)
Rubeno Esposito (A)
Early Number Theory (Dr Warren)
Alfonso Lacave (A)
Economic Transformation in Central and Eastern Europe (Mr McAlenner)
Philip J. Langridge (D)
Monoclonal Antibodies (Fr Cuthbert)
Juana Urrutia Ybarra (A)
An Analysis of the Spanish Electricity Industry (Mr McAlenner)

(JUNIOR: ALPHA)
Kevin O. Anakwe (A)
The Encounter (Mrs Fletcher)
Kevin O. Anakwe (A)
Witchcraft Beliefs and Mid-Twentieth Century African Society (Mr McAlenner)
Mark J. Asquith (O)
The Failure of the Battle of the Somme (Mr Galliver)
Alexander M.P.M. Brennan (H)
Slide and Soar (Mr Carter)

(Bobby S. Christie (H)
The Kellas Cat (Mr Molley)
Timothy J.E. Coulson (D)
From Egg to Fully Feathered (Mr Molley)
Guy C. Cozon (O)
Down's Syndrome (Mr Roberts)
Kieran P. Eyles (C)
A Memoir (Mrs Fletcher)
Raoul A.J. Fraser (B)
Britain's Growing Drug Problem (Mr Roberts)

Jan N. Kral (A)
Education in the Czech Republic: The Transition from Communism (Mr Connors)
Andrew M. May (E)
Drawing Julia Sets in Q Basic (Mr Belson)
A. George Miller (J)
How has the Car Changed and Progressed since 1862? (Mr Adair)
Luke F. Poloniecki (H)
House Lights Down (Mr Molley)
John E.G. Shields (J)
The Romans: Why Were They So Successful? (Mr Roberts)

(JUNIOR: BETA)
Christian A. Barnae (H)
The Gambia: River and Country (Mr Bemman)
Justin J. Barnes (B)
Why did the Response of the British Government to the Trouble in Northern Ireland 1970-9 Fail to Bring Peace? (Dr McCoy)
Julian P. Brineat (H)
Maltese Chapels and Their Legends (Mr Roberts)
Thomas P.E. Doere (with Joshua G.V. Marsh)
The Loch Ness Monster (Mr Roberts)
James C.N. Dunbell (H)
Are Lobbying Groups Needed in the European Union? (Fr Francis)
Thomas B. Foster (H)
The Life and Trial of William Joyce (Dr McCoy)
Robert C. Hollas (T)
Cheese (Mr Bemman)
yoshua G.V. Marsh (A)
The Loch Ness Monster (Mr Roberts)

Joseph M. Martin (J)
Christopher Columbus (Mr Connor)
David M.A. Newton (D)
Shark Attack (Mr Molley)
Julian J.J.L. Roberts (J)
A Collection of Poems (Mr Carter)
William A.S. Sinclair (H)
Cocoa (Mr Bemman)
George M. Shepherd (A)
Cults: The Separate Groups, Their Leaders and Their Destructive Elements (Dr Petersen)

Thomas A.H. (A)
William Fielding, 1st Earl of Denbigh (Mr Galliver)
Stuart-FeILDING (J)
The Irish Potato Famine 1845-50: How Did it Affect the People? (Dr McCoy)
John M. Tigg (J)
Hugo B.T.G. Varley (H)
A Detailed Description of Bury St Edmunds Abbey (Dr McCoy)
Gregory J. West (H)
Diamonds Are Forever (Mr Bemman)

HEADMASTER'S LECTURES ESSAY PRIZES

C. Benjamin Crowther (H)
Thomas P.G. Flynn (H)
James E.M. Horth (J)
Paul L. Squire (T)
Simon J.H. Detwe (A)
Hugh A. Jackson (T)
Richard W. Scrope (E)
HEADMASTER’S SPECIAL PRIZE

For outstanding achievement in Mathematics

James E.M. Horth (J)

He has been offered a place to read Mathematics at Cambridge. He also qualified to take part in the final round of the British Mathematical Olympiad, a distinction afforded to only the very best mathematical students in the country. An article written by James will appear in Mathematical Spectrum, a national mathematical journal. This describes how it is possible to draw some of the very beautiful pictures associated with Fractal Geometry and Chaos (the subject of his excellent prize essay last year) on a relatively unsophisticated graphical calculator. It is an impressive piece of work.

ELWES PRIZES

These prizes are awarded by the Headmaster for sustained and high-quality contribution to school life outside the classroom, in addition to an excellent academic and personal record.

Simon J.H. Detre (A)

A School Monitor, as co-director of the Ampleforth Singers he played a key part in their successful trip to Hong Kong. He is also a most dependable member of the Orchestra, Schola and Pro Musica. He has acted in a number of plays and edited The Ampleforth News.

Thomas P.G. Flynn (H)

A House Monitor, he has made an outstanding contribution to the life of the school. He has had a series of roles in the theatre, ending in this year’s distinguished performance in The Bacchae. His activities include Amnesty International, the Debating Society, editing The Ampleforth News, and playing in the Windband.

Luke A. Massey (D)

A School Monitor, for his overall commitment to the school. He has followed a particularly demanding academic course, and gained a place to read Medicine at Oxford, as well as a Choral Scholarship. He is co-director of the Ampleforth Singers, a member of the Orchestra, Schola and Pro Musica. He is also a member of the school swimming team.

John F. Vaughan (B)

A House Monitor, he has made a wide and varied contribution to school and house life. He is a member of the 1st VIII Cross Country team and also of Amnesty International. His work as an artist reflects his maturity and talent.

Thomas J. Walwyn (W)

A House Monitor, for his outstanding contribution to the theatre over many years, not only as a talented actor but also as the Director of the House Play. Also for his exceptional personal qualities which have enriched the community of the school.
The following prizes are awarded for work done in a boy’s time, independent of that done for examinations.

**UVI**
- Peter M. Barton: (W) Art Folio
- Duncan N. McLane: (A) Art Folio
- Duncan N. McLane: (A) Salt Spreader
- Gregory P.B. Penate: (A) Bicycle Stand
- John F. Vaughan: (B) Art Folio

**REMOVE**
- Edward F Barlow: (O) Art Folio
- Oliver W.J. Brodrick-Ward: (A) Art Folio
- Leif-Hector Grant-Bjorgo: (D) Light Box
- Matthew R.P. Fenton: (E) Art Folio
- Michael J. Kekey: (O) Art Folio
- Guy J. Massey: (D) Miniature Holder

**Vth FORM**
- George A.B. Blackwell: (E) Art Folio
- John C. Carney: (W) Art Folio
- Simon R. Harle: (C) Art Folio
- Richard W.M. Hudson: (O) Wood Turning
- Robert I. McLane: (A) Art Folio
- James J. Rotherham: (T) Art Folio

**IVth FORM**
- Thomas J.L. Anderson: (C) Clock
- John F. Coggon: (J) Art Folio
- Thomas A. Joyce: (A) Clock
- Damian P.A. Leach: (O) Art Folio
- Richard D.L. MacLure: (J) Clock
- Christian E.C. McDermott: (D) Art Folio
- Fergus P. McHugh: (J) Art Folio
- Charlie Moretti: (T) Clock

**DUKE OF EDINBURGH GOLD AWARD**
- Andrew A. Cane: (C) Alasdair F.O. Ramage
- Richard W. Scrape: (E)

The competition’s aim is to reward non-native French speaking students who obtain the highest marks in this contest and thus to encourage the study of French language and culture. Last year 788 students from 177 schools entered the competition. We assume the numbers will be similar this year, and Ampleforth is the only school to have two prize winners.

Rupert Manduke-Curtis has won a first prize of a travelling scholarship to Paris, one of four winners nationwide. He is going to Oxford to read Modern Languages.

John Carney will receive a prize of French books as one of the six runners-up.
ATHLETICS

Senior Inter-House Challenge Cup
St John's House  Hugh B.A. Marcelin-Rice

Junior Inter-House Challenge Cup
St Hugh's House  Dominic M.N. de W Nicholas

CROSS-COUNTRY

Senior Inter-House Challenge Cup
St John's House  James E.M. Horth

Junior 'A' Inter-House Challenge Cup
St John's House  James E.M. Horth

Junior 'B' Inter-House Challenge Cup
St Hugh's House  C. Benjamin Crowther

GOLF

The Edward Fattorini Cup
St Wilfrid's House  William F. Howard

RUGBY FOOTBALL

Senior Inter-House Challenge Cup (Chamberlain Cup)
St Hugh's House  Matthew C. Bowen Wright

Junior Inter-House Challenge Cup
St Hugh's House  Matthew C. Bowen Wright

The League (Lowis Cup)
St Edward's House  Richard J. Thornley-Walker

SWIMMING

The Inter-House Challenge Cup
St Hugh's House  Matthew C. Bowen Wright

SQUASH RACKETS

The Ginone & Unsworth Cup
— Senior House Squash
St Edward's House  Harry R.P. Lucas

The Railing Cup
St Dunstan's House  Edward M.H. Johnston

- Junior House Squash
St Hugh's House  Stewart

Commendations for Sportsmanship

Diego Miranda  (J)
He has proved an outstanding captain of both the school squash and tennis teams, taking his responsibilities with quiet authority. As well as showing a fine example on the courts he has shown considerable powers of organisation and dedication, and has been a commendable support for both his teams and his coaches. His contribution helped to ensure an unbeaten tennis season both last summer and — so far — this. (See pages 200-3 on 1st Tennis VI.)

Robert Pitt  (T)
He faced the disappointment of losing his place in the 1st XV following a shoulder injury with great cheerfulness and fortitude. He continued to support the team with wholehearted enthusiasm. In the Lent term he worked his way back into contention to win a place initially in the second 7, and eventually in the first 7, where he played in the Rosslyn Park 7's with characteristic commitment.

Richard Scrope  (E)
For an all round commitment to school sport. He has represented the 1st VIII Cross Country team for two years and has played for the 3rd XV and 2nd XI cricket teams. He always plays with great enthusiasm and is as cheerful and positive in defeat as he is in victory.

SPECIAL AWARD

The Headmaster's Sports Cup  Matthew C. Bowen Wright  (H)
For outstanding leadership of the school's rugby 1st XV in very difficult personal circumstances. He demonstrated considerable loyalty both to his team and to the school. His commitment to his responsibilities both on and off the field was highly commendable and he never compromised his effort or standards. He accepted victory with modesty and defeat with dignity. He accepted the prospect of being dropped from the 1st VII team with equanimity but fought his way into the side with typical determination and resolve. He has set a fine example to those he captained and to the school as a whole.

SUMMER TERM 1994: CUP AND PRIZEWINNERS

Cricket

Downey Cup for the best cricketer  H.R.P. Lucas  (E)
Youngusband Cup for the best bowler  P. Wilkie  (C)
Best Cricketer Under 15 Colts  P.E.D. Cartwright-Taylor  (W)
Senior Inter-House Cricket Cup  St Cuthbert's
Junior Inter-House Cricket Cup  St John's
Summer Games Cup  St Dunstan's

Tennis

Doubles Cup  D. Miranda (J) & M. Naylor  (A)
Singles Cup  D. Miranda (J)
Under 15 Singles Cup  P.N. Larner  (D)
Inter-House Tennis Cup  St Oswald's

Golf

The Baillieu Inter-House Trophy  St Thomas's

Swimming

Inter-House Swimming Cup  St Hugh's
Individual All-Rounder  B. To  (A)
100m Individual Medley  S.C.D. Hulme  (D)
Simons Cup (Water-Polo)  St Thomas's

Summer Soccer

Inter-House Trophy  St Dunstan's
JOHN ALLCOTT came to the staff in 1983, joining Kevin Collins in the recently formed PE Department and also teaching History. He quickly became fully involved in Ampleforth life and did a lot, especially through his rugby and tennis coaching, to build an effective working relationship between PE and games. In his second year in the School, he took on the important task of being the first lay assistant Housemaster that Ampleforth had seen. Fr Felix was running a demanding and successful Appeal programme, as well as remaining Housemaster of St Bede’s, and it was John’s task to support him, standing in where necessary when Fr Felix was absent. In this post he showed flexibility and loyalty, and came to have a very good working knowledge of the school’s life. In the meanwhile, he became Head of Physical Education – running the School swimming with increasing success. He was active in Common Room life, and in his later years was Chairman of the Salaries Committee, combining this with various responsibilities outside the School, ranging from being an EMC representative on the Central Subject Panel of the Independent Schools Curriculum Committee, Chairman of the Ampleforth College Golf Club and a Parent/Governor of St Benedict’s Primary School. In 1993, he drove a lorry to Bosnia delivering aid which had been collected by the boys in the school.

John and his wife, Cecilia, came to be integral members not only of the school community but of the local and the parish community, bringing freshness and enthusiasm into everything they did. They made so many friends at Ampleforth that the decision to move on was a difficult one for both. For various reasons John’s work went through a major sea-change in his last year at Ampleforth, during which he became a member of the Monastery’s pastoral development team, with special responsibility for re-animating the operation at Redcar Farm as a centre for visiting groups of young people. John transformed this into a thriving concern, which saw the refreshment of the plant as well as a rapid rise in the use made of it. His departure to be Master of the Junior School at King’s School, Worcester, leaves an important gap to be filled.

He and Cecilia go to Worcester with our best wishes and prayers.

JOHN SIMPSON taught at Ampleforth during the last six years, helping with A level Art and Design. His main area of work was in the introductory course of analytical drawing with the Middle Sixth. In this his professionalism, born of considerable experience, was most needed, as the transition from GCSE to A level is great, both technically and in its aesthetic demands. That he unfailingly helped the students to resolve their problems was a most significant contribution. However, this was only part of John’s success in that we were all keenly aware of the need of his objectivity. Unaffected by the minutiae of everyday school life, he saw through difficulties which had created an impasse for both staff and boys alike. At such moments he brought an unshattered clarity of vision to the work under review and in so doing helped open new avenues of investigation. Indeed, he will be sorely missed not least because he often proved to be a source of tranquility against which a frenetic department frequently beat. We all wish John and his wife, Jill, a happy retirement in France and hope his equanimity survives the final complexities of house restoration.

HERCULES CARRIO joined the staff at Ampleforth to teach Spanish in September 1993. He made an immediate impact, working well with his Sixth Form language and literature classes and forging good relationships with his pupils, especially some of the Spanish native speakers. A keen interest and wide experience in politics led to invitations to address meetings of school societies such as Amnesty International and Circus. His enthusiasm for and knowledge of politics, with a natural passion for Latin American affairs, are considerable and boys in his sets benefitted from his teaching in this area. We wish Hector and his family well in the future.

RUPERT JEFFCOAT’S manner of appointment as a member of the music staff at Ampleforth College was unconventional. Initial contact with him as a possible candidate was made through mutual acquaintances who suggested that he would find work here stimulating. He was interviewed several days after the other candidates and eventually offered a post he hadn’t applied for, and all this knowing that he might be with us for only a term. Despite all the signals from this unorthodox procedure Rupert had, within a day or so of arrival, firmly established himself, relishing the opportunity to exercise his considerable skills, not least of which proved to be his capacity for administration. Having taught Lower School and Junior School classes, Rupert departed to the rarified atmosphere of Royal Holloway College, London where he departed during the absence of the Director of Chapel Music. Three months later he was back on a full-time contract and during the next year he involved himself at every level of school and department life, becoming something of a legend in his time. Rupert will be remembered for his appetite for work, his speed of intellect and conversation, his caring attitude to staff and pupils, especially the astonishing level of care offered to his tutees. Nor will it be easy to forget the appearances of his apocryphal twin brother, his Proton car which he sought to re-model at regular intervals and the magnetism with which he was attracted to the bar. It was with regret, though little surprise at the inevitable, that we relinquished him to Birmingham Cathedral where he took up the position of Assistant Organist in April.
BEN NOITHIP came to Ampleforth in 1993. For him to join the music department staff with the title of GAP year student could not have been a greater misnomer. He had, in fact, already gained a BA degree at Leeds and was in the process of completing a Masters degree. These qualifications and previous experience enabled him to become involved at every level of Department life and he did so willingly, bringing not only enthusiasm but a series of new ideas some of which, after a period of experimentation, became department policy. During his two years at Ampleforth he taught class and instrumental music at both the College and Junior school and became a House tutor. A committed sportsman, his enthusiasms extended beyond music and onto the sports field where he coached rugby and squash. Ben left at Easter to take up the position of Head of Music at the Royal School, Haslemere, Surrey.

ADRIAN ROBERTS came to teach at Ampleforth in 1988 and joined the Classics department as well as teaching theology in the RS department. He himself was educated in the school, and after studying Classics at Oriel College, Oxford he had a variety of teaching jobs in London while at the same time taking a theology degree at King's College, London. While he was there he taught throughout the school including the Junior House and had a particular gift in inspiring an interest in Greek and Latin especially in those who found the subjects a demanding challenge. From Philip Smiley he inherited the mantle of Ancient History in the sixth form and he attracted a wide variety of boys to study and succeed in the subject. He also founded the Classics Society which flourished under his leadership and he invited a number of distinguished academics to speak to a varied audience as well as enabling the sixth form classicists to meet them informally. For the RS department he produced a theology periodical to accompany A level studies and wrote a number of articles himself. A generous and lively colleague with a mind of his own and a deep love both of Classics and theology as well as a sympathetic concern for his pupils, we wish him every happiness for the future.

NEIL WALLACE came to Ampleforth in September 1994 from Longhill School in Brighton to lead the Technology Department at a time of considerable national change in the area of Technology. For personal reasons he decided to return to the south and left in July 1995 to take up a post at The Oratory School in London. We wish Neal and family happiness for the future.

Exhibition

HEADMASTER’S SPEECH

LEO CHAMBERLAIN OSB

Thank you for coming to share the secret of North Yorkshire. I want to celebrate Yorkshire with you this morning. One of my privileges now is to make quite frequent journeys to the south - warmed often by your hospitality. I am glad that so many of you can share ours. There is something else. On a sunny morning recently, during the remarkable few days of hot weather, I picked up The Times, and saw a photograph of Bodegglethorpe, and an article about air quality. The photograph was of smog. Then I gazed out of my window at the heat haze. I checked up later with the geographers about it: it was the dew rising in the growing warmth in the wonderful freshness of that morning. I thought how sensible our forefathers were when they settled at Ampleforth, in the land of St Chad and St Cedd, of St Aedelh in Rievaulx, of Blessed Nicholas Postgate and more of the English martyrs than I can name now. How many northern springs and summers we have seen — and how sensible you have been to choose Ampleforth, defying all the terrors of distance.

This is the third Exhibition speech I have been privileged to make. I will give you much detail about the school’s doings, and the considerable achievements of the last year. But, and most explicitly, I want to express the uniting vision that I believe all of us who work in the school share, and which, after nearly three years which has included 12 meetings of parents of whole year groups, about 25 meetings of groups of parents around the country and abroad, scores of individual meetings, and hundreds of letters, I believe we share with you. And at a moment when we can take some encouragement not only about the school’s results and our underlying strengths, in size, academic thrust and excellence of facilities, but about the first hopeful trends regarding our future entry, I want to ask for your help.

I want to speak about our purpose.

What are we?

We are a Benedictine community which holds a vision of faith in Christ, in God’s revelation, in the dogmas of the Church, in the values of goodness, beauty and truth which are guaranteed by this revelation and can be safeguarded today in no other way.

We are a Benedictine community committed to working at what matters most to a Christian family — the future of their children, sharing the responsibility of parents.

We are a Benedictine community which shares responsibility at every level with a devoted and committed lay staff.

Where are we going?

This is a Benedictine school committed to communicating this vision in the conditions of the world today, to providing a centre for the renewal of faith and purpose for all who come to us.

This is a Benedictine school which successfully combines this vision with high academic standards and extensive extra-curricular activity, to develop the
potential of the young, according to each boy's talents, in whatever direction is appropriate, in a demanding and creative way.

This is a Benedictine community which is more than a school. This is the heart of a wider and vibrant community of faith and prayer which embraces Old Amplefordians, parents and friends in a unique manner, for a whole lifetime.

You know that neither I nor anyone else is suggesting that education is a matter of relaxed waiting for the fruit to drop off the trees, or for the corn to gather itself into the barn. Nothing is achieved without the most painful endeavour. I once had an academic triumph rather a long time ago. I received a postcard written in the tiny neat scholarly hand of Tom Charles Edwards, the revered history master: it was, he wrote, 90% perspiration, 10% inspiration, the only genuine article. There has been a lot of that.

Last year's A level results gave us an average 24 UCAS points, and about 58% A or B grades. It was good by any standard, even in these days of the suspected inflation of A level results. It was a massive improvement on the average over the last few years of 42% A and B grades. (You will understand a degree of nervous anticipation on my part about the coming summer.) Was this a specially brilliant group? It has always been known that our ability range is broad. This particular year group, based on the cognitive ability tests they did in their first year in the school, range from an average of 80 to the top, 130+. Only 55% of the group averaged above 110. So they were a very mixed group of boys. But the results, and our Oxbridge results, show that we can deal with the ablest, and do so in any subject taught here.

Oxford and Cambridge entrance is ever more difficult. We gained 16 places, in each case against stiff competition, an excellent result. I am sorry that this autumn will see the last Oxford entrance examination, so that the Colleges will now place their reliance on the uncertainties of the interview.

The UCAS process is complex for the student, and sometimes unfair. It is extremely difficult to give accurate advice. The universities establish their own rules to deal with a mass of candidates. Our results are excellent overall, notwithstanding the vagaries of the system. It is difficult to give absolutely accurate figures because boys will sometimes enter university up to three years after they leave the school, but we can say that well over 90% of our boys take up university places.

Our GCSE results were good, but we are taking more subjects than most schools of our standard. I am sure that we are right to align ourselves in this respect with other strong academic schools. We are planning to take fewer subjects, but still to maintain a wide choice. All our candidates will take all three sciences. It is possible to take two ancient and two modern languages. Some choices are needed on entry to the fifth form, but in the fourth form, we have established a link between science and technology and all the fourth form will take art and music.

None of this has been achieved of a sudden. If by hard work by the boys and great expertise on the part of teaching staff we have done well, I would like to recall to you what we have inherited if we look back 25 years, the time of Fr Patrick and Fr Dominic as headmasters. Their initiatives, and the generosity of our friends, have given us this St Alban Centre, Nevill House, the Sunley Centre, the new Music Building and the Central Building. But it was not just buildings: the spread of A level opportunity, the establishment of music at Ampleforth, a sparkling record in sport, the establishment of Design and Technology — all this is inherited by the present generation and it is up to us to use it.

We are using it. I think hard work is happening, but our lives here need not be frenetic. Space and distance are truly a boon. I do not mean that evil cannot penetrate this countryside: we all know it can. But I remember an experiment conducted by the American scientist, Skinner, and inspired (suitably) by the Russian scientist, Pavlov, with, as usual, rats — not the most flattering comparison with man, but understandable as he held that all the human brain did was to connect up the nerves to produce reflex actions. He discovered that if he made the living conditions for his rats too crowded, they all misbehaved in a particularly nasty way, turning to murder and cannibalism. All this took place in the famous experimental tool, the Skinner box, in which he also placed his own children. I draw no extravagant conclusions about crowded urban schools. But our space and rural isolation really is an advantage now.

We can give reasonable permissions to go out. There are not so many places where a boy can choose to go out fishing in his free time. Or to feed the pheasants. Or to hunt newts. There are unparalleled opportunities for activity here on the spot, that you have to plan for and drive around for if your boy is at a day school, because you dare not let them out alone on the streets today.

We have much else to celebrate. With some difficulty I pick on a few of the activities. First, there is a remarkable production of The Bardian, translated newly by our own Classics department. The Schola goes from strength to strength. Last year's recording of the Music Scholars was sold out and is being reprinted. I want to emphasise especially the success of the Ampleforth Singers in Hong Kong, and our gratitude to the parents who entertained them. The Pro Musica, our premier musical ensemble, are looking forward to their tour in Thailand, and we hope for an equal success. Some admirable work is being done in the Art Department, as you will see for yourselves. There is a variety and creativity in style which is heartening, and boys are going on to enter the best foundation courses at Art Schools. I must give a particular mention to Peter Barton's achievement. He has just become an Associate of the Royal Photographic Society. That is an award normally beyond the reach of a boy still at school.

We had a mixed season in games, but some very good victories in rugby, especially on the tour, and we reached the last 16 in Roslyn Park. Tennis under David Willis is prospering — we were unbeaten last year, and unbeaten so far this year. Much is owed to Geoff Thurman, our games master, but he has been seriously ill, and will not be fit to return this term. It says a lot for the generosity of the staff that his work is being done so well by others. Hugh Goddard has taken on overall control, but our Australian Gap students,
Julian Moreton and Steve Varnum and, especially, Reg Carter, have contributed outstandingly.

The CCF prospers under Vic McLean and Paddy Morrow. Four boys have been awarded Army Scholarships, a considerable achievement against stiff competition. Rifle shooting is at an excellent standard. It was a remarkable achievement to get third place in the Country Life competition. We encourage expeditions. There are weekly opportunities with the Outdoor Activities Group and a Pyrenean expedition at the end of this term.

Then there are those activities that carry on, year after year. I can mention the Cheshire Homes Day, the numerous magazines available, the Lourdes pilgrimage, the Radio Room. You can buy tapes of the House Plays and of Rugby. Immense efforts have been made this year on the filming of a version of Chekov’s Ward 6, the short story which was the inspiration of Solzhenitsyn’s Cancer Ward. Purchasers of the tape may recognise the set: part of the old Junior House was temporarily converted into a 19th century Russian prison camp.

Concern for the Churches in Central and Eastern Europe is no less important now than it ever has been. It is characteristic of our time that there are cults with millions of dollars to spend (our warnings about them are proved ever more important) but the Churches have too little. Our contribution is to have boys here from Russia, Poland, the Czech Republic and Hungary, mostly for limited periods; they have all had the good use of their time. Two young Christian teachers have stayed here for a period so that they might gain experience. There is a return opportunity: Fr Francis has put together a booklet with options for work in a Gap year, in Central and Eastern Europe, in Chile, in India and elsewhere. I am much indebted to him for his energy and devotion. There are still some opportunities open this year.

I make a special mention of VE Day. For Ampleforth Abbey and College VE Day was one of celebration, but also of remembrance of loss. 128 boys from the school were killed during the 2nd World War, from a school which at that time had only grown to the size of 300 over the previous ten years. 64 old boys were killed in the First World War, from a school which at the time numbered about 100. There is a display in the School Library, in which we owe gratitude to the librarian, John Davies, and which includes extracts from letters of old boys to Fr Columba, written during the war. There was a Mass of thanksgiving for peace, of intercession for all those who died in the war, and of prayer for the future of Great Britain and Europe. The European flag was flown and the Union flag was placed near the sanctuary in the Abbey Church. Members of the Royal British Legion accepted an invitation to be present at the Mass, and their presence in itself was a reminder of sacrifices made. A large number of boys voluntarily came to Church for the two minutes silent prayer, and many stayed on for the full monastic service of Compline. The moments of silent prayer were beautiful and fitting moments of memorial, intercession and thanksgiving. The presence in the darkness of so many of the present generation of boys made it easy to recall the predecessors who knelt in the Abbey Church before sacrificing their lives.

We said farewell last year to a number of distinguished members of staff. I am happy now to greet their successors. Gerald and Frances Guthrie have been warmly welcomed in St Dunstan’s, Paul Connor and Gerard McCoy in the History Department, Michael Peterbru in the Theology Department, Laurence McKell in the Geography Department. Neil Wallace is only with us for the current year as Head of Technology, but he has made a substantial contribution in that time. A number of valued colleagues will move on this year. Rupert Jeffcoat and Ben Naisbitt have made a substantial contribution in the Music Department, and we thank Hector Castro for his work in Spanish. John Simpson is to retire from the Art Department after making a much valued contribution. John Allcott left the College staff last year and I am pleased to tell you that he has now been appointed Headmaster of the Junior School of King’s, Worcester. He and his wife Cecilia will be much missed. Fr Cyprian has done distinguished work in the Modern Languages Department for some years, but the demands of the novitiate have forced his withdrawal. We now have two modern language assistants, Jimmy Bazare and Michael Schiun. They have been of the greatest assistance, and we trust their successors will be as capable. Mrs Zhang has been teaching Mandarin: I am very glad to have been able to introduce that extra service this year.

There have been developments in our plant. These are typical of the care that the Procurator, Fr Bede, and his staff lavish on the school. I must thank him and Peter Bryan for their careful and successful conduct of all our affairs, and thank with them all their supporting staff, the Estate staff, the matrons, the domestic and kitchen staff, who help to make your boys’ lives here free from worry, and also my own secretaries who do so much.

We remember the importance of the undramatic. We continue to invest in our infrastructure, and especially in matters affecting health and safety. Rewiring our older buildings is a continuing priority; the removal of asbestos is being done on a continuing programme; we have already addressed the areas of highest risk. We continue to invest at a steady rate in fire precautions. We cannot do everything at once. In all these matters there is a balance of judgement about priorities. But the advisers who inspect our progress have recently complimented us on the standards achieved.

If you look about you, you will see much. The eyesore in the area below St Alban Centre has been removed, and grass is being sown. We will also shortly be saving a lot of money by using our own water supply — we have come full circle, for once all our water came from our own spring in Shallowdale. We have a new cricket scoreboard: it really adds to the interest of the game, thanks to the generosity of a parent and of the Old Amplefordian Cricket Club. There have been substantial developments in the Sunley Centre. Computer Aided Design is being installed. Neil Wallace and Pat Adair had first to make a room. So far there is only a drawing package, but more is to come. As always, choice of software is crucial, and it is easy to make mistakes. This development is part of our ongoing policy to link science and technology. Boys are already making good use of the facility. Stephen Bird has given increasing impetus to ceramics,
which we have been able to support by doubling the size of the room. This has given the boys further opportunity to gain delight and achieve excellence in this discipline. The Alcuin Room is now fully equipped with TV projection, audio and slide projection. It is big enough to take a whole year group.

Some of you have already stayed at Park House Farm. We are doing all we can to help over visits to Ampleforth. There are rooms for overnight stay, and it is different from other bed and breakfasts: you can stay there during the day.

I promised last year to start the process of refurbishment of dormitories. We want all dormitories to be small and civilised. We cannot do that at once, but I hope you will agree that £40,000 has been well spent on insulating, redecorating and refurbishing the dormitories of Bolton House. We are now planning the sitting of the computer room and careers room in the centre of the school, as houses move out of study accommodation in the old Big Study.

We have announced the major scheme to provide Central Refectories for the school, the biggest commitment of funds since the Central Building nearly ten years ago. Documentation has been circulated in full, so I will only emphasise the main points. It is absolutely necessary. There is no other way in which we can improve the quality and choice of food. We will be able to attract a smaller and better paid domestic staff. It will make for considerable economies. It will allow the sharing of overheads and the arranging of other pastoral work by the Community. Other schemes to distribute food have been studied and are impractical.

We will gain from the scheme. There will be advantages in the cafeteria lunch. It will make for more flexible arrangements in the use of time in the middle of the day, and boys may meet friends from other Houses. We are preserving the value of the House meal as a daily experience. We are absolutely committed to the House system, and there will be positive gains in the Houses.

The project is being funded by Ampleforth. Historically, this community has put community money, legacies and everything available into the school. This means that the Community has invested £5m in the schools over the last five years. That money did not come from large surpluses.

Nevertheless, we must budget for a modest surplus. We are working very hard to keep all costs under control. But we are not in a mil inflationary situation, and it is the wages index that affects us. I am sure you will not complain of the 2.9% increase given nationally to teachers, but that and other costs increases mean that we cannot avoid a fee increase. I am sure it would be a mistake to avoid it by cutting standards. We will remain substantially less expensive than many independent schools.

To do more we must raise funds. We will need your help. We cannot advance as we should without it. We have shown confidence in our work by this investment, and we are now looking for help. Plans are being prepared. They will assist the development of the Community. 28 have joined us in the last 11 years, and we are looking to provide for their needs in education as well. The school is already benefiting: a number of younger members of the Community are acting as tutors, as teachers, taking games and helping in other ways ranging from the fire squad to the school now; it is a tremendous encouragement to us, and, I hope, to you, in the business of inspiring the boys in all aspects of their lives. Br Oswald will be away to study theology next year, but we hope to welcome him back before too long.

Our priorities for school development are clear. They are: house refurbishment, new Science laboratories, an outdoor all-weather playing area and a new gym, an assembly hall which will also be a concert hall. But we cannot do it all at once: there is a heavy administrative commitment to achieve what will be achieved over the next year. We will start modestly. So I commend to you Fr Timo's bicycle ride from Land's End to John O'Groats. He ought not to do this kind of thing at his age. But look at his picture on the appeal leaflet, and at the T-shirt contributed by the boys. Our immediate aims are for bursaries, for families in need and for boys from our partner schools in Central and Eastern Europe, for Redale Farm's renovation, to be used by visiting groups, for the school of San Lorenzo in Santiago, run by our friends in Chile, and for monastic education.

I hope I have left you with an impression of the vigour of this Abbey and School, and have communicated to you my own sense of the good will of the boys. There is a lot to be thankful for and hopeful about. We must always be alert to wrongdoing, but there have been very few disciplinary incidents. I am concerned to give school monitors genuine and effective authority and responsibility, but the present respect for School Monitors is a particular tribute to the Head Monitor, James Carty.

Boys are our best ambassadors to prospective parents. The letters of thanks I receive are evidence of that. I have good reason to know and much recent evidence of the courtesy of the school to visitors. But there is also their appreciation and support of each other. I will not embarrass him by identifying him too closely, but I was looking at some of the art work in the Sunley Centre. I admired the work of one boy: but he wanted to show me the good work of others. It is this support and gentleness of character which is characteristic of the best in us — and it lasts and is recognised. Parents visiting for the first time often tell me that one of their reasons for coming here lies in the old boys they have met.

There is something else: the tide of your support. We need your help, and not just over fundraising. These have been difficult times for most schools, and for us only because of you that it was not more difficult. Ampleforth's numbers are down by 10% over ten years, HMC boarding nationally is down by 27%, and in the north by 40%. I expect we will be a little smaller in September, but the indications are that the entry is stabilising. We are financially sound, and I have offered you evidence that our standards in the classroom and everywhere else are rising. Over the last year, we sense perhaps the beginning of good news: our statistical records, which are increasingly full, show an increase in
interest in the school with a rise in the numbers of enquiries. The numbers registered have increased for the first time in five years. There is a rise in the numbers of new registrations for entry in September this year. I am encouraged by this and by some promising trends in the entry to the Junior School. This buck the trend. We owe this to you and want to depend more on you, especially in the introduction of those who might be interested in Ampleforth. Please do more of that. And I hope that most of you would be happy to talk with families who want to know more of your experience.

In the long run, how will the boys, how will you respond to our vision? These are inescapable decisions for each of us about our approach to faith, to the good and the true and the beautiful. It is a spiritual vision that draws us together, and has brought you here, sometimes over long distances, a living community of faith of which you have all become members. In that statement I include those 10% of our families not in full communion with the Church who have deliberately chosen this Catholic school. All we ask of those who come to us is an openness to the Word of God in scripture and sympathy with our Catholic ideals, so that we have a basis of mutual confidence on which we may share the parents’ responsibility for the education of their son. Thus we can offer you all both personal and spiritual support. In recent years, it has been a happy and significant development that we have been able to give an individual blessing at Communion during Mass.

For all boys alike, we seek to offer both an education, or catechesis, in the Christian faith, in prayer and worship, and an intellectual formation which is rooted in the rich inheritance of the teaching of the Church. We do this in grace and freedom. We follow the teaching of the Second Vatican Council, that a man must be allowed to act ‘according to his conscience, especially in religious matters... the practice of religion in its very nature consists of those voluntary and free internal acts by which a man directs himself to God.’

Why is this? It accords with human nature. Every nature human being is both a free and responsible individual and a member of society who accepts the covenant of mutual obligation inherent in a civilised order. Every mature Christian has grown into a personal religious faith and into personal acceptance of the new Covenant offered by God and lived out in the Church. This can only be learnt within the Christian community. Thus every boy at Ampleforth is encouraged to face the question of his personal faith. We offer to all boys in the school the opportunity to grow up in faith among a Benedictine community, with the encouragement and intellectual freedom to make responsible decisions over religious faith.

This is the work of grace, not simply that of teachers and priests and monks. St Benedict, establishing his school for the Lord’s service in which there was to be nothing harsh, nothing burdensome, but, for the good of all, little strictness to amend faults and safeguard love, expressed in a different and perhaps equally difficult time the spirit in which we must work, with what he called the good zeal which separates from evil and leads to everlasting life.

ANDREW DOE, sub-editor of Activities, writes: Most of the articles in this section of the Journal come from societies and clubs in the School that regularly submit pieces because they have items of news to relate. A reader unfamiliar with the School as it is today might be forgiven for thinking that these were the old School societies to meet. In an attempt to correct this imbalance of attention, we print here a list of those societies and activities whose contribution is less newsworthy, perhaps more modest, yet no less vital to the life of the School.

Amnesty International  Basketball Club  English Society
The Greenhouse  Gymnastics Club  Poetry Society
Public Speaking  Science Society  Wine Society

ARTS SOCIETY

There were two talks held in the latter half of the academic year. The first was given by Mrs Lucy Warrack on Venetian Art. It ranged widely, initially exploring the social and political background which led to her introducing such artists as Giovanni Bellini, his brother and father. The former painter, prevented from producing frescoes because of the damp climate, more than any other paved the way for the innovations in oil painting by Giorgione, Titian, Tintoretto and Veronese. In so doing he, therefore, was initially responsible for Venice becoming one of the most important centres of the Italian High Renaissance. Here, painters such as the above developed the use of colour in terms of both light and emotion to bring life and mood not only to the new unified altarpiece but also the increasingly important use of landscape and atmospheric conditions. Such innovations, the speaker explained, came to a temporary halt through the photographic realism of Canaletto and later the Guardi brothers. The latter with their robust works eventually, however, returned to the mood paintings for which their realistic forms were purely a framework.

In producing this lecture Mrs Warrack used a diverse range of slides and cross-references which she brought to life through witty and pertinent comments, so making it an evening of great pleasure as well as enlightenment.

Our second talk was by Professor Patrick Nuttgens, that most erudite of speakers who makes buildings come to life. In this he was aided by the works of the architect under discussion, Le Corbusier. To pin down this many-sided, controversial genius is extremely difficult but almost effortlessly the speaker achieved this. Nuttgens pointed out how Le Corbusier’s independence led him to travel between 1906-12 to meet many of the pioneers of modern architecture. This resulted in his producing early villas that combined perfect proportional harmony with a rational method of planning and construction, these, in turn, being enhanced by the architect’s ability to sculpt fluid, plastic spaces as seen in the villa Savoye at Poissy (1927-31). Next the speaker moved...
on to explain the skeleton-framed Domino system that Le Corbusier produced with its abolition of the load-bearing wall. This enabled him in turn to produce uninterrupted strips of long windows and fluid internal spaces. The thin structural ('Pilotis') also led to the house appearing weightless, resulting in that streamlined 'machine ascetic' to which some degree echoed his own Purist painting. Professor Nuttgens then reflected on Le Corbusier's gradual move towards more monumental design as seen in the Unite d'Habitation at Marseille (1947-52). Here crude concrete became an aesthetic end in itself which was later to be imitated by the architects of Brutalism. Perhaps the most extraordinary feature of this building is the roofscape which was a mass of sculptural, yet functional, elements.

Contrasting visually with the Unite was the Pilgrimage Church of Notre Dame du Haut at Ronchamp (1950-4) which the speaker saw as Le Corbusier's visually most exciting post-war work. He considered the form of this expressive, apparently arbitrary sculptural building to be the result of a complete reassessment of the requirements of worship. He saw the structure as a symbol of the wonder of religion and emphasised its moving impact when visited. Finally he contrasted this building with the Dominican convent of Sainte-Marie-de-la-Tourette at Eureux-sur-Arbeuse (1957-60). No less dramatic, it is, however, a predominantly rectilinear structure rich in sculptural forms.

With such diverse works, Le Corbusier helped to produce a new architectural language which he believed spoke for the rapidly changing social patterns of the 20th century. That he was not always admired for doing so does not, however, detract from his importance, as our speaker indicated. Indeed, as always, Professor Nuttgens left us with many thoughts upon which to dwell.

THE BADMINTON CLUB

The Badminton Club on Thursday evenings is popular. There is a wide range of boys who play, and amongst these are some very good players. Much is indebted to Mr. Carter, who helped to organise a knock-out tournament which was open to all. This made it fun to watch, especially when first years were up against the top year boys and managing to run for everything! There were one or two upsets but it was Harry Lucas (E) and Paul Wilkie (C) who fought their way through to the final.

DW

THE BRIDGE CLUB

The club has prospered, with a dedicated following willing to spend time practising and learning new skills and conventions. We took two pairs to the Yorkshire Schools' Bridge Competition, which is fast becoming a regular event, and although both pairs performed commendably for their ability and experience, we were unable to qualify for the Yorkshire Schools regional finals. The inter-House competition for the Beardmore-Gray Trophy was keenly fought, with each House producing at the very least a competent pair. Victorious in the end were M.A. Hirst and R.G. Waddingham who won the trophy for St Aidan's.

FMGW

THE CIRCUS

On 13 January Mr. Ferdinand von Habsburg (E87) spoke on 'Turkana and Beyond: Africa Today'. He has just spent three years in Africa, partly in the remote Northern edge of Kenya, partly in Somalia, and he spoke of the problems and beauty of Africa. He brought many slides illustrating the variety, wildness and beauty of Africa, and he raised many of the moral problems facing development in the African continent. After the formal talk, he discussed until much later all these issues with some members of the Society.

On 30 January Mr. William Motley addressed the Society on 'Why the Tories must go'; this led to a lively debate. On 21 April Mr. Peter Maxwell (B61) gave an illustrated talk on the problems of the war in Bosnia-Hercegovina against the background of his own work in aid there since 1993. On 26 April Herr Jochen Wittman, a German political correspondent, spoke on 'Moving Right? — the change in the German Political Debate'. During the Lent Term, the Ringmaster and Secretary of the Society, John Hughes (O), organised the showing of a number of political films.

TFD

COMBINED CADET FORCE

The Lent term training was directed towards Field Day. Once again we were assisted by Cadets from Leeds University OTC. O/Cdt Richard Profit ran an excellent course for 4th and 5th year NCOs on 'Tactics'. In addition to this the Commanding Officer arranged a 24 hour escape and evasion exercise in Gilling Woods. 1st year cadets were busy in the local area shooting, doing fieldcraft and orienteering. The 2nd year were out on the Saturday night doing...
a Self Reliance exercise on the moors, and they moved on to the Caterick Training Area on the Monday for a Tactics exercise. Both of these exercises were part of the competition for the Irish Guards Cup, which was completed by a Drill Competition a week later. The cup was won by No 2 Section commanded by UO James Dove (T). The 3rd year spent a day at Strensall with the Infantry Training Battalion. The programme included Assault Course, Command Tasks and Bayonet Fighting. They also used the Small Arms Trainer (SAT), a computer based simulator which uses SA 80 and LSW to fire a laser at a screen on to which a high resolution image is projected.

We are grateful to Lt Col Jonathan Lloyd MBE Gren Gds, who judged the Nulli Secundus Competition together with Lt Col Jock Inkster RA, Capt Matt Wills Argyll and Sutherland Highlanders, Capt Andrew Phassey BEM Gren Gds, and QMSI Geoff Wade APTC.

VFMcL

CAMP

Twenty nine cadets under Major McLean, Fr Edward and RSM Morrow spent a week with the King's Royal Hussars in Munster and Hohne at the beginning of July. The number and quality of officers, NCOs and soldiers assisting the cadets was high and a mutual liking and respect was evident throughout.

The right note was struck at 0700 hrs on the first morning with 45 minutes' Battle Physical Training taken by Sgt Halliday, whose instruction and sense of humour were most effective. After breakfast the cadets received a presentation on the Regiment and their role in Germany. A period of drill followed, taken by Regimental Sergeant Major Stobban BEM (no stranger to Ampleforth cadets). A couple of cadets paid an unexpected visit to the Guardroom. The afternoon was spent preparing for the exercise and moving by coach to Hohne to join the Regiment. Sunday morning was occupied by Mass in the Garrison Church. The afternoon saw the start of the main exercise, which involved patrolling, making a base, section attacks and culminated in an ambush. Scimitars, Challenger, Warrior Armoured Personnel Carrier and Leopard II tanks of the Bundeswehr were also seen on the training area. Throughout the 36 hours in the dust and heat the cadets got little sleep but recovered remarkably quickly. Tuesday morning was spent with B and C
Squadrons carrying out live firing on the tank ranges. In the afternoon there was a visit to Belsen, site of the notorious concentration camp. At night we had an opportunity to see Warrior and Challenger live firing. Wednesday morning we moved back to Munster. The afternoon was spent firing the 9mm Pistol, taking part in First Aid tests and a Land Rover wheel changing competition. The final day was spent orienteering, touring and lunching in the Officers’ Mess, and visiting the town of Munster.

During our visit The King’s Royal Hussars were carrying out their Annual Gunnery camp and preparing for a major Battle Group exercise at the British Army Training Unit Suffield Canada. They could easily have said that a party of cadets was too much to add to their main tasks. We are most grateful to Lieutenant Colonel Richard Sherriff and his officers who were delightful and generous hosts.

For Field Day the section were the guests of Air Cmdr Bostock at RAF Scampton, the inspecting officer last year. The day was spent visiting the various sections with the highlight being the numerous displays by the Red Arrows who were in training. A number of cadets were put through their paces on the Tuccano simulator.

Easter camp spent at RAF Kinloss proved to be unusual not just because of its location in the far north but the fact that the cadets were accommodated in a nuclear bunker. This proved to be a unique experience as it was operational and its environment was independent of the outside world once the half metre steel door was closed. Cadets C. Potez (O), D. Newton (D) and T. Chappell (T) said it helped to make their camp as the different groups appeared to get more easily in such a confined space. The highlight was a flight in an RAF Nimrod submarine attack aircraft over the North Atlantic, each trip lasting approximately four hours. Although it looks a stable enough aircraft, the pilots explained that they have to ‘throw it around’ a bit in order to complete their task and described it as the RAF’s most ‘sick making’ aircraft – C. Potez will support this theory.

In March the Section came 18th in the Asseghai Shooting Competition involving over one hundred schools. The first year cadets competed satisfactorily in the army orienteering competition, with one team coming second.

Much of the summer term was spent in preparation for the annual inspection and I must congratulate C. Potez who organised a magnificent confidence course in Gilling Woods, which involved leading blindfolded cadets through a series of obstacles. The General was suitably impressed.

Under Officer O. Siddalls (C) has been a great help over the past year and I thank him for that and wish him well in his R.A.F Cadetship application.

PMJB
The Award Scheme is well supported, with over 100 boys participating. The principal criterion for participation is a sustained commitment in all Sections of the Award, of which there are four at Bronze and Silver levels and five at Gold. About 30 Fourth Form boys have entered at Bronze this year on reaching their 14th birthdays.

Boys were presented with the full range of Awards at both Ryedale Area ceremonies in Malton in February and May. In February: E. Carnegy (C), A. Acloque (E), J. Martin (H), D. Newton (D), C. Ogilvie (E) and M. Pepper (D) (Bronze); A. Acloque (E), P. Langridge (D), R. Larkin (B), J. Leyden (D), A. Malia (B), P. Muhlbach (D), P. Ryan (D) and H. White (E) (Silver); C. Carnegy (C94), C. Coghlan (T93), C. Fotheringham (E92), J. Mitcalf (B92) and J. Nicholson (W92) (Gold). In May: N. Bacon (W), L. Charles-Edwards (J), R. Horth (J), A. Jenkins (J), J. Molony (J), E. O’Sullivan (B), C. Robertson (E), T. Rose (T), M. Roskill (H), C. Shillington (E), T. Strange (D) and T. Todd (E) (Bronze); C. Acton (E) and J. Brennan (E) (Silver); M. Middleton (A94), R. Scrope (E) and H. Young (T94) (Gold). R. Larkin (B) and R. Scrope (E) respectively are thanked for the accounts of the Unit’s activities that they delivered to the large gatherings. A. Cane (C) and A. Ramage (C) have recently completed all Sections for the Gold Award.

Gold Award holders are invited to a Presentation Ceremony at a Royal Palace. For C. Carnegy (C94), C. Fotheringham (E92), I. Fotheringham (E94) and J. Mitcalf (B92) this memorable occasion was at St James’s Palace in May. Dr Billett had also been invited to act as marshal for the Amplefordians and 18 other young people from North Yorkshire. Having introduced the group to HRH The Duke of Edinburgh, who chatted with them briefly, he presented them individually to HRH The Prince Guillaume of Luxembourg (Chairman of the Luxembourg National Award Committee) to receive their certificates.

Expedition training for Bronze, Silver and Gold groups has taken place at several weekends. Mr Carter and Dr Billett appreciated the assistance of Gold participants in Bronze training. Three Bronze groups completed their assessments successfully with Mr Carter in April. Our indefatigable Fr Francis said Mass in improvised surroundings. For Silver and Gold assessments boys must plan a space in the holidays. H. Badenoch (0), D. Newton (D), J. Martin (H), M. Pepper (D) and T. Strange (B). Their Assessor was Mr D. Tansey (Humberside), with Dr Billett again supervising the group.

In the Physical Section activity has been mainly within team set games. Skills Section activity continues to be popular, for example music (where bagpipes have now entered the scene), others take up a skill specifically to qualify. The Service Section, organised by Dr Allen, usually requires a boy’s participation on one weekday afternoon, though some work in the village is now available at weekends. Opportunities have again included conservation work with the Forestry Commission and at Redcar Farm, Cheshire Homes, Malton Hospital, the Croft market garden (adults with special needs), the CCF NCO centre, recycling and as classroom assistants in four local primary schools.
student teachers from Eastern Europe, and mainly ‘Gap Year’ visits by Old Amplefordians to projects in Russia, Hungary, Poland and Croatia — as well as recommending other projects in Africa, India, and Britain. Since 1987, about 15 Ampleforth leavers have gone to Budapest to help in two Catholic schools — in 1995 Jamie Benady (D94), Dominic Hanson (D94), Scott McQueston (D94) and Toby Mostyn (J94) helped with these schools run by the Piarist Order. In 1995, Ian Fothringham (E94) and Alexander Ogilvie (E94) helped at a new Christian school in St Petersburg — the first such visit to Russia, which followed on a journey made by Fr Leo and some boys to St Petersburg and Moscow in 1992. In 1994-95, nine boy came to spend time at Ampleforth from schools in the Russian Federation (Moscow and St Petersburg), in Hungary (Budapest and Gyor), in the Czech Republic (Plzen) and in Poland (Katowice). In this same year, three student teachers came to spend time in teaching practice at Ampleforth from Prague, St Petersburg and Budapest.

THE HISTORICAL BENCHMARK

This academic year has seen the Historical Bench focusing, not unnaturally, on some of the important anniversaries which have been commemorated and celebrated by the nation, though usually with a particularly analytical slant. In light of the fiftieth anniversary of the liberation of the Nazi concentration and extermination camps, the first meeting of the Historical Bench showed a video presentation about the liberation of the camps. A packed audience in the Alcuin Room saw a BBC film made at the time by Sidney Bernstein and directed by Alfred Hitchcock, called A Painful Reminder: A Memory for All Mankind. It was certainly both! With graphic footage and recollections from survivors, it left those who watched in no doubt about the reality of the Holocaust and what it meant.

This presentation was then followed up by a lecture by Mr Connor on the historiography and controversies surrounding Hitler’s policy against the Jews. Questions such as whether or not Hitler always intended to exterminate the Jews, or merely resorted to it as a wartime expedient, whether it was Hitler or his subordinates, such as Himmler and Heydrich in the SS, who determined policy, and whether or not Hitler ever ordered or knew of the Final Solution were addressed and discussed. This was then supplemented by a Timewatch video presentation reconstructing the extraordinary and dramatic assassination of Reinhard Heydrich, deputy leader of the SS, Head of the Gestapo, and the man who actually chaired the Wannsee Conference where the Final Solution was confirmed. The story of the two Czech resistance fighters who were training in Britain, parachuted into Czechoslovakia and who assassinated Heydrich in his car by throwing a small bomb which sent splinters from his car seat into his spleen, was truly one of extreme bravery and heroism — the two were eventually trapped in a church in Prague after having been betrayed, where they committed suicide rather than surrender.

ACTIVITIES

The next Historical Bench was a Quiz for the First Year, based mainly on famous people, battles and events in the past, in which the contestants demonstrated a wide and varied knowledge, ranging from knowing that a Stuka was a dive bomber, to knowing that it was Lord Howard of Effingham, not Sir Francis Drake, who commanded the English fleet against the Armada.

On VE Day itself, in accordance with the Headmaster’s reminder that the celebration was of victory over the Nazi tyranny, rather than simply over Germany, Mr Connor gave a lecture on the Germans who dared to oppose Hitler. Whilst it was explained just why it was so difficult to oppose Hitler, especially given his monopoly on power and police, certain groups and individuals who did resist were highlighted, such as the Catholic Bishop, Count Galen, who forced Hitler to halt his inhumane euthanasia programme, the White Rose student group in Munich, and those generals who were behind the conspiracy of 1938 and the Bomb Plot of 1944. It was a salutary reminder that the Allies were not alone in their desire to see Hitler destroyed.

Since VE Day, the Historical Bench has given understandable priority to preparation for examinations, with a marathon two and a quarter hour lecture on Pearl and Dacca, highlighting their similarities and differences, principles and political behaviour. Members of the Bench would wish me to mention our very own eminent historian and Head of Department, Mr Peter Galliver, who was invited by the University of Portsmouth to talk on “Trade Unionism in Portsmouth Dockyard 1880-1914” on 1 July as part of the Dockyard 500 celebrations.

THE AMPLEFORTH JUNIOR DEBATING SOCIETY

The motion ‘This House believes that there can be no lasting peace in a United Ireland’ was rejected by a small margin after much heated debate. This was followed by ‘This House believes that drugs should remain illegal’ — a motion convincingly carried. European issues were debated next in ‘This House believes that the United Kingdom should remain closely associated with the European Union’. The Society showed itself to be strongly pro-European. The popular issue of pay in sport was then covered in ‘This House believes there should not be so much money involved in professional sport’ — a motion narrowly carried in an interesting and informative session. The Society demonstrated slightly antagonistic leanings in the next meeting to discuss ‘This House believes that Britain has no need of a monarchy’. After a lengthy debate the motion was narrowly carried. For the latest debate, we turned to educational matters with ‘This House believes the Classical Languages are of no further use’. Here, however, the floor showed a more traditional approach by rejecting the motion almost unanimously.

MGM
There was great excitement in the mathematical community, picked up by the national press, about the possible proof of one of the great unproven results in mathematics, known as `Fermat's Last Theorem'. Every schoolboy knows that it is possible to find three integers (whole numbers) where the sum of the squares of two of them is equal to the square of the third: for example, $3^2 + 4^2 = 5^2$, or $5^2 + 12^2 = 13^2$. Such numbers satisfy Pythagoras' rule and are known as Pythagorean triples. However, can the sum of two cubes itself be a cube, or the sum of the fourth powers of two integers be equal to the fourth power of another integer? Fermat claimed not! Further he claimed that the equation $x^n + y^n = z^n$ does not have integer solutions for any $n > 2$. In 1637 the French lawyer and mathematician Pierre de Fermat jotted the theorem down in the margin of a book with the simple note, 'I discovered a truly remarkable proof which this margin is too small to contain'. No one ever found any such proof, and the result has remained unproven for 350 years or so — many of the greatest mathematicians that have ever lived failed to make the proof — until last year. Professor Wiles, working in Princeton, astounded the mathematical community with a claim that he had come up with a proof.

Dr Richard Pinch (Queen's College, Cambridge) visited us to talk about the theorem and about the current status of the Wiles proof. He was able to declare that, while the proof was being checked carefully in mathematics faculties around the world, no error had yet been found and it was pretty certain that Wiles had done it! It was a marvellous evening and a great event.

Dr Adrian Moore (St Hugh's College, Oxford) also visited us to lecture on Infinity, the subject of his most recent book. This again was a fascinating, challenging and entertaining evening, much enjoyed by another full house.

### Activities

Apart from Ward 6, the Panasonic Room has also filmed a live concert in SAC, the House Plays, several rugby matches, Grand of Honour and The Bachelor, Ampleforth's play at Exhibition.

Thanks to: J.P. Arundhini (E), H.E.J. White (E), A. Hosangady (D), M.R.P. Fenton (E), T.R. Westmacott (T), R.S. Crace (H), J.E. Borrett (E) and B.C.D.N. Bishop (E).

### Photographic Society

The Society played host to John Potter's major exhibition 'Images of Northern England' during the Lent term. The Yorkshire photographer, who is at present Kodak Landscape Photographer of the Year, displayed a series of prints which were inspired mainly by the natural beauty of the Dales, but also by the remote nature of the Moors and the unique character of village life. The show was well received by the public and art critics alike.

Bill and Joan Spence were delighted with the entries for the Spence Bowl which was deservedly awarded to St Cuthbert's. Last year, a number of pictures were presented. Whilst not all Houses elect to enter, the quality of those which do appears to improve with each new year.

R. Scarsbrick (O) was presented with the Gaynor Trophy for his intellectually rigorous image-making which ranged from experimental infra-red landscape to Cartier-Bresson inspired scenarios. Special mention must be given to Peter Burton (W) who became an Associate of the Royal Photographic Society on the merits of his superb landscape photography.

G. Massey's (D) presentation of structures and sepia-toned natural forms, together with a comprehensive portfolio secured him the Michael Barton Trophy, awarded to the most promising photographer in the Lower School.

Membership is increasing annually and the darkrooms are usually full to capacity during activity times. I am indebted to Mrs Denby and the Committee members for their contribution throughout the academic year.

### Archive Appeal

The Librarian is keen to build up the College archives in the Library. In the past many useful documents have been missed as it was believed by the School Librarian that they were held by the Monastic Librarian and vice versa. The Librarian would be grateful if any Old Amplefordian still has any old Blue Books, Yellow Books, College Concert or Theatre programmes, or anything of a similar nature, and would be willing to part with them.
VE DAY

To commemorate the fiftieth anniversary of VE Day the Library mounted a small exhibition, which stayed in place from then until the Exhibition. The main interest shown was in the extracts from letters to the late Fr Columba from old boys who had been in his House and wrote regularly to him from the various fronts of the War. The Library holds the bound volume of these letters, which Fr Columba edited and typed out, and the Assistant Librarian Miss Weston produced a number of interesting extracts. Although these are no longer on display the Librarian will be delighted to show them to anyone visiting. In addition to the letters various items were displayed: war time recipes such as 'cakes without eggs', clothing coupons, contemporary papers, Blue Books etc. Also displayed was the Certificate of Training for the Ampleforth Air Raid Warden Mr 'Tal' Benson. What may not be known to all readers is that he was not only the Warden but also the Warning, and on the fortunately rare occasions of proximity of enemy aircraft, would walk down the Main Street shouting: 'Buggers is come, buggers is come.'

Over the course of the year the Library has had a number of books presented, including books from The Hellenic Foundation, the Rhone-Poulenc Organisation, and from various individuals.

Finally thanks must go to two people who do a great deal behind the scenes: Mr P. Dunleavy (T91), who wrote the library software programme, and Mr G. Haskes the Computer Consultant at the College who maintains the machines.

JBD

THE 40TH AMPLEFORTH PILGRIMAGE TO LOURDES

On this 40th Ampleforth Pilgrimage to Lourdes from 14 to 21 July 1995, there were about 240 persons, including 55 sick (51 in Saint Frai Hospital, four in the hotel). There were about 140 helpers (brancadours or lady helpers) 24 of these were under 17, 39 between 18 and 30, 26 over 60. There were 12 priests. In addition there were six doctors and 12 nurses. As for some years now, Hugh Markey brought a group with the pilgrimage from the US, including some boys from Portsmouth Abbey School.

AMPLEFORDIANS on the pilgrimage were: Alexander Acluoe (E), Jack Arthurs (E), Stephen Banna (H), Richard Blake-James (H95), Roderick Bremankel (H), Ben Crowther (H), Arnaud de Villeges (B), Lawrence Donati (W), Thomas Flynn (H), Simon Goodall (W), Piers Holker (H), Gerianne Milburn (B), Christopher Quigley (B) and David Russell-Smith (H95). OLD AMPLEFORDIANS on the pilgrimage were: Dr Benedict Blake-James (H88), Dr Robert Blake-James (T57), Edward Caulfield (T75), Michael Cod (A83), Donald Cunningham (A85), Fr Joachim Dallyffy (E75), David de Chazal (066), John Dick (O77), Philip Francis (H76), Jamie Gaynor (T73), Pat Gaynor (D43), Ben Gibson (C86), Jonathan Howard (A92), Nicholas Kenworthy-Browne (E90), Patrick Leonard (B51), Edward Martin (J90), Joseph Martin (H92), Thomas Martin (B92), William Martin (B87), Adrian Mayer (B89), Akira Mayer (B88 - Chevalier), Alexander Mayer (B91), Darran Mayer (B87), Mark Moodhouse (B73), John Morton (C55), Dick Murphy (C88), John Murphy (J94), Peter Noble-Mathews (E42), Andrew O'Flaherty (B81), Richard Plummer (W80), Rupert Plummer (W73), James Porter (B85), Kenneth Rosevease (C86), Richard Tams (B86), David Tate (E45), Math Shipsey (T76), Tony Sutton (O40), Edmund Vickery (B87), Gerald Williams (D64) and Paul Williams (T69).

Members of the community were: Fr Bernard Green (the Pilgrimage Director), Fr Francis Vidal, Fr Edward Coombes, Fr Alberic Stacpoole, Fr Richard field, Fr Francis Dobson and Fr Benjamin O'Sullivan. Other priests were Fr Patrick Bluet (Middlebrough Diocese), Fr Joseph Byron (Portsmouth Abbey, Rhode Island), Fr Leo Ronan (New York) and Fr Jock Dalrymple (Edinburgh Diocese and E76).

This year Fiona Dick, the wife of John Dick (O77 - Pilgrimage Treasurer), became Chief Handmaid of the Pilgrimage in succession to Mair Channer. Mair retires after serving for more than ten years: she remains Editor of the Pilgrimage Handbook. Her husband was Frank Channer (D53), a member of the original 1953 Pilgrimage: 25 years later he and Mair returned to Lourdes. Then in 1985, days after returning to England from the Pilgrimage, Frank died.

TFD

THE AMPLEFORTH STAGE GROUP

The 13th Ampleforth Stage group was in Lourdes from 1 to 10 July 1995. It consisted of: Andrew Cane (C95), Dirk Duwaer (B95), Luca Farinella (C), Simon Goodall (W), Hamilton Grantham (H92), Julien Horn (J), Joseph Martin (H91) and Fr Francis. The group worked with Stagiaires from many nations in the work of the Hospitalite de Notre Dame de Lourdes at stations, airport, grotto, Bath and Esplanade (helping with the Processions and large Masses). Dirk Duwaer and Luca Farinella were Chefs of the Procession of the Rosary (Procession Flambeau), having the responsibility to organise the helpers and control the procession each evening. Simon Goodall worked as a Fourgonne, working on a fourgon or sick bus. Earlier, in April 1995, Fr Bernard worked as a stagiaire in Lourdes.

TFD

AMPLEFORTH and THE HOSPITALITÉ DE NOTRE DAME DE LOURDES

Fr Bernard has researched that there are currently 15 English priest members of the Hospitalité, including Fr Eric Phillips OSB of Downside (who made his profession as a Member in 1958), Fr Michael Hollings, who led the Oxford stages of the 1960s and 1970s (1969), and the two most recent, Fr Francis (1989) and Fr Bernard himself (1991). The Ampleforth Pilgrimage comes to Lourdes at the invitation of the Hospitalité de Lourdes, and has many direct links with the
Hospitalité through Stage work: in 1958, 16 Amplefordians came to Lourdes as stagiaires in a group that was also really the beginning of the Oxford Stage group. In April 1968 there began the modern Ampleforth Stage Group.

FR. TIMOTHY and BR. BRUNO

For the fourth year since 1992, Fr Timothy worked with the Day Pilgrims organisation in Lourdes from 15 to 29 July — assisting the English speaking pilgrims. He also helps in the announcements at the processions. In August, Br Bruno made a pilgrimage to Lourdes.

THE ST ALBAN CENTRE

St Alban’s hit the headlines this year as the venue for a new game which centred on the amusement value of the vending machines installed last Christmas to dispense refreshments. The machines were taken as a positive manifestation of change by the school and, if sales are any indication, have been accepted wholeheartedly. In reality, the move to vending has been a great success, not only allowing far greater freedom of access for our customers to refreshments, but freeing the reception area of its former, sweet shop image.

The real reasoning behind the introduction of these machines was to free staff to serve our principal aim, the dispensing of sports facilities to both the school and the local community.

There have been positive steps to improve the ambience both inside and outside the centre from tarmacking the car park to upgrading the toilet and introducing a range of sports goods for sale in the shop. The range of our sports provision has also entered a quiet revolution as we move away from offering facilities for hire and offer an increasing range of organised opportunities to develop sporting skills through the Sports Development initiative.

The Centre offers swimming courses from beginners right through to the competition level courses featuring Nick Juba, the ex-Great Britain junior coach, adult beginner and improver courses each week and aquarobics for times sessions. For a little light relief we offer parent and toddler sessions, time for the over 50s, length swimming and inflatable play sessions.

Dry sports range from squash through five-a-side soccer, basketball, badminton and tennis to table tennis and weight training. The latter is now closely regulated and is dependent upon passing an induction course which is designed to ensure safe practice and maximum benefits. Its use is limited to adults and the 6th form only.

For the near future St Alban’s hopes to develop the service and range of its sports shop and this autumn install a host to assist sufferers with disabilities to gain access to the pool. This facility will be the subject of a fundraising initiative this autumn to foster the community spirit of St Alban’s and mark its 20th year of service in this role.

JW

MUSIC

THE SCHOLA CANTORUM

It is rare that an academic year goes by without movement between voice parts as the natural maturing process forces boys to change to a lower part. However, this year the consistency of the alto and tenor lines and the developing confidence of the Junior School treble line allowed the choir to extend its repertoire of music for Mass and introduce several ambitious works. Of these, the most popular amongst the boys were the Britten Missa Brevis, Haydn’s St Nicholas Mass and the 8-part motet, Fohlenzeit, ihr Volker by Mendelssohn. A number of boys gave solos – Alastair Roberts (S) and Harry Hall (S) for the first time. Two sixth formers particularly distinguished themselves: Luke Massey (D) leaves to take up a choral scholarship at St Peter’s Oxford and Jamie Hornby (S) will pursue a GAP year studentship at the Royal College of Music taking singing as principal study.

Three major Schola concerts took place between January and June. The first of these on 26 January, shared with the Pro Musica, was a response to an invitation from St Mary’s R.C. Cathedral at Newcastle. The concert was spared the snow which engulfed Ampleforth both the day before and the day following and at one stage made the feasibility of the venture in doubt. In the event, a substantial audience attended. The spacious cathedral building possesses a warm yet small acoustic, ideal for music making enjoyed both by players and singers. Paul French (S) and Eamonn O’Dwyer (T) sang the principal solos in the major choral item, Vivaldi’s Gloria. The Pro Musica performed Elgar’s Serenade for Strings, Adam Wright (S) played the Clarke’s Trumpet Voluntary Suite and the concert ended with the Hallelujah Chorus from Handel’s Messiah.

The programme for the March Lenten meditation included motets by Palestrina, Lotti, Stainer, Purcell, Farrant, Byrd and Bull, though the central place was taken by Bach’s organ variations on St georgi, Jesu giitig played by Rupert Jeffcoat. This was to be his swan song before taking up the post of Assistant Organist at St Philip’s Cathedral, Birmingham.

1995 marks the 25th Anniversary of the Schola. It was only in 1970, with the arrival of David Bowman, that the Schola Cantorum was founded. A full account appears elsewhere in this Journal. A concert was held on 25 June to mark the anniversary and to acknowledge the work of those involved, past and present. The Schola offered a programme of requests made by those closely involved with the choir. The inclusion of Vierne’s Messe Solennelle in addition to a number of motets reflected the centre of the choir’s work in the liturgy of the mass. A number of ex-Schola members attended and joined the choir for the final item, the Gloria from Haydn’s St Nicholas Mass. Bach’s famous Toccata and Fugue in D minor and the fearlessly difficult Allegro Deciso from Poème Symphonique by Marcel Dupré were played on the organ by Howard Chapman. Howard leaves Ampleforth this summer to take up an appointment in London and we take this opportunity to acknowledge his commitment to the encouraging of music at Gilling Castle.
The Concert Band, which earlier in the year had been re-named and re-energized by William Dore, opened the concert with music by Gershwin, a medley from his folk-opera *Porgy and Bess*. The Pro Musica had given a lengthy, but highly successful concert at Kirkby Malham in early May in preparation for Exhibition and their end of term trip to Thailand. The tour invitation had been extended by Mr Chaimarong Monthien, principal of St John’s College, Bangkok, whose son Peter (D) held the position of Leader of the Pro Musica during this academic year. This was to be his final Exhibition and in recognition of his services, he and Nicholas Wright (J) performed Bach's *D minor Violin Concerto*. The accompaniment was supplied by the principal desks of the Pro Musica and conducted by William Leary. Only the principal desks accompanied this work but the whole group later assembled to perform Britten's inappropriately named *Simple Symphony*. To end the concert Simon Wright took on the complete forces of the ninety strong College Orchestra in four movements from Hoist’s *Planets Suite*—and won! Victory was celebrated with an encore, Eric Coates’ rousing *The Dam Busters March*.

THE AMPLEFORTH SINGERS

The Easter term was relatively quiet after the enormously successful six day tour to Hong Kong before Christmas. The concert in Newcastle Cathedral and Choral Mass in Haxby Church were the main events of the term; one of the main works performed was Buxtehude’s *Piae Cantiones*. The admission of four ACJS boys was a welcome boost for the top line, and they took part in the main event in the summer term, the concert in St Mary’s Leyland. The two conductors, Luke Massey and Simon Dettre, did a great deal to galvanize their peers into action. Simon Dettre was unrelenting in his enthusiasm and dedication to the Singers, always being up to the minute with administration. Luke Massey, too, commanded the respect and support from the choir and both conductors deserve a great deal of credit for their services. The future of the Singers looks hopeful. James Arthur has taken over the running of the choir (with the help of other boys in the Middle Sixth on the administrative side). He will be in the Remove next year which means that he will gain three years’ experience in running the choir. Concerts in Westminster Cathedral, Sunderland and a possible tour at Christmas are the main goals for next year.

THE AMPLEFORTH MUSIC SOCIETY

The AMS put on a number of informal concerts over the Lent and Summer Terms after Sunday Mass, which have provided excellent opportunities for boys to perform in a relaxed atmosphere. These were organised by Adam Wright (J) and Jamie Hornby (J). The most notable was the Scholars’ concert at the beginning of the Summer Term in which some of the senior musicians gave memorable performances. The Exhibition Sunday Concert was attended by over seventy people and featured some of our many leaving musicians who have contributed a great deal to Ampleforth Music over the last few years: Luke Massey (D), Paul Squire (T), Jamie Hornby (J), Peter Monthien (D), Andrew Alessi (C) and Andrew Roberts (J).

The trip to hear the City of York Guildhall Orchestra’s Children’s Concert (conducted by Simon Wright) took place on 13 May in the Barbican Centre, York. The Symphonic Dances from Bernstein’s *West Side Story* opened the evening. John Wallace gave a polished performance of Haydn’s *Trumpet Concerto*. Nicholas Wright (J) made his debut in front of 1400 people as soloist in Dvorak’s *Romance for violin and orchestra* and an exhilarating account of Tchaikowsky’s *1812 Overture* rounded off the concert.

The AMS has re-opened as a society in which subscribing members can use the AMS room for coffee at break times and this has been set up by the new committee: Adam Wright (J), Abijit Hosangady (D) and Laurence MacFaul (D). They will be putting on social/musical events throughout the year and continuing to organise concert visits to hear professional orchestras and soloists.

THE PRO MUSICA TOUR TO THAILAND

WILLIAM LEARY writes:

It came as something of a surprise when, in the cold winter months of 1993/94, the Pro Musica received an invitation to embark on a tour to Bangkok during the summer of 1995. The invitation was extended by Chaimarong Monthien, principal of St John’s College, Bangkok, whose son Peter (D) was at that time leader of both the College Orchestra and the Pro Musica. It transpired that the invitation was offered by way of a thank you to Ampleforth, and to all his friends in the Pro Musica, for Peter’s many happy years at the school. Who in their right mind would pass up such a tempting offer?

It was obvious that a tour of this sort was going to be something of a challenge to put together both musically and in terms of organisation. The opportunity to show off some of our finest musicians had to be grasped and suitable programmes planned and rehearsed. The job of organising all the travel arrangements to Bangkok was handed over to the highly capable hands of Fr Christian who was to accompany us as tour leader. However, at the last minute, he was unable to join us and his place was filled by Fr Hugh, who acted as tour leader. For his part Mr Monthien was to handle all arrangements for concerts, travel and accommodation in Thailand using his network of friends and contacts.

As we proceeded through the Summer term rehearsals were very well up to Exhibition but then came the public exams which threw rehearsal schedules into disarray; rehearsals were missed for GCSE and A level exams or, in some
cases, for the urgent need to revise and a certain amount of panic ensued. Fortunately all was made good by two days of intense rehearsal after the rest of the school had left for the summer vacation.

The party left Heathrow at 1.00pm on Monday, 3 July and after a 12 hour flight we arrived in Bangkok at about 6.00 in the morning very tired and jet-lagged. We disembarked to a warm welcome from members of the Thai tour party organizers, including Mr Monthien and were draped with garlands of flowers. We were driven through very congested traffic to the Assumption University in Bangkok where we were to stay for two days. Many of us went to bed to catch up on lost sleep. We then experienced our first opening of the heavens as we were there during the Monsoon season. Streets were literally ankle-deep in water within seconds.

**Tuesday 4 July**

This was a free day and we were shown many of the sights of Bangkok, including the Grand Palace. After being hosted to a splendid lunch by the Catholic Businessmen’s Club at the Royal River Hotel an impressive cruise was organized on the Chao Phraya River (River of Kings) and in the evening we returned to the Assumption University.

**Wednesday 5 July**

After an early breakfast we checked out of the Assumption University and left for the Bangkok Pattana British School where after a short rehearsal a concert was given for the students of the school. The audience included some very young children of kindergarten age. The programme included the Elgar Serenade for Strings, the St Paul’s Suite by Holst and Adam Wright played Handel’s Trumpet Suite in D. The concert was well received and much appreciated by staff and pupils alike. Afterwards we were given a solid English lunch which was a change from all the Thai food we had been eating. That evening, on returning to Bangkok, we checked in at the Elizabeth Hotel, a very comfortable three-star hotel in Bangkok with a roof-top swimming pool and splendid views over the city.

**Thursday 6 July**

The Thai Cultural Centre is an impressive building comprising one large concert hall and a smaller room ideally suited for chamber orchestra. Our concert was to be attended by many of the schools in the local area and the guest of honour was the Cardinal Archbishop of Bangkok. The solos for the concert were Peter Monthien and Nicholas Wright who played Bach’s Double Violin Concerto and Adam Wright who played a Double Trumpet Concerto by Vivaldi with a Thai guest, Patavit Vanit. It was quite an awesome occasion and the orchestra felt that they had to be on their mettle but the concert went extremely well and was much appreciated by all involved. The choir of St John’s College also joined us for an encore which was the first movement of the Vivaldi Gloria. This served as a warm-up for the following day’s concert at St John’s College where the choir and orchestra were to perform the whole work. That evening, after the concert, we were taken out to dinner at the British Club where we were hosted by Mr and Mrs Blaise-Yupin McConnell who are Ampleforth parents.

**Friday 7 July**

After breakfast at the Elizabeth Hotel coffee shop we departed for St John’s College for a full rehearsal with the choir to brush up on a few details of our own repertoire. Upon our arrival at St John’s College we were ushered into the main hall of the school and were entertained by the students to a welcome ceremony which included a demonstration of Thai dancing and music. We then proceeded on to rehearsal in the beautiful chapel of St John’s College. The concert after lunch opened with the St Paul’s Suite by Gustav Holst and we included again the Double Concerto by Bach and the Vivaldi Trumpet Concerto. The joint performance of the Vivaldi Gloria was sung with considerable enthusiasm; the close attention of the Thai singers to the conductor was almost intimidating. The demand for tickets had been so great that the concert was repeated in the evening in the kindergarten and was extremely well received. Thanks were offered all round for such a marvellous combined effort. By this time the orchestra was extremely tired and very hot so we were able to relax at dinner with our hosts in their private apartment at the college before retiring to the hotel for an early night.

**Saturday 8 July**

The next day we went to stay and perform at the Pastoral Training Centre in Sampran, an imposing modern development set in the countryside some two hours from Bangkok. On our way we paid a visit to the Rose Garden’s cultural centre in which there was a display of local Thai life including silk making, arts and crafts and a demonstration of elephants at work; these animals are used frequently in teak logging. Then we were hosted to a delicious buffet lunch by Toyota Motors in the Thai village. The concert that evening was in the Conference Hall of the Pastoral Centre, which was given mainly for the priests and seminarians. The accommodation in the centre was extremely comfortable!

**Sunday 9 July**

After an early morning Mass and homily from Fr Hugh we departed for Kanchanaburi for a visit to the River Kwai. Lunch was taken on a raft on the river as we passed under the famous bridge. Here we were to experience another raging monsoon which almost obliterated the scene from our eyes. However in 20 minutes the rain was all over. A visit was made to the International Cemetery which was a moving experience for all and we departed for Sawang Golf Resort in Petchaburi where we were hosted by Mr Paitoon and Mrs Vipa Maneepairoj, future Ampleforth parents. The whole golf resort was put at our disposal and that evening we were entertained with a splendid barbecue; again the hospitality was excellent.
Monday 10 July
The next morning breakfast was taken at 8.00 am but many of the boys had risen much earlier to avail themselves of the golf carts which were at their disposal. After a while the resort began to resemble a go-cart track! Departure was at 9.00 o'clock, before which group photographs were taken, and then we went to Pataya beach. On our way we visited a floating market and had lunch in the Mahachai district. Lunch, a delicious seafood meal, was hosted by the Assumption Thonburi School. We arrived in Pataya at about 5.00 o'clock and we were accommodated at the Grand Jomtien Palace Hotel; the evening was free for shopping and other diversions.

Tuesday 11 July
A completely free day in this luxurious hotel and everybody was free to do as they wished within the locality. Most people spent the time on the beach. In the evening we were given a farewell dinner and a seafood barbecue in the Sarassanant Room of the hotel. Speeches were made and many thank yous and gifts were given.

Wednesday 12 July
The morning was free until 2.00 pm when we departed for Bangkok; en route we visited a Redemptorist centre for handicapped people where we were given lunch and we played a short impromptu concert for the disabled students. On arrival in Bangkok at about 5.00 pm we were able to relax at the Monthiens' apartment before the long flight home.

It was an extremely memorable tour; we were struck by the friendship and hospitality shown to us. My most vivid impression was the collaboration between the students of St John's College and the Assumption Thonburi School; the tour is the result of that collaboration. We are very grateful to Mr Monthien for entertaining us all so admirably and giving us so much of his time. We would also like to thank the other members of staff who produced the Exhibition Play 1995: William Motley, Mark Pedrez and Alexandra Weston.

Tour members of the Pro Musica:
Peter Monthien (D), Thomas Healy (D), Richard Greenwood (T), Thomas Rose (T), James Hurth (J), Nicholas Wright (J), Simon Deere (A), Thomas Road (J), James Artlur (D), Paul French (J), Owen Byrne (D), David Tigg (J), Luke Massey (D), Richard Champion (W), Adam Wright (J), Thomas Holland (J), Nicholas Hornby (J);
accompanied by the following parents and members of staff:
Prof Healy, Mrs Rose, Mr and Mrs Tigg and John Tigg (J), Fr Hugh, Mr and Mrs Learc, Mr Jeffcoat.

THEATRE
EXHIBITION PLAY 1995

Bacchae
by Euripides
For most people interested in the ancient classics, a Greek tragedy is simply a text, to be read at home in peace. One can see why the problems of a stage production are daunting. To reproduce faithfully what the Athenians saw and heard in the 5th century BC is out of the question, except possibly as some kind of seminar in a classics department: only three actors, clad in masks and platform boots and doubling up for eight or nine parts; no women; almost no scenery; no attempt at realism — in fact no acting at all in any modern sense; the plots nearly always constrained by traditional legends, half a dozen interludes for a singing and dancing chorus — in short, a kind of grim musical, every bit as exotic as a Chinese opera. The usual producer's compromise has been a distantly pallid one: lots of actors acting away; women on, masks off; no music, singing or dancing. Nothing of all this is the conventional public school Greek play, where clean-cut 6th formers in tunics and sandals recite Gilbert Murray's translation to each other.

The only alternative to all this is bold anachronism of the kind that turns Macbeth into a Japanese gang-leader or sets a Restoration comedy in Sloane Square. But the trouble with that kind of treatment is that there are no rules and no obvious limits. What, for example, is one to do with a Greek soothsayer? Is he to become a Greek orthodox priest? Or a fortune-teller? Or a weather forecaster? Or what? Before long one is joining the 'pseuds' and 'luvvies' of Private Eye.

The members of staff who produced the Exhibition Play Bacchae (William Motley, Mark Pedrez and Alexandra Weston) opted for considerable risks. Their King Pentheus was a barking fascist in a sharp suit and Brylements with two similar 'heavies' to man the telephone and typewriter in his office. The disguised god Dionysus began as a simpering beach-boy in floral pyjamas and ended up as Tarzan in a loincloth — which in the Athenian 405BC, on the brink of catastrophic defeat in war, might well have cost him his civic rights. The men disguised as women wore similar party dresses from the 1920s and 30s. Of the two messengers one was Mellors the gamekeeper with a Yorkshire accent; the other a cross between a hotel bell-boy and a BR porter in the latest uniform. Risky stuff indeed. Riskier still was the chorus of Maenads, the Bacchae of the title. No moderniser here — quite the opposite: six sinister, dwarfish figures, grotesquely clad in rag and witch doctor masks, cowering and grovelling and writhing about the stage, sometimes even joining the audience, banging sticks together, hissing and flicking their tongues like snakes. This was a daring interpretation of a tragic chorus, even more exotica, I imagine, than Euripides' original one would seem, and all set, one might fear, to clash absurdly with the rest of the casting. The 'special effects' too were risky. Twice in the Bacchae Euripides brings the god on stage, rather like the demon-king in pantomime. An ancient Greek theatre had machinery for tricks...
like this — the original 'deus ex machina' in fact — but Euripides had no need to manage without thunder-flashes and indoor fireworks. A feast for 'Pseuds' Corner' then? Not at all: the risks came off triumphantly (well, all except one), and that is what matters. The result was a continuously compelling and exhilarating production. The 'pseuds' are those who fail to bring it off. All except one? Well, I have to say that I found the pig's carcass on stage for the mangled remains of Pentheus (acknowledgement in the programme to Nicholson's the butcher) an unfortunate misjudgment; and the nervous laughter from the house on the first night suggested that I was not alone. It is the sort of thing that Seneca did in his later version of Greek tragedies; but Seneca was writing for imperial Romans — and all that that implies in terms of taste.

As for the acting, it was fully worthy of the long and distinguished tradition of the ACT. No one in the cast failed to enter into his assumed character; let us hope that all have now shed them; for Euripides' Pentheus is in a thoroughly modern sexual mess. He is a voyeur, he takes a prurient delight in cross-dressing, and to cap it all he clearly 'fancies' the effeminate figure of the disguised Dionysus. Sam McNabb managed all these difficult scenes admirably. (He was spared, if I recall rightly, one particularly salacious pair of lines left out by the translators — no doubt wisely, since these are no days to be upsetting the parents.) His tormentor Dionysus was equally impressive as he exploited the sexual weakness of the deluded tyrant. Both parts call for a startling change of persona, and Tom Flynn skilfully made the transition from the 'camp' clothes and sinister lisp of the early scenes to his thunderous transfiguration at the close into the ruthless avenger. It was astounding to learn that this was his first appearance on the ACT stage.

Dominic Brisby and Harry Brady as Cadmus and Tiresias also had to manage a difficult mutation in this play of bizarre changes. They entered as a pair of silly old fools, bewitched by the god into wearing grumpy frocks ('spotted-fawn-skins' to Euripides) for the Bacchic dance; (a little too much knock-about stuff here, perhaps, though Aristophanes would have liked it.) At the end they appeared again in sober suits, Cadmus as the venerable founder of Thebes, Tiresias as the mysterious blind soothsayer. Euripides is really asking too much here: not for the first time one thinks how good he would have been at Christmas pantomimes, and indeed one ancient critic even saw him as a comedian ahead of his time. Dominic Brisby in particular managed to make it all seem quite plausible; he wished that the playwright, or at least the translators, had left out the gratuitous allusion to the legend that Cadmus is doomed to end his days turned into a snake. There was meritment in the first night audience to this point, and it is hard for an actor to be laughed at through no fault of his own. Both boys, then, deserved high praise for carrying off so well their decidedly thankless parts.

Agave, like all the others, suffers a violent transformation in this weird pantomimic tragedy, though hers seems more plausible in that she is already beginning to come to her senses when she first appears at the close of the play. (She cannot appear sooner since, with only three actors on the ancient stage, she has been needed for another part in the earlier scenes.) Sandy Christie was excellent in this demanding show-piece of baroque horror, made no easier for her by having to play opposite Nicholson's pig. Messengers in Greek tragedy always get the longest, and often the best speeches, and Tom Chappell and Raoul Fraser both delivered their set pieces in ringing voices, and with admirable vigour and vividness. It remains to mention what was perhaps the pièce de résistance of the evening, the chorus of Maenads — literally, 'mad women', possessed by Bacchic frenzy. They represent Greek religion at its most irrational (religion was always the Achilles heel of the Greeks) and I have already said how boldly the point was made in this production. Maenads were advised by more rational Greeks for their shamelessness, and it was both apposite and effective to present them pawing almost erotically at the messenger's legs and feet as he told his grisly tale of their sisters' orgy on the mountain. Euripides gave his chorus a heavy part in the Bacchae and the six junior boys were scarcely still for a moment. All credit to them; then, for their expressiveness, audibility and sheer stamina. Congratulations finally to Imogen Carter, in charge of costumes (like Euripides, she should do well in pantomime) and to all the other unseen backstagers whose art is to conceal their art and themselves.

Theatre programmes are commonly vapid affairs; not this one, which had scholarly and enlightening essays by Mark Pedroz and Alexandra Weston. Miss Weston and her colleagues in the Classics Department, Andrew Doe and Adrian Roberts, prepared an excellent translation of the Greek which steered adroitly between the Wardour Street English of traditional renderings and the trendy vulgarities that infest many recent versions of classical poetry. I'm only sorry that they abandoned the haunting last lines of the play, dismissing them, strangely, as 'incomprehensible'. It was Euripides' favourite ending, and he used it half a dozen times.

The Bacchae, for all its flaws, is a complex and gripping study in morbid psychology and its tragic-comic effects — a subject of abiding interest to Euripides. What 'line' he was taking in this particular play has long been disputed — if indeed he was taking a line at all. It was perhaps this ambiguity which made it the most popular of all his works, and one suspects, as one does with Hamlet, that audiences and readers were back to it again and again in the hope of finding out what it was 'really about'. The Ampleforth producers wisely abstained from tendentiousness in the matter. It was brave enough of them to choose this play at all for Exhibition, and they gave us a vibrant, stylish, imaginative and stimulating version of one of the strangest products of Greek literature. Whatever motives bring parents to Exhibition it cannot be a mistake to send them away to their coffee thoughts rather than merely diverted.

Cast: Dionysus: T.P.G. Flynn (H); Tiresias: H.P.B. Brady (W); Cadmus: D.J. Brisby (D); Pentheus: S.R.O. McNabb (T); First Messenger: T.B. Chappell (B); Second Messenger: R.A.J. Fraser (B); Agave: A.T. Christie (B); Attendants: M.A.S.
In the Lent term 1995 ACT played host to the first Inter-House drama competition. It was open to all houses, with three awards: for Best Actor, for Best Design and Concept and for Best Overall Production. Book tokens were awarded for all these and the directors of the winning production also received the Theatre Director's Cup at Exhibition Prizegiving.

The main aim of this event was to try to create a circumstance in which many boys could dip their toes into the Ampleforth Theatre without having to commit themselves to one of our full scale productions. It would also give us the opportunity to spot any new acting talent that had not been along to auditions. Nine houses attended the first meeting of which three soon withdrew. St Bede's began on Stoppard's After Magritte but unfortunately found it too difficult so withdrew after a brave effort. The eventual five entries were:

- **St Aidan's**
  - *The Man With The Bowler Hat* by A.A. Milne
  - directed by M. Hirst (A)
- **St Hugh's**
  - *A Villa On Venus* by Kenneth Lillington
  - directed by R. Blake-James (H)
- **St Oswald's**
  - *Mr Loveday's Little Outing* adapted by J. Hughes (O) from a short story by Evelyn Waugh
  - directed by H. Badenoch (O) and E. Barlow (O)
- **St Thomas's**
  - *All's Well That Ends As You Like It* by Michael Green
  - directed by J.P.F. Townley (T)
- **St Wilfrid's**
  - *Ernie's Incredible Illucinations* by Alan Ayckbourn
  - directed by H. Brady (W), T. Walwyn (W) and P. Delany (W)

St Aidan's and St Oswald's performed downstairs and the other three used the upstairs stage to full advantage. Each play was performed twice, with the second performance being seen by the judges.

The *Man In The Bowler Hat* is a rather odd play that describes itself as a burlesque and plays games with the audience and conventional dramatic clichés. This eccentricity was given full reign by a spirited cast, led by Mike Hirst as an archetypal American gangster with a penchant for torture and Simon Deere, as a suburban housewife with a pair of police handcuffs in her handbag.

*A Villa On Venus* is a delightful sixties comedy about rapacious Earthmen crash-landing on Venus and greedily planning real estate takeover and arms deals in powerful death-rays much to the alarm of the gentle and civilised Venussians led by Richard Blake-James. The earthmen are captured by the terrible Bug Eyed Monsters, hilariously played by assorted Hugh's heavies in green tights and flippers, only to be released later by the BEMs who are revolted by their sentimental vulgarity - 'their picnics on the beach'. The triumph of this production was the Calderesque Venussian landscape (inspired by *Lost In Space* and early *Star Trek* - multicoloured mobiles and UV fluorescent shooting stars on wires backlit in reds and cyan - all designed and constructed by Peter Foster). The acting was developed and assured throughout: Hamish Badenoch portrayed the outwardly sane but inwardly lunatic Loveday who acted as secretary ('my one box of chocolates on the storm tossed seas . . . that anchor of all our hopes, that summer pudding in this, the winter of our discontent . . .') to Lord Moping (Roarie Scarisbrick), himself driven beyond the bounds of sanity by his ruthless selfish wife played by Edward Barlow (a superbly timed performance) as a combination of Lady Bracknell and Hyacinth Bucket.

St Thomas's bravely took on the cod-shakespeare of *All's Well That Ends As You Like It*. This demands of the audience an understanding of the awfulness of amateur bardery that cannot be taken for granted these days. The whole production, with successions of dramatic disasters (obliterating clouds of smoke), bad jokes (constant mention, by a familiar clown called Testículo, of 'fart, horn, cuckold') which have the actors rolling in stitches, and rapid costume changes, was presided over by Joe Townley as the despotic, spider-legged hunchback ruling by terror and dreadful pronunciation (he is now the Head Monitor of the School). Charlie Herbert (the extra actor) ran from one minor role to another with stoic desperation and delivered the final verse descending in a white tutu from the roof on a precarious scaffold.

*Ernie's Incredible Illucinations* has been performed on the ACT stage many times. Contained within its Pythonesque slapstick and cartoon caricature is a cautionary tale about the consequences of suppressed imagination. Harry Brady and Tom Walwyn, old ACT pros, took cameo roles around the confident performance of Louis Warren's Ernie. There was a large and enthusiastic cast of extras, well drilled and disciplined, which gave the production tremendous energy - nearly half the house took part.
Putting on a house play is a difficult business demanding commitment, self-discipline and imaginative creativity. It is an excellent opportunity for teamwork, each individual contributing to the whole in a huge variety of ways sustained over a long period of time, especially valuable for those who may not shine in the narrower field of games. Those five houses that went into this enterprise were surprised to find the good it did for house spirit and the new experiences and challenges presented to those previously undisturbed by theatrical tendencies. I hope some of those taking part will return for more challenging roles in the Main Theatre.

I would like to thank the judges, Mrs Lucy Warrack, Mr Ian Davie and Mr Mark Burns, who carefully watched all five productions and deliberated, with some difficulty, upon their relative merits. I would also like to thank all the regular members of the Green Room who gave expert technical backup to all the productions and organised nearly a hundred people backstage — everything went smoothly and there were no unintended disasters.

The final winners were:
Best Actor: E. Barlow (O)
Best Design and Concept: P. Foster (H)
Best Overall Production: St Oswald's (H. Badenoch and E. Barlow)

SPORT: LENT TERM
RUGBY: THE A XV

AMPLEFORTH 22  HARROGATE COLTS 7

All the rain of the previous week had made the match ground unfit and this game had therefore to be played on the rather rough and ready but very much drier Ram 4. It was soon apparent that the new XV were struggling against the heavier Harrogate pack, finding it difficult to win any scrum no matter which side put the ball in and lacking much-needed aggression and explosiveness in the loose where the whole pack appeared slow, hesitant and almost lethargic. Only in the line-outs were they able to achieve any sort of parity through the good offices of Pennington and Furze. Despite these problems the XV led for a long time through a good Pennington penalty after a mere minutes' play. Harrogate put the school under severe pressure for much of the rest of the half and so confident were they of their supremacy that they refused the chance to kick goals from close range preferring instead to attempt tries by brute strength. They were to regret these refusals because whatever criticism could be levelled at the XV, a failure to tackle was not one of them and crunching tackles by both centres and Hemingway were highlights of the half. And by half-time it had also been appreciated that Harrogate lacked pace in the backs particularly on the wings. In the second half therefore the School ran the ball at every opportunity: Freeland made excellent use of the overlaps created for him and scored two tries while Wade on the other wing, seeming to lack confidence for much of the game, showed some class with two speedy runs in the final minutes, the last of which culminated in a try under the posts. Harrogate hit back in the final minutes with a try through their forwards. This was an encouraging start.

AMPLEFORTH 10  MIDDLESBROUGH COLTS 10

Middlesbrough brought essentially the same side that had beaten the school's 1st XV in September. Big and powerful in the forwards they most certainly were and when the XV lost the first three strikes off their own head things looked a little bleak. And so it proved for 15 minutes with Middlesbrough scoring a try through their forwards. The score acted as a catalyst to the team. They raised the pace of the game winning some important rucks and opening up the defence by making overlaps for some speedy backs. A few of these were spurned which they will not be next season but it was only justice when Freeland scored a try outside Wade on his opposite wing. A drop goal attempt and a penalty were also missed in this period but confidence was growing and as they turned with the wind at their back it seemed that the odds were on an Ampleforth victory. That belief was underlined when a swift movement involving forwards and backs took play to the left corner where Pennington won the crucial ruck. Swift passing brought Freeland a second try. Whether the school now got into defensive mode, whether Middlesbrough raised their game or whether the team tired will never be known, but
Middlesbrough now began to monopolise possession and batter at a heroic defence in which Banna was outstanding. The citadel did not yield until the last second. Middlesbrough scored but could not convert with the last kick of the match.

AMPLEFORTH 7 HARTLEPOOL ROVERS COLTS 0

The School scored within two minutes, the first of four by Wade whose much improved running was a feature of the game. It soon became apparent that the Colts could not match the School XV in pace, skill or power and it was good to see the new XV gaining in confidence throughout. The pack looked a solid unit and the backs, though inclined to run across, moved with some speed. The wings scored seven tries between them and the rest were shared between forwards and backs. Several boys proved, along with Wade, that they had absorbed some important lessons and were improving rapidly: Rose, Herrera, Rowan-Robinson, Esposito and Furze made significant steps forward. It was an encouraging performance.

HYMER'S COLLEGE SEVENS

In pouring rain and a bitingly cold wind the seven started this tournament in a rather uncertain fashion. Wasting the ball and keeping it did not seem much of a problem in the first game but there was no aggression. No one would take the decision to take an opponent on and this lack of confidence meant that Pocklington led for much of the game, missing a kick from in front of the posts in the process and letting the seven, who won on the stroke of time, off the hook. This comparative failure galvanised the team. Holmes ... of Strick and immediately made an impact looking comfortable on the ball. In addition Banna was rested at scrum-half to let Quirke show his paces which he did to very good effect: Welbeck were comfortably beaten on a morass of a pitch. The next game against Woodhouse Grove, expected to be the hardest in the group, was on the better pitch and the seven showed glimpses of their expected speed and skill. They won 47-0 with some brilliance. In the semi-final against Hymer's on a pitch which was becoming more and more glutinous by the minute, the seven had some trouble in using their superior pace but they were able to dominate the second half and won by three tries to one. The final, back on the better pitch, was a hard-fought affair. Poor Banna fell over and dropped the ball for Mount to kick on and score, a kick a few minutes later for the flying Mount wing left Holmes all at sea and Mount led 12-0 with five minutes gone. On the stroke of half-time, Banna made amends by scoring a try which Walsh did well to convert. It was a good time to score, and Billett proved the match-winner in the second half when the seven were playing with the wind. He scored two tries, one of which Pennington converted.

Results:

- Group v Pocklington
- v Welbeck
- v Woodhouse Grove
- v Hymer's

- Semi-final
- Final v Mount St Mary's

Won 12-10
Won 22-7
Won 47-0
Won 21-7
Won 19-12

1st VII

Standing: S.R. Banna (H), J.M. Holmes (A), T.E. Walsh (A), B.T. Pennington (B), C.J. Strick van Linschoten (O), D.B. Freeland (J)
Sitting: P.G. Quirke (B), R.A. Pitt (T), M.C. Bowen Wright (H) (Capt), H.C. Billett (C)

MOUNT ST MARY'S SEVENS

This was a case of riches to rags in the space of four days. So brilliant on Wednesday the seven never matched the splendid aggression and determination of that day. Indeed, having taken a 10-0 lead against Denstone in their first match, they sat back, allowed Denstone to dominate the second half and gave away four tries. On his way to one of those tries, one player beat off three tackles. The match against Durham was never going to be easy with the seven in this frame of mind. So it turned out. Durham gave the seven no time to play with the ball and treated them to a demonstration of how intelligent and aggressive defence works. Durham were therefore easy victors and the seven were doomed to play in the plate. Even in this competition, they could not pull themselves together. Once again 10-0 up, two players, failing to concentrate, missed two tackles and Widnes were allowed to go through. It is a long time since the School lost three games in one day at a seven tournament.
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The fall from grace was as rapid as it was unexpected.

Results: Group v Denstone Lost 10-24
v Durham Lost 0-19
Plate v Widnes Lost 10-12

AMPLEFORTH SEVENS

This was for the first seven a chastening experience and for the second seven an uplifting one. The first seven had as it turned out much the easier draw and played well enough under no pressure to win all their four group matches by overwhelming margins. Meanwhile the second seven had won a thrilling encounter with Mount 7-0 in their first match and went on to defeat Wolbeck by a large margin before losing to Newcastle rather unnecessarily by three tries to two. But they made up for that by beating St. Edward's, Liverpool thus becoming runners-up to Mount in their group and thus having to face their own seniors. The tackling of Messrs Strick, Holmes and Pitt in this semi-final was ferocious and inspirational and if they lacked creativity as a team, their destructive capability meant that the first seven could not keep the ball, and their understudies lived off their mistakes. In the end the aggression of the second seven became too much for the first seven and they won with some ease shutting the door with a penalty and adding a try as an afterthought much to the chagrin of their seniors. Unfortunately, elation at this victory could not carry the 2nds through in the final in their repeat game against Mount. It was apparent that they were drained physically and emotionally; the loss of Pitt with a cut head made things worse and they were unable to put up much of a fight against a Mount side playing well.

Results: 1st Seven Group v Read School Won 57-5
v St Peter's Won 26-10
v Gordonstoun Won 40-7
v Hymer's Won 31-0
Semi-final v Ampleforth 2 Lost 14-29

2nd Seven Group v Mount St Mary's Won 7-0
v Wolbeck Won 40-0
v Newcastle ROS Lost 10-19
v St Edward's, Liverpool Won 21-14
Semi-final v Ampleforth 1 Lost 29-14
Final Ampleforth 2 v Mount St Mary's Lost 5-27

THE WELBECK SEVENS

A bitterly cold day with intermittent snow showers did not make good sevens easy and indeed the seven started poorly conceding a try at the first kick-off. However despite the fact that Hulme looked a little uncomfortable in his first game for the school, the seven gradually took control and three tries in quick succession by Freeland and Billett set the team on the road to victory. Oakham looked as though they would be sterner stuff in the semi-finals and so it proved.

Their lightning wing opened the scoring leaving the speedy Freeland trailing in his wake but Banna with a clever try and Billett gave the school a half-time lead of 12-5. But the seven could win little possession in the second half and the tackling of both sides was enough to restrict all attacking possibilities. It was tactical errors which prevented the school from increasing their lead. As Oakham did not look like scoring, the game seemed to be drawing to a close with the school on their opponents' line. The school had a penalty for off-side. A scrum was chosen rather than the certain possession of the kick. Oakham heeled against the head and the flying Oakham wing did the rest. The whistle blew for no-side as the conversion flew over and the team was out.

Results: 1st Round v Trent Won 26-12
Semi-final v Oakham Lost 12-14

THE ROSSLYN PARK SEVENS

THE OPEN TOURNAMENT

It was a disappointing sevens season when one considers that three of the seven who were runners-up in the Open tournament last year were in the team again and that it all started so well in such appalling conditions at Hymer's. An unexpected brittleness was exposed at Mount a few days later and at Ampleforth a week after that. This was a pity since the team had shown at the same time an ability to score heavily if they were allowed to develop a rhythm. And so it proved at this tournament. Forgetting the first group match in which most of the team seemed to be fast asleep and which in the end they were fortunate to win despite their huge advantage in skill and speed, the side amassed 140 points in their next three games: weak though the opposition may have been, this clearly demonstrated a formidable scoring power. But it was also evident that Tiffin, the first opponents in the knock-out stages, had very different qualities. They were quick and powerful ball-winners, constantly aggressive in both attack and defence, with a direct approach based on support in numbers through the middle. It was essential that the team did not get involved in that kind of affair and should work the ball wide on the big Rosslyn Park pitch to take advantage of their collective speed. But Tiffin kicked off, a heavy tackle was instantly made and the subsequent pressure at tackled ball after tackled ball enabled Tiffin to score near the posts. Worse was to come. The kick-off was poor, Tiffin caught the ball, kicked through and chased for another try. There was no coverer in sight. When Tiffin scored a third time on receiving the ball from an Ampieforth pass, the game was up. In the second half the team panicked under the pressure and although they began to win their share of the ball, largely through Pennington, wrong options were taken by good players; the ball was even kicked away. They showed what might have been by moving it wide at long last, Billett using his superior speed to score at the other end. It is worth noting that Tiffin went through to the final with some ease there they only lost in the last second.
The team was: H.G. Billett (C), D.B. Freeland (J), S.R. Danna (H), P.G. Quirke (B), M.C. Bowen Wright (H) (Cap), R.A. Pitt (T), B.T. Pennington (B).

The Second Seven was: J.R. Wade (A), R.A. Pitt (T), I.R. Kennedy (D), J.A. Hemingway (H), S.C. Holme (B), J.M. Holmes (A), C.J. Strick van Linschoten (O) (Captain).

**CROSS COUNTRY**

1st VIII: *C.B. Crowther (H) (Captain), *R.A.J. Fraser (B), D.G. Jackson (J), C.J. Sparke (A), J.P.F. Townley (T), J.F. Vaughan (B), A.J. Arthur (T).

2nd VIII: *J. Brennan (E), J. E.G. Cook (E), N. R. R. Crichton-Stuart (E), J. D. Crumplin (A), J. S. Gibson (B), J. F. Vaughan (B), H. E. J. White (E).

* Denotes Colours.

Results: v Old Amplefordians. Lost 40-39

1 T. Gibson (OA), 2 O'Malley, 3 R. Rigby (OA), 4 Fraser, 5 J. MacBrien (OA), 6 Jackson, 7 P. Graves (OA), 8 Crowther, 9 Sparke, 10 A. Myers (OA), 11 Townley, 12 Gibson, 13 E. Jennings (OA), 14 N. Perry (OA), 15 Vaughan, 16 J. Kerr-Smiley (OA), 20 A. Pike (OA), 22 J. Vaughan (OA), 26 P. Thomas (OA), 29 O. Heath (OA), 31 T. Hall (OA), H. Young (OA) and N. Ryan (OA). v Durham & Barnard Castle. 1st Ampleforth 29, 2nd Durham 70, 3rd Barnard Castle 84.

1 O'Malley, 2 Fraser, 4 Townley, 6 Jackson, 7 Crowther, 9 Milbourn, 10 Scoape, 11 Sedbergh, 12 Milbourn, 14 Crowther, 15 Scoape.

v Welbeck. Lost 49-33

2 Fraser, 3 O'Malley, 8 Milbourn, 9 Jackson, 13 Crowther, 14 Scoape, 15 Sparke.

v Stonyhurst. Won 35-44

2 Fraser, 4 O'Malley, 5 Townley, 7 Sparke, 8 Crowther, 9 Jackson, 12 Milbourn, 16 Scoape.
Ampleforth Invitation Meeting. Placed 2nd (out of 9)
1. Fraser, 2 O'Malley, 4 Townley, 7 Sparke, 17 Vaughan, 19 Milbourn, 20 Crowther, 27 Arthur.

Midland and Northern Independent Schools Championships at Malvern. Placed 10th (out of 29)
30 Fraser, 48 Crowther, 57 Sparke, 101 O'Malley, 115 Vaughan, 122 Milbourn, 131 Scrope, 148 Townley.

2nd VIII v Durham & Barnard Castle 1st Ampleforth 21, 2nd Barnard Castle, 3rd Durham v Sedbergh
v St Peter's 1st VIII Won 44-35
v Welbeck Lost 61-23
v Stonyhurst Won 35-49

Inter-House Cross-Country Races:

Senior
1. J.P.F. Townley (T) (25 mins 52 secs)
2. E.H.K. O'Malley (D)
3. D.G. Jackson

Junior A
1. R.A.J. Fraser (B)
2. C.J. Sparke (A)
3. R.A.S. Pattisson (D)

Junior B
1. P.M. Edwards (E)
2. H.M.O. Lukas (O)
3. K.P.A. McCausland (B)

The first race for both the U14 and U15 was on Wednesday 25 January against Barnard Castle and Durham. Mr Connor had tipped us off to the fact the Durham had a very strong side to the previous year but some of them would have now graduated from the U15 to the intermediate level. In the U15s Durham won the individual title but Richard Haywood Farmer (C) and Mark Sheridan-Johnson (W) led the rest of the team to a comfortable win. Alex McCausland (B) took the individual title for Ampleforth and led the U14s to a good win. The final results for the U15 race: 1st Ampleforth 43 points, 2nd Durham 90 points, 3rd Barnard Castle 111. U14s race: 1st Ampleforth 124, 2nd Durham 100, 3rd Barnard Castle 179.

This spurred the U14s on to a creditable performance away against Sedbergh on Saturday 4 February with Alex McCausland and Peter Edwards (E) running well against very strong competition and an uphill course.

The next U15 race was also away, but this time against Stonyhurst. A preliminary look at the course after lunch proved beneficial with Mark Sheridan-Johnson winning the individual title and John Henry (B) a very close second. The team result was Ampleforth 29, Stonyhurst 52.

The last race of the season was a return against Durham School at Durham. This proved an interesting encounter as their course was both quite short and very difficult to follow. The first race showed this to be the case as the first nine runners took a longer route. This meant that this time the U14s Durham won the individual title and the Ampleforth Second VIII effectively secured the team victory by a resounding margin of 37 to Durham's 65. The First VIII scored a creditable 75 points considering that they covered an extra half a mile. This showed the depth of strength and the competitive spirit which the boys had acquired. The U15s had the benefit of watching the first race so they were better prepared to take the correct course. Mark Sheridan-Johnson and Richard Haywood Farmer again led the First VIII home to a most impressive win. The result for the U15s 1st Ampleforth A 25 points, 2nd Durham 59 points, 3rd Ampleforth B 104 points.

All in all this proved a short but most successful season and credit must be given to the boys who turned out regularly for training in all weathers and also to a number of rugby players who willingly helped out when required.

Those who represented the school were:

U14 Teams
P Edwards (E), M.J. Emerson (W), T.B. Foster (H), A.J. Havelock (T), C.P. Larner (D), H.M.O. Lukas (O), J.A.A. McAllister-Jones (A), K.P.A. McCausland (B), A.G. Miller (U), A.S. Montier (H), P.G.F. Orrell (U), C.A. Pacitti (W), J. Perez Correa (W), J.W. Riddle-Carre (E), J.J.L. Roberts (B), A.J. Sherbrooke (W), J.F.G. Shields (J), J.M. Tigg (J), W.F. Thomson (H), P.J.D. Tolhurst (C).

U15 Teams
A.J. Arthur (J), H.M. Arthur (D), T.C.R. Aylott (E), J.F. Borre (D), C.A. Crowther (D), P.D. Dormeuil (O), C.P.W. Froggatt (E), R.E. Haywood-Farmer (C), F.P. Hoefer (D), G.E. Heining (E), W. Hodges (W), M.E. Pepper (D), A.J. Sherbrooke (W), E.M. Sheridan-Johnson (W), M. Vallejo (B).

JUNIOR CROSS COUNTRY

The first race for both the U14 and U15 was on Wednesday 25 January against Barnard Castle and Durham. Mr Connor had tipped us off to the fact the Durham had a very strong side to the previous year but some of them would have now graduated from the U15 to the intermediate level. In the U15s Durham won the individual title but Richard Haywood Farmer (C) and Mark Sheridan-Johnson (W) led the rest of the team to a comfortable win. Alex McCausland (B) took the individual title for Ampleforth and led the U14s to a good win. The final results for the U15 race: 1st Ampleforth 43 points, 2nd Durham 90 points, 3rd Barnard Castle 111. U14s race: 1st Ampleforth 124, 2nd Durham 100, 3rd Barnard Castle 179.
1ST XI HOCKEY

The improvement in the standard of Ampleforth hockey was continued by this year's XI. Bad weather confined the season to six completed matches but four were won: a 4-1 success over Sedbergh, 3-0 against Bootham and 1-0 victories over Askeville and St Peter's. There was a 1-1 draw against Barnard Castle, the first time that the XI had avoided defeat by this school, and the only defeat came against Yarm. The Yarm match, the first between Ampleforth and this strong hockey school, was lost 3-0, but late goals flattened the victors.

The match against Scarborough, which was not completed because of appalling conditions, was in many respects the highlight of the season. Ampleforth has suffered heavy defeats at Scarborough since competing at first XI. This year Ampleforth more than held their own and were leading 1-0 when the home umpire abandoned the match with little more than ten minutes to play.

The team was founded on a strong defence in which Duwaer (J) excelled in goal, Brady (W), King (T) and Chambers (E) were tenacious markers and Thorburn-Muirhead (O) an astute sweeper. In midfield, the captain, Smirk and C (O) and De Guingand (A) did the ball-winning while Hirst (A) provided the guile. In attack Squire (T) and Pace (A) were hard-working strikers while wing play was supplied from a pool of De Lacy Staunton (H), Luckhurst (T) and Brenninkmeyer (H). The squad was augmented by Lentaigne (H), Doimi de Frankopan (W) and Finch (W).

PWG

SQUASH

This has been another successful season. The 1st V lost to only two teams all season, but only against Leeds Grammar School was there a significant difference in quality between the two teams. All our teams once again worked hard all season and made progress in most aspects of the game; the boys play in a competitive but fair manner, and support each other well.

At No. 1 Dominic Savage (D) performed well and achieved a fair record against strong opposition; he is a very talented player who could achieve further honours in squash if his determination could match his ability. Diego Miranda (I) was a reliable captain and an example to the other players below him, he has served squash extremely well and invariably in a polite manner, whilst retaining a close relationship with his team. At the No. 3 position we were fortunate to have Damian Bell (E) who, along with Hugh Jackson (T) at No. 4, were possibly our most improved players. They both gave their all in matches and were always acutely aware of the importance of wins in their position. Michael Shilton (C) made excellent progress this year, eventually securing the No. 3 position as his own at the end of the season, a remarkable achievement as he had only just left the Under 15 side. He should be looking forward to two more good years at the top end of the order. Full school Squash colours were awarded to Damian Bell, Michael Shilton and Hugh Jackson.

At U15 level our results were not as good as those of the 1st V but there are signs of progress, especially at the top of the order. In Tommy Farley (B) and George Blackwell (O) there is the potential for success in later years; lower down the order there is still a lot of hard work and practice to be done. Once again, unfortunately, too many matches were lost 3-2, a source of frustration when it happens too frequently. Paul Francis (H) played well during the year, making his position secure in the Under 15 side at only his first year.

The Captain of Squash, Diego Miranda (J), is to be thanked for his efforts throughout the year; he is a good leader and a talented sportsman. We wish him well in his future sporting endeavours. The set is equally appreciative of the efforts of Mr Kingsley, the squash coach, and of Mr Noithip at the junior level. We send best wishes to Mr Noithip in his new school in the south.

The following boys played for the 1st V:

D. Miranda (J) (Capt), D. Savage (D), D. Bell (E), M. Shilton (C), H. Jackson (T), D. Gallagher (B), R. Tate (T), C. Shillington (E), J. Christie (H).

The following boys played for the U15 V:

G. Blackwell (O), T. Farley (B), P. Francis (H), S. Graham (T), P. French (J), D. Crowther (H), D. Evans (A), J. Tate (T), R. Christie (H).

House Competitions

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second, and against Sedbergh when fielding first. Contrast this, however, with the penultimate match against Canford when they looked to be winning with ease. He never let the team lose its concentration, he tried a variety of tactics to rescue the situation and, when the critical partnership was broken, he ruthlessly drove home the advantage to win a desperately exciting match. He varied his attack, rarely leaving his bowlers on too long. His field placing (though was rarely perfect) but was occasionally inspirational. He was the best fielder in the side (who can forget that remarkable catch against Canford?). But it was for his batting that he will be best remembered. A tall, elegant left-hander who hits the ball hard through timing not power and who is particularly mature in the way in which he plays off his legs. It was his biggest disappointment not to score a century in his final year. This was in part due to his lack of patience at the crease – sometimes he is a little too eager to play his shots and loses concentration as a result. Nevertheless he was the one player in the side that all opposition were eager to see back in the pavilion.

The bonus of the season was the opening partnership he struck up with Simpson. Between them they scored nearly half of the side's total runs. They passed 50 for the opening stand on eight occasions, and over a hundred twice. Simpson's contribution in his first year in the XI was a bonus. He played very straight and with considerable concentration. He mostly played through the 'V', although he could angle his bat to play square on both sides of the wicket. His innings of 92 against North Yorkshire Schools – one of the best attacks we faced – was technically admirable and impressively powerful.

Field at number three began the season promisingly and finished with a real flourish during the festival but never quite lived up to expectation in the middle of the season. However, his boundless enthusiasm and good humour did much to encourage the positive team spirit which was so much a feature of this side. Walsh never dominated the bowling and was in '04's element when having to play a defensive innings. In particular he was largely responsible for us not losing against Sedbergh and Uppingham where his stubborn resistance was exactly the team's requirement. Cartwright-Taylor, the only batsman from the third year, showed some promise early in the season with a series of 20s, but never developed these into a significant score. Partly this was due to a lack of concentration and partly to lack of confidence, but he should have two seasons to develop these. He certainly has potential.

Wilkie rose to become the side's main all rounder. He played some critical innings notably against Durham and a match-winning 64 against Blundells. But he bore the brunt of the bowling often producing surprising pace and bounce but without the luck his efforts deserve – his 25 wickets seemed scant reward. However, few will forget his devastating performance against Canford. As the other 'senior pro' in the side he was a splendid support for his captain in every respect. At the beginning of the season he opened the bowling with Pennington who could himself work up a decent pace and looked like he would exceed 30 wickets for the season until injury and illness forced him out of the side. Thereafter Pinsent took the new ball and often caused problems by...
1ST XI
Standing: C. Shillington (E), P. Cartwright-Taylor (W), T. Walsh (A), M. Hirst (A), J. Brennan (E), R.J. Simpson (C).
Sitting: T.E. Pinsent (C), P. Wilkie (C), H.M. Lucas (E), D.A. Johnston-Stewart (D), P. Field (O)
bowling in-swing from left arm over the wicket. He was unfailingly competitive and enthusiastic. Johnston Stewart again began well getting considerable turn off the slow wickets, but he went through a run spell in the middle of the season. However, he revived during the festival but bowled without the luck he deserved. For the match against Blundells he was joined in the side by his younger brother; ‘Stumped Johnston Stewart, Bowled Johnston Stewart’ is recorded for posterity and offered some consolation to the elder who has served Ampleforth sport with such commitment during his career. Hirst offered a meaner form of off-spin which served well especially towards the end of the season when there was a requirement to slow scoring rates. Shillington, the diminutive leg-spinner, produced some memorable performances in his first year in the XI. He began with 5 for 32 off 14 overs against Emeriti, and took another five Old Boys' wickets on Exhibition Sunday. His chirpy phlegmatic approach ideally complements the skills of the leg-spinner. Zoltowski bowled well in the early season and Simpson proved a useful stand-breaker and was, perhaps, under-bowled. Brennan was not an automatic choice for wicket-keeper but he worked hard during the winter and showed determination and resolve. His concentration at the end of the season was much improved.

We lost three games to the weather without a ball being bowled: Worksop, MCC and St Peter's. Like most of the country we had to suffer a very cold season, but this contrasted with the warmth generated by a team who enjoyed winning. The facilities for our home matches have been considerably improved by the refurbishment of the score box. It is now electronically controlled from a console in the pavilion and the school has reason to be very grateful to a former parent and the OACC for their generous donations.

AMPLEFORTH beat EMERITI by 3 wickets
Emeriti, refreshingly supported by some recent Ampleforth leavers (Hickman, Spencer, Codrington), began the season uneventfully enough losing only one wicket to the opening bowling partnership in the first hour. But they never really recovered from a devastating spell by Shillington who took four wickets before lunch in his first game for the XI. The visitors recovered a little in the period immediately after lunch when Spencer, who had opened the innings, was supported by the elder Lucas who was playing against his brother for the first time in the season. The partnership seemed to be broken once when Lucas appeared to have been bowled, but he was mysteriously recalled after standing his ground. After the partnership was ended Wilkie finished off the tail and the school were left with a reasonable total. There then followed one of the most significant events of the season when Lucas the younger (upon whom much appeared to depend at this stage of the season) was out for 1. Simpson and Field then had a useful stand of 75 and, after a mid-order collapse, the team was seen home by Pennington and Greenwood.

Emeriti 135 (Shillington 5-32)
Ampleforth 138-7 (Field 30)

DURHAM beat AMPLEFORTH by 7 wickets
Ampleforth batted first on a raw day. Scoring was difficult and nobody dominated the bowling. Five batters scored over 20, but none managed to get to 50, although Greenwood's swift 40 towards the end of the innings proved that the wicket was, perhaps, easing. We declared generously, positively giving ourselves enough time to bowl the opposition out. All went well before ten-two wickets fell for 45 runs and it looked as though we were set for an interesting last session. However, in just over an hour the game was over, the wicket bowling second, and the team knew that the quality of both bowling and fielding was not up to standard.

Ampleforth 193-8 dec (Greenwood 40, Wilkie 38)
Durham 195-3

AMPLEFORTH beat STONYHURST by 7 wickets
This was a rare shirt-sleeved day that deserved a full game of cricket but it was effectively over by lunch time when Stonyhurst were nine wickets down. None of the Stonyhurst players could establish themselves, Zoltowski, playing in his first game for the XI, dismissed two of the top four batsmen in five overs and then Johnston Stewart took out the heart of the order. Stonyhurst added to their woes with two run-outs. It looked as though Lucas and Simpson would take Ampleforth to a ten wicket victory such was the ease with which they played, but their stand was broken at 68. Cartwright-Taylor and Wilkie saw the team home and Stonyhurst were on their way shortly after tea.

Stonyhurst 110 (Johnston Stewart 3-23)
Ampleforth 111-3

AMPLEFORTH lost to SAINTS CC
The school side bowled quite competently and reduced the adult side to 132 for 8 and it looked as though some pressure could have been exerted. But the Saints number 5, Duckworth, moved to a quick 50 in preparation for the generous declaration. The Ampleforth innings was a simple story: Lucas ran out of partners. He batted maturely against a very competent attack but no one else was in shape. First with a giant 18 could stay with him long enough. When he was out with the score at 123 there was a certain inevitability about the outcome.

Saints CC 198-6 dec
Ampleforth 141 (Lucas 83)

SEDBERGH drew with AMPLEFORTH
This was a poor game of cricket. Sedbergh batted too long, but Ampleforth had ample opportunity to bowl them out and get to bat earlier. For once Lucas and Cartwright batted his opening pair too long — the batters did not look in any bother and their run of scoring was helped by some mediocre fielding by the visiting side.
AMPLEFORTH draw with FREE FORESTERS
This was an altogether more resolute performance. The bowling was of a better line and length and the fielding was of an altogether higher standard than against Sedbergh. Consequently the Free Foresters had to work hard for their total and the innings was declared fairly after 48 overs. The school began well and were on course to reach the total with ease. Lucas, first with Simpson, then with Field, shared in two stands of over 50. With 20 overs remaining the school were 103 for 1, and victory was in sight. However, once Lucas was out the side were able to exploit the inexperience of Cartwright-Taylor and Walsh and the breaks were applied by steady bowling and mean field placings. Only 31 runs were added in the nine overs following Lucas’s dismissal. Indeed it seemed that the Free Foresters might put themselves in with a chance of winning the game by introducing spin, but instead they persisted with a seam attack in the hope that the school would commit suicide. Cartwright-Taylor, Walsh and Wilkie put bat to ball, but the 14 required off the final over proved too much.

Free Foresters 211-6 dec
Ampleforth 205-5 (Simpson 58)

AMPLEFORTH beat OACC by 2 wickets
For the second year in succession the Old Boys graced the cricket field over the Exhibition weekend. The Old Boys began well enough but never managed to build a real partnership before lunch and lost wickets quickly afterwards. Lucas (the elder) was out after surviving two confident appeals but he was the only man to make a significant contribution until the arrival of the captain, Stafford, who used all his experience to rally the senior team to 178 before declaring generously. The opening partnership of 98 made the Old Boys’ efforts seem somewhat laboured, but once this was broken the canny bowling of Stafford and Reid managed to put the less experienced middle order under some pressure and, in the end, the scramble for the final runs brought the school victory in the penultimate over.

OACC 178 for 8 dec (Pennington 3-33, Pinsent 3-48, Stafford 44)
Ampleforth 181 for 8 (Lucas 49, Simpson 39, Read 4-42)

AMPLEFORTH beat OACC by 5 wickets
There was little cricket of much significance or merit in this, the second game of the exhibition weekend, with the exceptions of the bowling of Shillington and the batting of Lucas (the younger). Once again the Old Boys never managed to assert any authority at the crease and appeared to find life particularly hard after lunch when successive batsmen found Shillington difficult to read. The total of 96 was never going to be sufficient and the boys easily saw themselves to victory.

OACC 96 for 8 dec (Shillington 5-38)
Ampleforth 98-3 (Lucas 35)
AMPLEFORTH beat POCKLINGTON by 10 wickets
An impressive display of bowling from Wilkie and, in particular, Pinsent, put four of Pocklington’s most experienced and dangerous batsmen into the pavilion within the hour and with less than 30 scored. They never recovered; by lunch they were seven wickets down and, although they managed to bat for a total of 46 overs, they found scoring very difficult and eventually succumbed. Lucas and Simpson’s partnership was startling by contrast and they calmly and easily made their way to the required total in 26 overs.

Pocklington 107 (Pinsent 3-25)
Ampleforth 110-0 (Lucas 64*, Simpson 35*)

AMPLEFORTH beat the YORKSHIRE GENTLEMEN by 5 wickets
The Gentlemen found scoring difficult thanks to some tight bowling and fielding by the school. For the most part their scoring rate was less than 3 an over. All the bowlers played their part, particularly Johnston Stewart. Lucas, as usual, was not afraid to vary his attack. They batted for 54 overs for their total. The school was going to need a big innings from one of the batsmen to reach the total in the 40 overs left. Simpson obliged with a delightful innings which included 10 boundaries. Solid partnerships between him and Lucas (63) and Walsh (60) meant the school won with two overs to spare.

Yorkshire Gentlemen 201 (Fawcet 50, Johnston Stewart 3-49)
Ampleforth 202-5 (Simpson 62)

AMPLEFORTH beat the NORTH YORKSHIRE SCHOOLS by 3 wickets
The splendid wicket offered a little pace and bounce and, combined with the first really hot day of the summer, was never going to produce personal best bowling figures. But it did produce some wonderful batting from both sides. At first it seemed that the school might break through when Pinsent and Wilkie took two early wickets in their opening spell. But then an impressive partnership between two competent players formed the heart of the NYS innings. The declaration was fair but the total seemed out of reach in the 45 overs available. However, the opening partnership of 135 between Lucas and Simpson provided one of the highlights of the season. The attack was by far the most impressive they had faced so far but both of them played shots to all parts of the ground and for a while it looked as though they would both reach centuries such was the ease with which they played. However, first Lucas lost concentration and then Simpson tired and, with Field, Walsh, Cartwright-Taylor and Hirst all going cheaply, it seemed as though their wonderful efforts were going to be wasted. However, Wilkie and Pinsent steadied the innings between them and managed to bring victory in 44 overs. This concluded perhaps the most impressive victory of the season, for it is rare for the school to win this fixture.

North Yorkshire Schools 235-4 dec (Hudson 119, Spragg 69)
Ampleforth 239-7 (Lucas 80, Simpson 92)

AMPLEFORTH lost to KIMBERLEY HIGH SCHOOL by 125 runs
This tour match formed the first of three matches in four days for the XI as they approached the Festival. The South African side were competent and confident in every department and classically made the most of the talent that they had. In contrast this was, after Sedbergh and Durham, perhaps the most disappointing performance by the school. Ampleforth began well enough with three wickets in the first 45 minutes but with a fourth wicket partnership of 70 and a seventh wicket partnership of 86 the tourists built an impressive, but nor insurmountable, total. However, it would take a major innings from at least one player to get anywhere near the total and that never came. In contrast to the previous game Lucas and Simpson found themselves spectator when the score was 1. Thereafter it was a question of survival but only Field (18), Wilkie (18) and Johnston Stewart (15) offered any resistance. The South Africans attacked ruthlessly and deserved their victory.

Kimberley High School 236-9 dec (Pinsent 5-63)
Ampleforth 121

AMPLEFORTH beat BLUNDELLS by 5 wickets
It was our turn to host the festival this year and the team was determined to finish the season by performing well and winning the event. The feature of Blundells’ innings was that most of their players scored a few runs, but none managed to build a significant innings and the XI bowled them all out, but took 55 overs to do it. Johnston Stewart was unlucky not to get five wickets but bowled encouragingly with some of his old form. With Simpson out cheaply and Lucas out with the score of 48 it was up to the middle order to see us through. The backbone of the innings was provided by Walsh (33) who shared in partnerships of 57 with Field (49) — showing an encouraging return to form — and of 91 with Wilkie. Wilkie’s innings was particularly dominating and concluded a very fine all round performance in the match.

Blundells 202 (Wilkie 3-51, Johnston Stewart 4-44)
Ampleforth 206-5 (Field 49, Wilkie 64)

AMPLEFORTH beat CANFORD by 19 runs
A total of under 200 never looked as though it was going to be enough. The school began well enough with another 50 partnership from the openers and with a fine 72 from Field (who, for the second year running, was coming into his own during the festival). However, the middle order again showed itself to be brittle and a much needed wag in the tail of Pinsent, Brennan and Shillington, provided an invaluable 33 runs. Canford were in trouble at 26 for three but then they produced a crucial fourth wicket partnership of 126. It was the nature of this partnership that was so significant, for it was brutal — scored mostly in boundaries and in no more than 15 overs, it left the fielding side almost in tatters. A Canford victory (indeed an Ampleforth humiliation) seemed assured. However, Lucas had learnt his lesson from the Durham match: he switched his bowlers, set deliberate fields and eventually made the
crucial bowling change when brought on Hirst. He was able to apply the brakes to the scoring, frustration resulted and the partnership was broken. Both wickets fell within ten runs, but the score was 161 for 5—less than 40 required with five wickets in hand. Enter Wilkie with a devastating spell: in 26 balls he took 5 wickets for 2 runs. A probable defeat had turned into an improbable and exciting victory.

Ampleforth 198 (Field 72)
Canford 179 (Wilkie 6-72, Pinsent 3-35)

AMPLEFORTH drew with UPPINGHAM

Both sides entered this game having won their previous festival matches. Both sides were weary, particularly Ampleforth who were playing their fourth game in as many days. Uppingham were put in to bat and took advantage of the invitation by taking 53 overs to reach their total, leaving the home side with 41 overs in this foreshortened game. This looked a reachable target as long as one of the top three batsmen was at the crease, but each was out in the 30s and once Field was run out and the asking rate was more than a run a ball it became important not to throw the game away. Walsh, supported in particular by Hirst, duly obliged and played one of his characteristically stubborn innings to bring the season to an uncharacteristic close.

Uppingham 225-5 dec
Ampleforth 156-5

2ND XI P8 W3 D5 D1
The XI enjoyed an unbeaten season, winning three games and in its five draws being in a winning position in all but one. The season did not start auspiciously. Ripon GS were allowed to score 268-4 declared, their opener contributing 180, and the XI had to hang on for a draw at 98-4. This was the one occasion when the XI was outplayed.

The next two games were played on poor wickets and the side’s strength in seam bowling in helpful conditions became obvious. Durham were dismissed for 78 in a six wicket win and Stonyhurst for 28 after the batsmen had fought their way to 75 against a swinging and seamless ball.

Thereafter, batmen dominated. St Mary’s College, Midllesthorpe, were defeated by nine wickets after scoring 168, and totals of 300 plus were made against Sedbergh, Bootham and OACC. The outstanding batting performances came from Hemingway (H) who made an unbeaten century against Bootham and Mulhillo (A) with 119 against OACC. However, all of the batmen, Thorburn-Muirhead (O), Finch (J), Jenkins (J), Pennington (B), Walsh (A) and Chambers (E) made scores of over 50. Such was the strength of the batting selected to play in the upper order that such stylish players as Molony (J), Kennedy (D) and R. Hobbs (D) had little opportunity to do more than show considerable promise, while Banna (B) had the difficult role, which he performed well, of having to shut up shop on difficult wickets or produce end of innings slog on the good ones.

3RD XI P5 W2 L2 1-1 1
The statistics hide the reality of success in cricketing terms. This team played with enthusiasm, generosity and dignity in victory and defeat. Examinations, early departures (of 5th and 3rd years) and injuries meant that 27 played in five games (a sixth fixture was rained out). Hugo Nisbett (J) captained the XI with clarity and imagination, and at the end of the term during examinations and after he left, Edward Leneghan (A) showed equal qualities. Both captains created an excellent spirit and showed good cricketing judgement.

The season began with victory at home against Stonyhurst by 30 runs (3 May): Hugo Nisbett declared the Ampleforth innings at 172 for 7, Stonyhurst began firmly, reaching 265-4 declared, their opener contributing 180, and the XI had to hang on for a draw at 98-4. This was the one occasion when the XI was outplayed.

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The team was able to draw on a pool of seam bowlers, Jackson (J), W. Hobbs (E), Scrope (E), Zoltowski (H), Mulhillo (A) and Hemingway (B), all with the potential to be first XI players. Spin was almost exclusively in the amberly hand of Arbuthnot (E) until late in the season when he received support from the leg breaks of Shillington (E).

Thorburn-Muirhead was captain for the majority of the matches. When he was unavailable the captaincy passed to Scrope or Banna. The various captains improved in the setting of fields but all were rather conservative when it came to the setting of targets and in several matches the opposition was not given the incentive to take risks and the bowlers denied the time to wear down defensively-minded opponents. It was pleasing to see Sedbergh escape with a draw at 168-8, replying to 225-7.

As always, matches were played in a competitive but friendly spirit with no batsman waiting for the umpire’s decision when out.

PWG
Crowtree Gentlemen replying to Ampleforth's 142-7 dec, the final overs saw the advantage of the match moving rapidly between sides; in the last over any of four results was possible – Crowtree Gentlemen finished at 142-9, with the scores equal, a drawn match. (It had to be explained so that this was a draw, not a tie, contrast pre-1947 Laws.)

It was an enthusiastic team. As a left arm orthodox spinner, bowling round the wicket (average 18.8), and a forceful left arm batsman at No 3, Adam Hemingway was a significant force until he went to the 2nd XI. Marcus de Guingand was a tiresless opening bowler (top of the averages with 14 wickets at 10.4) and a useful batsman (46 runs in two innings, average 46). Edward Leneghan opened the batting (154 runs, average 32.5). Marcus Stewart was a useful all-rounder, scoring 86 runs in three innings (average 28.6) and bowling 24 overs (5-101). Late in the season Umar Yusufu brought all round ability (speed and alertness), batting (average 38.5), bowling (average 12.5) and an enthusiasm to encourage everyone else. Coming late into the XI, Harry Sherbrooke showed guile and promise as a leg spinner (4 wickets, average 19.6) and batsman, Alistair Langan-O’Keeffe (A) hit high and far, but never achieved a large score. Hugo Nisbett batted in classical and pleasing style (average 26), and took one spectacular catch. William Evers played two useful innings (average 22.5). Contributions came from Sam Wake (scoring 34 and 18), Michael Hamilton (O) (18 runs and 6 wickets albeit at high cost), Alistair Bell (O), and Oliver Brodrick Ward (A), with some stylish shots into the covers. Charles Strickland (C) bowled with keenness in one match without success. Others, such as Jerome Newman (C), Alexander Foshay (W), T.J. Sherbrooke (E), Gildas Walsom (D), Rollo Crichton-Stuart (E) and Peter Haslam-Fox (W) were loyal and keen participants.

UNDER 15 COLTS

This was a powerful unbeaten team, comprising a first four batsmen that scored over 1000 runs between them, an opening bowler of pace and aggression, a sometimes brilliant keeper and an intelligently competitive captain. All we lacked was an attacking spinner.

Durham provided the perfect start: after 5 overs, they were 3 for 5, all bowled and they never recovered. Stonyhurst, Hymer’s and Sedbergh failed to score enough runs. Yarm and Barnard Castle were dismissed without threatening the target they were set. Only two teams caused any problems: Ashville because we did not adapt to a difficult pitch, and Pocklington because we batted too long.

Highlights included achieving Sedbergh’s target of 212 in only 33 overs, defeating Durham when Johnston-Stewart hit his first two deliveries for six, dismissing Barnard Castle in torrential rain with Lyes taking 6 for 27, and Harle and Murphy putting together an opening partnership of 161.

The team was as follows (* = colours): *J. Melling (J) (Capt), *E. Johnston-Stewart (D), *L. Murphy (J), *S. Harle (C), G. Blackwell (E), J. Hesey (B), P. Rafferty (H), J. Wetherell (J), G. Villalobos (C), *T. Lyes (O), M. Camacho (C), J. Troughton (C).

UNDER 14 XI

An eleven full of all-rounders provided a variety of options for the team to open with. Our openers, E. Brennan (E), F. Mallory (C) and P. Edwards (E) provided solid platforms for the team to build upon. Brennan in particular, showed dogged determination with the bat and ball, with 71 against Stonyhurst and an amazing 7-25 when playing Yarm School. Mark must be congratulated on the way in which he led his team and thrived under the pressure of having the role of captain. The combination of Wilkie and D. Leach (C) opening the bowling proved to be devastating at times, more often than not bowling balls too good for the opposition to play. Damien had a good season and improved greatly especially with the bat and concentrating when things were not in his favour. E. Hodges (W), our specialist fieldsman, provided a jolly approach which helped us to enjoy training and finish the season well. P. Edwards (D) started bowling leg spin at the beginning of the season, improving with each game, so much so that Peter ended up with an average of 5.0.

Our strength lay mainly in our bowling attack. Captain M. Wilkie (C) led his eleven with bat and ball, with 71 against Stonyhurst and an amazing 7-25 when playing Yarm School. Mark must be congratulated on the way in which he led his team and thrived under the pressure of having the role of captain. The combination of Wilkie and D. Leach (C) opening the bowling proved to be devastating at times, more often than not bowling balls too good for the opposition to play. Damien had a good season and improved greatly especially with the bat and concentrating when things were not in his favour. E. Hodges (W), our specialist fieldsman, provided a jolly approach which helped us to enjoy training and finish the season well. P. Edwards (D) started bowling leg spin at the beginning of the season, improving with each game, so much so that Peter ended up with an average of 5.0.

The team was as follows (* = colours): *M. Wilkie (C), E. Brennan (E), D. Leach (O), P. Edwards (E), F. Mallory (C), G. West (H), P. Tolfhurst (C), T. Foster (H), C. Naughton (E), E. Hodges (W), E. Hall (V), H. Varley (H), T. Joyce (A), T. Rose (W).
TENNIS

1st VI

Standing: J.B. Wong (J), M. Naylor (A), E.R. O’Sullivan (B), A.J. Mallia (D), P.N. Lamer (D).

Sitting: B.A. Godfrey (O), D. Miranda (C) (Capt), D.G. Bell (E).

This year’s first six were expected to be very strong with all of last year’s unbeaten first six returning: D. Miranda (O), A. Mallia (D), M. Naylor (A), B. Godfrey (O), J. Wong (J) and D. Bell (E). To these were added the considerable talents of P. Lamer (D) and E. O’Sullivan (B). The competition for places was intense, although this was typified by the players working hard to improve each other’s games. This year’s side was stronger than last year’s given that all the players improved significantly on their form of last year. An unbeaten season did not come as a surprise although the total dominance of their opponents was not expected.

Diego Miranda captained again. He has played in the first six for four years. His contribution to tennis at Ampleforth has been immense. He is a first rate player in ability, a desire to improve and in sportsmanship. He led by example, was fair to all players in what were difficult team selections and helped create a great spirit in the side. He will be sorely missed.

Andrew Mallia partnered Miranda as first pair. He is talented and committed. Last year he lacked a little pace and penetration on most of his shots. However, this year he has struck the ball far more firmly while maintaining his high level of consistency. I was particularly pleased to see him work so hard on a serve and volley game and to make a success of it. As a pairing they did not lose any of their school matches.

Marco Naylor and Ben Godfrey initially formed the second pairing. Naylor dropped to second pair this year to accommodate the much improved Mallia. He was always reluctant to serve and volley, however he still displayed very powerful groundstrokes, a consistent service and a deep desire to give of his best. Godfrey, having been the most improved player last year, improved significantly. To his consistent groundstrokes he added an impressive serve and volley game. His improvement was such that he was a deserving winner of the Singles Cup. The major success for the pairing came at the Northern Schools Championships where they won the Plate Competition.

Damien Bell, realising that there would be much competition for places had clearly worked on his game during the Easter Holidays. He developed an excellent first serve and returned serve consistently well. His improved backhand led to greater confidence. He formed a formidable partnership with Godfrey. Naylor was then partnered with Jonathan Wong. Wong took a little time to recapture his form of last year and lost out on initial selection. However, he displayed considerable character and skill and forced his way into the side. He developed a good service and was noted particularly for an excellent two handed backhand. If he can overcome his tendency to snatch at his shots which results in a loss of control, and can work on his volleying, he will make an even greater impact next year.

Paul Lamer and Euan O’Sullivan are both young players of considerable talent. They played together for most of the season either in the first six or as the first pairing in the second six. They dominated most of their opponents. Their best performance was reserved for the Bradford Match.

The second match against a talented Bradford GS was a close one. The side was selected to meet these requirements. Miranda and Mallia remained as first pair and achieved a draw in their rubber. Godfrey partnered Naylor at second pair and Lamer and O’Sullivan were selected as the third pairing. Both won their doubles match in close encounters. We led 2.5-0.5 after the double phase of the match. In the singles, the sets were very close, the match poised to go either way. At No. 1. Miranda lost 0-6, 3-6 to an ex Yorkshire Champion. No. 2 Mallia drew 6-7, 6-4 which was a good performance, given the quality of the opponent and
a narrow loss in the first set; No. 3 Naylor drew 5-7, 7-6 in a nailbiting encounter; No. 4 Godfrey drew 6-4, 1-6 having played well in the first set, his concentration lapsed; No. 5 Larner won 6-4, 6-2 against a player who had played in their 1st doubles pairing; No. 6 O'Sullivan lost 6-7, 4-6 against a good opponent. Ampleforth won the match 5-4. Unfortunately, this was the last time in the regular season that the team would be tested.

Hymer's College, generally a strong tennis school (having won the Public Schools Clark Trophy in both 1992 and 1993) did not have a good team. We won the match 9-0. Lamer and O'Sullivan as third pair lost only 4 games in 4 sets. St Peter's came to Ampleforth on a cold wet day and were keen to play having won all their matches so far. However, they were outclassed and lost convincingly 9-0.

It was thought that Barnard Castle might cause us more problems as Miranda, Godfrey, Larner and O'Sullivan were all missing with examinations that day. P.A.L. Brenninkmeyer (H) and G. Camilleri (O) were promoted from the second six and performed admirably. Ampleforth won 9-0 again. The last two matches against Pocklington and Bolton School were both won 9-0. The target being set for the players by this stage was not only to win matches but to develop their games and to try and prevent the opposition from winning a single game. Larner and O'Sullivan managed this feat against Bolton in the last fixture of the season, playing 4 sets without conceding a game.

Results: 1st XI

| v Stonehouse | Won 7.5-1.5 |
| v Bradford GS | Won 5-4 |
| v Hymer's | Won 9-0 |
| v St Peter's | Won 9-0 |
| v Barnard Castle | Won 9-0 |
| v Pocklington | Won 9-0 |
| v Bolton | Won 9-0 |

PUBLIC SCHOOLS TENNIS CHAMPIONSHIP (ETON COLLEGE) After an unbeaten tennis season for the 1st VI, Diego Miranda (J), Andrew Mallia (D), Ben Godfrey (O) and Damien Bell (E) travelled to Eton to represent the College in the Youll Cup whilst Paul Larner (D) and Euan O'Sullivan (B) competed in the Thomas Bowl.

Ampleforth had a bye in the first round and played a very good Cheltenham College team in the second round, Cheltenham having thrashed Marlborough in the first round. The team played well but lost narrowly.

In the Plate Competition (Clark Trophy), Ampleforth were placed in a group with Harlebury and Latymer Upper School. Ampleforth progressed to the quarter finals after a close deciding match against Harlebury. Godfrey and Bell's efforts at second pairing being decisive.

In the quarter finals we met Uppingham. Both pairs played well and won convincingly. In the semi-finals we played Kings School, Macclesfield. Miranda and Mallia lost narrowly 4-6, 4-6 at first pair whilst Godfrey and Bell won 7-6, 6-2 at second pair. Ampleforth went through to the final due to the fact they won more games.

In the final we played Winchester. The matches were close. The first pair drew 6-0, 4-6. They should have won the second set comfortably as the first set, but seeing the second pair losing 0-6, 0-5 and the tie about to be lost, they let their concentration slip. It was a costly error of judgement as the second pair rallied and won four games in a row, eventually going down 0-6, 4-6. In the end Winchester were deserving winners.

The match was played in a wonderful spirit with players congratulating their opponent on good shots. The boys from Winchester were keen to express how platable it had been to play a final in such a friendly environment.

In the Thomas Bowl (Under 15s) tournament, Paul Larner (D) and Euan O'Sullivan (B) made it through into the last sixteen where they were defeated from Repton. They played well but lost 1-6, 5-7. This was a creditable performance given that Repton in an earlier round had defeated a Millfield pairing 6-0, 6-0.

2ND VI

This year, the Ampleforth 2nd VI tennis team has been built around a core of five main players who have played in most matches – Roderick Brenninkmeyer (H) (Captain), Richard Tate (T), Alex McDonald, Giancarlo Camilleri (O) and Charles Blackwell (D). Others who have made regular contributions have included Damian Bell (E), Jonathan Wong (J), Euan O'Sullivan (B) and Paul Larner (D) on loan from the First VI, and Chris Acton (E), Alex Aclous (E) and Lawrence Domini de Frankopan (W) called up from the Thirds. Such a breadth of talent (with others such as Domingo Hormache (T), Nick Adamson (T) and Dominic Poloniecki (H) on the fringes of the team) is a clear reflection of the health and popularity of tennis at Ampleforth.

The year has been exceptionally successful, with our one hundred per cent record of victories starting away at Durham, and finishing at Bolton with a whitewash. In between we scored convincing victories over eight other schools, with Bradford Grammar being our toughest challenge. Other memorable moments include nearly drowning in the puddles against St Peter's, but still coming through to win, and seeing the mental resilience of the team against Pocklington – a match which should have been comfortable on paper, but which, because of having to draft in new players, proved to be more of a challenge.

As important as the results themselves was the actual quality and standard of play from everyone – all the players played positive, front-foot tennis, trying to serve and volley rather than merely stay at the base-line and wait for opponents to make mistakes. Equally encouraging is the fact that, with most players returning next year, and several promising players emerging from the Under 15s, the future looks extremely positive.
UNDER 15

Once again the team has had a good season. With the exception of one tough game at Bradford, the first six were never seriously threatened. In particular, a strong first pair of Dominic Crowther (D) and Oliver Hurley (C) hardly lost a set. However they were beaten at Bradford by a young and talented pair, although they gave them a very good game – it was indeed the best competitive game they played, and it could well have been the lack of strong opposition on a more regular basis that cost them victory in this match. James Dumbell (H) did a good job as Captain, and formed a solid partnership with Alex Brennan (H). Our third pair of Hugo Pace (T) and Robert Russell-Smith (H) was consistent and competitive, improving steadily as the season progressed.

In the School singles tournament, Dominic Crowther (D) was a deserved winner in a tough match over three sets with Oliver Hurley (C).

Results:

1st VI v Sedbergh
W 9-0

v Hymer's College
W 9-0

v St Peter's
W 9-0

v Bradford GS
L 3-6

v Pocklington
W 8-1

v Bolton
W 9-0

2nd VI
v Durham
W 7-2

v Barnard Castle
L 1-8

The following played for the First Six:
J.C.N. Dumbell (H), D.A. Crowther (D), O.P. Hurley (C), H.A.E. Pace (T), R.H. Russell-Smith (H), E.R. French (J), A.M.P.M. Brennan (H), B.M.E. von Merveldt (D), M.B.E. Kerrison (W).

The following played for the Second Six:
B.M.E. von Merveldt (D), M.B.E. Kerrison (W), E.P. Dormeuil (O), G.E. Heining (W), R.A.J. Fraser (B), J.J.S. Tate (T), T.C.E. Aylott (F), G.C. Cozen (H).

UNDER 14

The team is to be congratulated on an excellent season. For the second year running the team was unbeaten in spite of three extremely close matches. It was the strong sense of team spirit which seems to have prevailed in each match, each pair knew that the result ultimately depended on their performance and they worked hard accordingly. The No. 1 pair Mark Leach (D) and Christopher Larter (D), was one of the strongest we have had for some years; not only are they both technically good players but they complement each other on court so well. The other positions were taken from a larger pool of boys, ensuring that as many as possible were able to represent the school.

There was a fixture this year for the U14 B team against Durham which was won 9-0.

The following boys played for the U14 VI:
M. Leach (D), C. Larter (D), C. Paolini (W), A. Havelock (T), M. Spitzey (C), L. Polesiecki (H), O. Roddall (H), F. Prichard (D), J. Tigge (J), C. Moretti (T), F. Crichton-Stuart (E).

Results:

v Bradford GS (A) Won 5-4

v Pocklington (H) Won 5-4

v Bolton (A) Won 5-4

SWIMMING

The results were disappointing, particularly at a senior level. The senior team operated with a small squad, and despite the efforts of M. Hickie (J) who broke two School records in the Breast Stroke and was impressive throughout, were often not strong enough for the opposition. The team also suffered with several of its Lent Term Swimmers being involved in other summer sports. There were still some notable victories early in the season, the victories over Sedbergh and Stonyhurst gave the side a good kick start and although the only other victory came against Bootham the seniors continued to be very competitive.

Despite the season's disappointing team results there were notable individual performances by several swimmers who made great progress and managed to increase their personal best times dramatically. This was especially true of the Junior squad. Andrew Lau (A) was particularly impressive. He led a strong junior squad who show a lot of promise. It will take time to shape and develop a squad but with these enthusiastic Juniors and also with some improving 'B' squad swimmers, the School could enjoy some fine performances in the future.

The Inter-House 50s were once again keenly contested and victory was secured for St Hugh's in a tense relays evening. M. Bowen-Wright led his house to a thoroughly deserved victory.

Seniors came 7th in freestyle at John Parry's
Seniors came 7th in medley at John Parry's
Under 15s came 9th in freestyle at John Parry's
Under 15s came 9th in medley at John Parry's

Relays:

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This was a reasonably good season, but it was limited by the loss of fixtures, i.e. Pocklington/Wakefield and Harrogate Army Apprentices. It is increasingly difficult to find schools able to field athletics teams. We were successful against Durham and Sedbergh, but lost marginally to Stonyhurst. Our own invitation match against five other schools was also won by Stonyhurst with ourselves second. It was good to see Trent College making the journey north for a second year even though they were not quite so strong. At the Northern Independent Schools meeting at Gateshead Stadium we were fourth out of ten schools with 76.5 points, the winners being Lancaster with 85 points.

Our captain, Hugh Billet (C), led from the front, amassing a large haul of personal points in the sprints, shot and relay. At Gateshead he was judged to be second though his time 2/100 of a second slower than the winner illustrates the 'fine' judgement of the timekeepers. He won the shot. David Freeland (J) got his colours while still in M6 having contributed very successfully in the sprints and relay. He will make a great contribution next year. Ben Crowther (H) also achieved his colours, having been injured much of last season. He trained very seriously to put in some very strong performances. He would probably have won at Gateshead if he had not been boxed on the last bend and then had to run wide to come second. Raoul Frazer (B) ran in 4th in the senior 3,000 metres, three years young for the event. He is obviously happier over the longer events. We disappointed ourselves coming second in the relay having had to change the team around and paying the penalty with weak changeovers. Over the ground we were fastest. A. Ramage (C) also earned his colours for his consistent effort and improving performances. He also has the rare distinction of having thrown the hammer for Ampleforth, coming second after about ten minutes' tuition and gaining valuable points.

Much of our intermediate team included juniors who rarely underperformed. Ben Collins (O) is a really promising athlete with natural ability at the injury-prone D. Nicholas (H). With more physical maturity and practice Ben could be the best hurdler the school has had in recent years. Richard Horth (J) is getting quicker. If he can match his brother James' tenacity and commitment he could be outstanding. Richard Haywood Farmer (C) continues to improve as does Anthony Arthur (J) who, although not altogether consistent, has matured physically and become a stronger contender.

Our high jumpers continue to come on. Julian Horn (J) made huge gains and must be considered an outstanding prospect for the seniors, while Phil Morrogh-Bernard (B), with more fitness, would be a great intermediate asset. Richard Farr (T) had problems with his ankles, but is also a strong, natural runner. Nic McAleenan is probably not quick enough for the 100 metres but has the stamina and strength for the slightly longer events. Declan Gallagher (3rd in both his events at Gateshead) will be a front line man next year and should clear 35 metres in the discus.

Successes achieved by the teams are not just due to the best. It depends so much on those on the fringes. In particular team success depends on those who keep trying even though they know they will not win today. These are the people who get all those vital points which get our nose ahead at the team winning post.

H. Marcelin Rice (J), D. Freeland (J), H.G.A. Billet (C), H. Noel (E), E. O'Malley (E), R. Frazer (B), A. Alessi (O), J. Horn (J), A. Clarfield (E), M. Lambert (J), A. Ramage (C), J. Horth (J), R. Horth (J), R. Haywood Farmer (C), A. Arthur (J), P. Morrogh-Bernard (B), D. Nicholas (H), N. McAleenan (H), D. Gallagher (B), A. Aguine (J), B. Collins (O), R. Farr (T), E. Higgins (C), J. Wade (A), H.J. Carty (H), G. Milbourn (B), G. Furze (O), J. Strick Van Linschoten (O), N. McDermott (D).

PTM
Staff departures and arrivals

At Christmas we lost our three Australian Students, Ben Hansberry who had been with us from St Joseph's, Sydney for one term, and also Andrew Martin and Matt McNamara from Daramalan College, Canberra. They began university in February. They were replaced by three new faces from Daramalan: Steve Mahar, Joshua Garraw and Matt Grant.

Mr Jewitt retired (for the second time!) at Easter. His wealth of experience, dry sense of humour, and commitment to high standards in Science teaching made him a significant loss in the laboratory and staff room.

Ian Schofield, a young science graduate, recently qualified in teaching, has taken on some of the science work. He used to work as a technician in the Biology laboratories in the Upper School.

Andrew Garden, an old boy of St Thomas's who joined us in 1994 for one year as head of French, has agreed to stay with us for one more year.

Howard Chapman, who had begun his teaching career a few years ago at Gilling Castle Prep School, and continued as Music Director at ACJS, eventually and inevitably moved on to greater things in Highgate, London, where he will be the Head of a thriving music department. His style and expertise which are his own, as well as the experience of working at Ampleforth, he takes with him, along with our gratitude, and the affection of the boys.

Officials & Newcomers

We welcomed DJ. Martin and Sebastian Zwaans to the school in April 1995.

DIARY

Boys in the final year spent a winter's day on the beach. They were preparing for the course work requirement of the geography syllabus. This was part of a
spent the night at Wooler Youth Hostel. The boatman from the Fame Islands
solo from Haydn's Creation, and a treble solo of Mozart's Laudate Dominum sung

children were being shown around. They were all dressed in monastic robes.

skill of the driver and Paul Dobson's bootlace saved the day.

in Jarrow where St Bede wrote his many books. A group of primary school

by Benji Hall. Will Heneage, Chris Rigg, Alistair Roberts and Peter Massey

played trumpet music, including Clarke's Trumpet Voluntary. For many Junior

of the places associated with the northern saints. Our first stop was at St Paul's

sketchley told us that the Roman walls were underneath us. In the Yorkshire

were expected to formulate their own hypotheses about the erosion and
deposition patterns of contrasting beaches, test the validity of these, and

write up their results on their return to school.

Year one went on a visit to Roman York. The following is an extract from
reports by members of the class: The journey there was hot and tiring, Mr
Sketchley was listening to classical music, and Mr Garden was following us in
the estate car with Joseph Wong, Chris Murphy, Dominic McCann and
Matthew Hampton. I thought York was not that far away but it seemed long.

When we got there the river was flooded; we got out and had lunch. The
lunch we had wasn't that nice, considering the school were having American
Day, but what made it fun were the seagulls and the pigeons — we threw bread
and cheese to them; also, the Ouse had flooded and we were half surrounded
by water... After we went to the foundations we went for a walk on the walls.

We went to a corner tower and then we went to a bar which used to be a gate.
The wall was actually a medieval wall — they are not Roman walls but Mr
Sketchley told us that the Roman walls were underneath us. In the Yorkshire
Museum we had to find out different things about the Romans and do
drawings:

About 150 parents and their guest families came to celebrate the Feast of
St Alban Roe with us. Alban was a monk of this community, martyred for
being a priest in 1642. Mass began at 5.00 pm in the Sports Hall. Normally the
Abbey Church resounds to the singing of the Schola Cantorum, with our lads
there as the treble line. On this occasion, all four parts came to sing with us. We
were treated to Bruckner, Morley, Vittoria, Vivaldi (parts of the Gloria), a bass
solo from Haydn's Creation, and a treble solo of Mozart's Laidate Dominum sung
by Benji Hall. Will Heneage, Chris Rigg, Alistair Roberts and Peter Massey
played trumpet music, including Clarke's Trumpet Voluntary. For many Junior
School parents this was their first hearing of the Schola.

The second year were taken on a history trip to Northumbria to see some of
the places associated with the northern saints. Our first stop was at St Paul's
in Jarrow where St Bede wrote his many books. A group of primary school
children were being shown around. They were all dressed in monastic robes.
Fr Matthew told them that he was a real monk but they refused to believe
him. After a brief and rather wet visit to St Mary's Priory on Holy Island,
we finally made it to St Cuthbert's Island where Fr Matthew said mass. We

Mr Garden encouraged the boys to translate the road signs. A road side stop
for supper provided by European Studies gave a few the opportunity, under
Fr Matthew's watchful eye, to use their French to buy sweets. We finally
arrived in Rouen at 8.30 pm and went straight to the Video Hotel where
the boys were accommodated in rooms of three or four. All had en suite
facilities and television. Our first port of call was Rouen itself. The guide took
us to Place du Vieux Marché and showed us the spot where Joan of Arc was
burnt in 1431. The museum of Jean d'Arc told the story of the Maid of
Orleans with waxwork figure tableau. We visited the Notre Dame Cathedral
to see the façade made famous by Monet. A visit inside gave everyone a quiet
interlude and an opportunity for prayer for some. On Saturday morning we
set off for Caen where our first stop was the Peas Museum. This was a
huge modern building with massive audio visual displays. We were only
allocated an hour in the museum which was frustratingly inadequate. One
of the highlights of the whole trip was our visit to Bayeux and the tapestry.

No one was disappointed — the events of the Norman Conquest came alive
for us all: A leap of almost nine hundred years took us to the beaches of
Arromanches. Next day, Sunday, we set off for Dieppe. Two of its most
famous monks, who were later to become Archbishops of Canterbury, were
Lanfranc and Anselm. The present day community consists of about thirty
monks who live a contemplative life in the beautiful surroundings. The Mass
was quite lengthy but some were able to follow the gospel reading of the
Prodigal Son. Ampleforth was prayed lot in the Bidding prayers.

As part of Ryedale District, the Scouts competed in two events — an inter-
troop quiz and a swimming gala. The boys entered the quiz enthusiastically and
even managed to score five out of ten on the knowledge of scouting questions.

SCOUTS
In the swimming gala there was fierce competition. Our junior team — Alfonso Cartujo, Tony Buske, Ignacio Martin, Matthew Hampton and James Anderson — were narrowly defeated by Norton Troop. The seniors — Igor de la Sota, Torn Messier, Chris Rigg, Adrian Hulme and Francesco Verardi — managed to beat off the opposition to win the shield.

The Vale of Mowbray District Cross Country is open to all districts and provides us with some strong competition. Henry MacHale just qualified for the junior team, having his twelfth birthday on the day of the event. He was delighted to finish in first place and Richard Judd appeared from nowhere in the final stretch to finish third. Alfonso came in next in fourteenth place, giving us a total of eighteen overall which meant an overall win by two points for us. The seniors struggled valiantly but 5th Skipton Scouts proved too hard to catch. Adrian Hulme had a good run and was our best placed runner in eighth position.

On the first weekend of the Summer Term, Ampleforth Abbey hosted the annual St George's Day service for Ryedale District. During the term, with the lighter nights, we were able to hold more outdoor meetings and learn some proper camping! Thanks to Mrs Warrack's brother, the scouts enjoyed two weekends camping near the river in Rievaulx. We shared the field with two horses and numerous sheep. Nearly all the scouts can now light a fire, even more impressive is the fact that some can do so without the assistance of firelighters. Two troop evenings have been spent cooking supper. Some boys took advantage of an afternoon of mountain biking in Farndale.

RUGBY

1ST XV

P18 W14 L4 382-93


Colours: Simon MacAleenan, Will Heneage, Igor de la Sota, Liam Robertson, Matthew Nesbit, Marcus Benson, Andrew Cooper.

2ND XV

Team: James Holdsworth, Adrian Hulme, John Whitaker, Will Leslie, Danjo Thompson, Matthew Rotherham, Harry Hall, Patrick Kennedy, Peter Massey, Martin Catterall, Jesus Berrera, Chris Rigg (Captain), Francesco Verardi, Alastair Roberts, George Burnett-Armstrong, Matthew Gilbert.

Colours: James Holdsworth, Will Leslie, Chris Rigg, Danjo Thompson, Francesco Verardi.

The 2nd XV were always going to be competitive. But results did not always reflect the team's potential, or the way they played. Hymer's College was the first fixture. The boys went to Hull with the frame of mind that it was going to be a hard game. John Whitaker led the way, running in a try and having a hand in a couple of others. He was backed up by good performances from Patrick Kennedy, who went close to scoring, and Matthew Rotherham. George Burnett-Armstrong also did well at half-back, scoring an ingenious try from the base of the scrum. They went on to win 57-0.

St Olave's, we knew, was going to be our toughest game as we were facing a side which, in terms of size, resembled an under 14 team. The task of trying to stop this team was matched by the effort to keep ourselves warm in the atrocious weather, the severity of which forced the game to be called off early in the second half.

Similar conditions greeted us when we arrived at Mowden Hall. The 2nd's had barely got underway when, again, an end was put to the afternoon's proceedings.

With the last three fixtures abandoned, the boys were keen for rugby, so the fact that they were up against the Terrington 1st XV did not phase them. The platform was set through strong defence coming in from the form of Martin Catterall, Matthew Rotherham and the ever present Francesco Verardi with Will Leslie and Danjo Thompson leading the way in attack. Chris Rigg performed well in the lineout, helping to gain good field positions which eventually led to Patrick Kennedy making up for his mishap against Hymer's by scoring the team's only try. We went down 5-12 but the result could have gone either way.

Our last game of the season was against Woodleigh 1st XV. The team was minus Francesco and Will, both of whom had been promoted to the 1st XV. The loss of two key players showed, with the boys going down 35-5. Some strong running from Adrian Hulme, a really big hit from Martin Catterall, a sneaky try from Harry Hall and a tremendous all-round game from Matthew Gilbert highlighted the spirit in which the boys played this year.

UNDER 10s AND UNDER 9s

The teams have had two fixtures since the new Australian staff, Matt Grant and Josh Garratt, took over their coaching. The first match was at home against St Olave's. A particularly cold and windy February day, but all teams played well despite the conditions. Unfortunately both our sides went down to stronger St Olave's outfit with the under 9s struggling particularly against a skilled side. Nevertheless a number of fine performances indicated a team of potential. Notable were Ben Phillips who scored two tries and Chris Dobson who scored towards the end. The under 10's game was played at a furious pace. Both sides could have clinched victory but, despite John-Paul Mulvihill's brilliant try levelling the score on the stroke of half time and some fine defence play by Francis Townsend and Paul Scully, St Olave's scored twice in the second half to win the game.

Our second game took us to Scarborough to play Bramcote. The under 9s played well and although they lost, the team showed considerable improvement.
in their defence. Once again Ben Phillips had an awesome performance and was rewarded with a try ten minutes into the game. Indeed the result may well have been reversed had the boys not assumed they were playing American football – on two occasions they took the ball over the line only to drop it! Both Nicholas Ainscough and Michael Edwards turned in fine performances. In typical under 9s fashion the game was played in good spirits and the boys enjoyed their day. The under 10s looked altogether an impressive outfit for this game with some key players returning from injury. The teams were evenly matched which made the confrontation all the more exciting and was borne out by the fact the lead fluctuated several times. Again John-Paul Mulvihill had an outstanding game scoring three tries. Jozef and Sam Wojek were a force to be reckoned with in the forward line and John Wharton scored an excellent try. Johnny Sten also had a fine performance.

SEVENS

The last games session before Christmas had been used to hold the house sevens. With the standard very high indeed a lot of excitement was generated at the prospect of a promising season ahead. The expectation proved justified with some degree of success achieved in each of the tournaments we participated. At St Mary's, Stonyhurst, the usual rain and mud were in evidence. We played very well in our first game and lost narrowly to the eventual finalists, one missed tackle putting us into the plate rather than the main competition. By this time we were thoroughly cold and not in the greatest shape. A quirk in the timings meant we were unable to take shelter. We progressed to the plate final where, after exhibiting a great deal of promise, we capitulated to Bow School.

The Rossall tournament became a victim of the appalling weather which had made the pitches unplayable and valuable practice was forfeited. Despite such adversity, the following tournament at Mowden saw a fine display of rugby. The team demonstrated unity and confidence which had been gained from the previous competition. Marcus Benson, playing with authority, ran 70 yards against Bramcote to score a good try. James Holdsworth then full of confidence showed pace and determination both to save a try and score one. Igor de la Sota was enjoying himself and tries came his way with ease ably assisted by a combination of power and pace. The showdown with St Martin's was no less tense owing to the fact that both sides had already qualified for the next round. Two tries were scored by both teams but our second position came through our inability to score the conversion. Having earned then a quarterfinal tie against Bow, not even the concession of an absurd try with the help of a goalpost could stand in the way of a stylish victory. The semi-final against Pippinwick was a closely fought contest with, again, two tries scored by each team. However, the opposition's bustling style of play proved too difficult to get to grips with and, deserving their victory, they went on to win the final.

A game blowing at Durham, our next competition, disrupted the play of all teams and many unforced errors occurred. In easily winning our group much confidence was gained. Liam Robertson found he could tackle and that it wasn't an unpleasant experience. However, against Crewe Brook in the quarter finals over confidence followed an easy victory at St Mary's nearly proved our undoing. Terrible errors were made. Will Leslie, making a superb break, sprained a considerable distance only to drop the ball over the line with no pressure on him – this somewhat typified the situation. Nevertheless, in extra time we kept our nerve and Charlie Evans-Peake scored quickly to ensure a place in the semi-finals against St Olave's. The setting was marvellous, with the game played on a specially created pitch, and the cathedral provided a spectacular backdrop. We started the match in an unusually inhibited manner and went two tries down within a short period of time. The punnus were convinced we were dead and buried but the boys fought back with vigour, played to their full potential and scored three superb tries to seal a notable victory. The final against Malsis was not an epic but good sense and hard work made us worthy winners.

Hurworth was known to be a much easier tournament and a great one for the 2nds to be in. They won their first match and upset a lot of good sides with their tenacious play. With a little more pace and a few sounder tackles they might well have secured a higher position in the group. The 1sts, on the other hand, were altogether too complacent and lethargic in their first game and secured victory with only seconds left by grubbing the ball through a tight defence and following it through to secure a try. Such incidents are made all the more satisfying after hours of practice have been spent developing skills of this kind. From then on we never looked back and played good sevens in a strong wind, winning all our games without conceding a point. Liam Robertson scored a superb try late on with a degree of conviction which had not been seen hitherto and was a lesson that was to prove useful at Rosslyn Park.

Sixty eight schools entered the tournament with each group containing a school that had reached the last 16 of the previous year's competition. In our group Wolborough Hill were the seeded team. It was vital therefore that we got our first game right as this was likely to be the decisive match. We had been traditionally poor starters in the competition and within only a couple of minutes we seemed destined to maintain this trend, having gone seven points down. Two excellent passes of play saw us take the lead 10-7. The highlight was Will Leslie's kick from our own goal line putting Liam Robertson in a position to run 75 metres to score a scintillating try. Igor de la Sota, outstanding in saving almost certain tries, along with the backs produced remarkable tackling and tenacity that ensured we stayed ahead.

The bad habits which had put us under self-imposed pressure were overcome against much weaker sides who were dispatched efficiently and clinically. This secured our place in the knockout tournament, a fact made all the more remarkable in our first year in the tournament by the fact that some notable teams had not made it to the second day for a number of years.

The second day was memorable only from the point of view of our dramatic change of fortune. After a very encouraging start when we won a lot
of the ball in a dominant manner, our gameplay fell apart with Marcus Benson continuing to play in the same way he displayed in all tournaments. The pressure Edgarley Hall put us under, combined with the big pitch and even bigger occasion, caused a degree of panic — errors not seen since the first practice session. This was a shame but equally an understandable one. Nevertheless, the achievement can be gauged by the fact that Edgarley Hall only lost 12-15 to the eventual winners.

HOCKEY

1ST XI P5 L3 W2

The hockey set really started to work together after half-term and were joined by several boys who had not played very much in the past. Training had to start from basics: field positions, holding the stick and hitting the ball! Benji Hall played well on the left wing. On the other wing John Whittaker soon adapted to the game, showing speed and good positioning. Tom Leeming and Matthew Nesbit provided extra strength in attack. Jesus Barrera and Edmund Nisbett tackled hard, breaking up many attacks on goal. In the second half of term Andy McMahon took over the task of goalkeeper from Nick Hayles and made some spectacular saves. Special mention should be made of Simon McAleenan. Six of the team went to the Yorkshire schools six-a-side competition and won all their matches except one, which was a draw. They were only put out of the final on penalties.

2ND XI

Our first game was against a very impressive St Olave’s. The game was scheduled for outdoors but, due to some unkind weather, was transferred to a six-a-side indoor round robin. Although ACJS lost, the boys were brave in defeat, losing by one match after 16 games.

Red House are an excellent hockey school. The boys were not used to the astro-turf surface and by half time we were down 5-1. To their credit and much to my surprise, they lifted their heads and started to play with confidence, the final score not being a true indicator of their endeavour: 7-1. Fine and inspirational games by our captain, Mark Spanner at goal, Jesus Barrera mid-field and the hidden talent of John Whittaker up front, showed that we have something to look forward to.

The game against Read School was our first home game and we had something to prove. With several players promoted to the firsts, we had a number of boys playing their second game of hockey ever! After a lapse in concentration we let in two quick goals, but that didn’t dampen their spirits. After some good mid-field work by Ben Bangham, Nicho Garza-Sada scored. Some good defence by Nick Hayles kept the score to 2-1 for quite a while.
Despite losing best players every match (to the 1st XI, illness, or family celebrations) it has been a happy and successful season. We lost to St Olave's only by declaring, in gentlemanly fashion, a little early, but managed to beat Malid (never an easy job). Against Yarm, Nick Young ensured victory with 7 for 23. Despite a fortuitous 23 runs by Adrian Holme, Bramcote's opening batsmen proved too strong for us; they won by 50 runs. A great game against a gallant St Martin's (Heneage 48 and 2 for 22, deprived of a hat-trick by the match ending, and Massey - 13 balls, 4 for 5) gave us victory by 19 runs. A loss to Aysgarth by 4 wickets, despite an opening 30 by Peter Massey and Harry Hall. Then the Worsley Cup, two heavy defeats followed by a great victory off the last ball over the joint group leaders, St Martin's 1st! John Whittaker and John-Paul Mulvihill (aged 11) played impressively. The calm, pleasant, sure captaincy of Peter Massey has been much appreciated by all.

UNDER 11


The season started with a group of boys full of enthusiasm. Some had played with the team last season, but some were unfamiliar with the game. The bowling talent was never really in doubt, with James Egerton leading some other excellent bowlers. James took the majority of the wickets and Chris Murphy on several occasions took five or more wickets in a match. John-Paul Mulvihill was not used very much as an opening bowler at the start of the season, but gradually showed how capable he was and found himself opening the bowling attack. His best performance was against Aysgarth when he took 8 for 4. He also batted with confidence, not necessarily scoring highly, but with patience. Several boys were tried as wicket keeper — Jonty Morris did well in a difficult fielding position and Alfonso Curney once tried to do the job; Josh Robertson then took over and worked hard, making many good stops. The batting was not the strong point and it was this that let us down. Ignacio Martin had the right approach to open the batting but was unlucky. The boys worked hard at the fielding, both in practice and in matches.

GOLF

For the second year running, four golfers contested the Northern Prep Schools' Tournament at Royal Lytham St Anne's. Steady, rather than brilliant play by John Whittaker, Matthew Nesbit, Liam Robertson and Andrew Cooper meant that ACJS came fifth out of 26 schools. It was wonderful for us to be at this great club, where the British Open is to be held next year, and to enjoy the tremendous hospitality of Mrs Whittaker.

AMPLEFORTH COLLEGE JUNIOR SCHOOL

SWIMMING

A group of boys has been receiving swimming coaching for the past two terms at the Upper School. A team, which included Upper School boys, competed against Bootham School and managed to win by a comfortable margin. The Upper School under 14 team then challenged us under 13s to a match. Although we were narrowly beaten, several boys put up a fierce challenge. Simon McAleenan and Igor de la Rota should be congratulated for their crawl and butterfly performances. The last event was an inter-schools gal. Bramcote and Woodleigh accepted our invitation to compete for the trophy last awarded at Junior House in 1992. Bramcote had a strong under 11 team but Paul Scally was able to offer a challenge, particularly in the crawl and relay events. In the under 13 age group we were fortunate to have sufficient good swimmers to put in two teams. All our boys competed well, but the A team — Simon, Igor, Adrian Holme (backstroke) and Liam Robertson (breaststroke) swam superbly. Had both A and B team points counted, we would have won. As it was, we shared first place with Bramcote. Fr Jeremy presented the trophy and decided that each school should keep it for six months.